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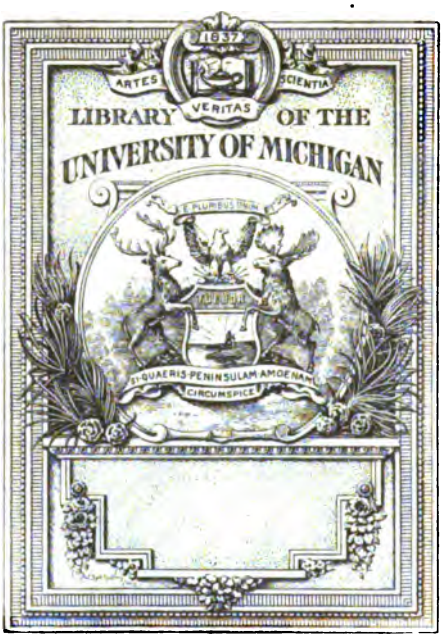

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PROCEEDINGS

OF THE

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PROCEEDINGS

OF

THE SYNOD

OF THE

UNITED PRESBYTERIAN CHURCH (Scotl

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PROCEEDINGS

OF

THE SYNOD

OF THE

UNITED PRESBYTERIAN CHURCH.

HELD AT EDINBURGH, MAY, 1870.

GLASGOW:
PRINTED BY DUNN & WRIGHT, 26 WEST NILE STREET.

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PROCEEDINGS

OF

THE SYNOD

OF THE

UNITED PRESBYTERIAN CHURCH.

At Edinburgh, and within the Synod Hall, Queen Street,
On Monday, 9th May, 1870, at half-past 6 o'clock P.M.

May 9, 1870.
First Sederunt.

THE SYNOD OF THE UNITED PRESBYTERIAN CHURCH met. The Rev. Dr William Bruce, Moderator, preached a sermon on Romans ix. 3—"For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh." Dr Bruce then constituted the Synod with prayer.

Changes on Roll:—

It was reported that the following changes affecting the roll of ministers had occurred since last meeting—namely,

Ministers Removed by Death;

—That the following ministers had been removed by death:—

James Stark, Ayton, Collegiate Charge.....July 22, 1869.
Alexander Neilson, Carluke,.....Aug. 21, "
James Porteous, Coldstream, East Congregation..... " 23, "
Hugh Glover, North Sunderland..... " 30, "
James Young, Queen Ann Street Church, Dunfermline.....Dec. 4, "
Robert Paterson, D.D., Kirkwall, Collegiate Charge...Feb. 20, 1870.
George Wood, Kirkcudbright, Collegiate Charge.....Mar. 7, "
James Stirling, Bank Street Church, Kirriemuir..... " 21, "
James Fleming, Cullybackey..... " 22, "

Demitted.

—That the following ministers had demitted their charges, and the pastoral relation between them and their several congregations been dissolved:—

Robert Paterson, Aberchirder.....May 25, 1869.
William Ramsay, Crieff.....July 13, "
John Martin, Crieff..... " 13, "
William Leith, Airth, Collegiate Charge.....Sept. 27, "
James Gilfillan, D.D., Viewfield Church, Stirling...Oct. 5, "
Thomas Russell, Albion Church, London.....Nov. 8, "

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May 9, 1870.
First Sederunt.

James Allison, Oxendon Church, London.....Dec. 13, 1869.
William Galletly, Peterhead..... " 22, "
Walter M'Lay, Strathaven, East Congregation..... " 28, "
James Holmes, Stornoway.....April 12, 1870.

Ministers Translated.

—That the following ministers, having accepted calls, and been loosed from their former charges, had been inducted into new charges:—

Joseph Corbet, from Kilcreggan, to Coupland Street Church, Manchester,.....May 27, 1869.
Henry Miller, from Carlisle, to Hammersmith, London.....July 14, "
John C. Jackson, from Colingsburgh, to Collegiate Charge, Gorbals, Glasgow..... " 27, "
William Hutton, from Cumnock, to Moffat,.....Oct. 19, "
Walter Roberts, from Wellwynd, Airdrie, to Dennistoun Church, Glasgow.....Nov. 9, "
Andrew Gibb Fleming, from Alva, to Thread Street, Paisley.....Feb. 22, 1870.
John M'Neill, from Middlesborough, to Rutherglen, Collegiate Charge..... " 22, "

Inducted.

—That the following ministers had been inducted into charges:—

John James, formerly of Canada Presbyterian Church, at Wolverhampton.....May 25, 1869.
James Brown, formerly of Morningside, Edinburgh, at Lochgelly.....July 28, "
James Milligan, formerly of Canada Presbyterian Church, at Houghton-le-Spring.....Oct. 26, "
Allan Curr, at Bow, London..... " 28, "
Alexander Millar, A.M., at Huntly.....Dec. 14, "

Preachers Ordained.

—And that the following preachers had been ordained:—

George Hislop Main, at Norham.....July 14, 1869.
William Watson, at Kirkcudbright, Collegiate Charge " 14, "
James Craig, at Burra Isles, Shetland.....Aug. 26, "
William Nairn, A.M., at Keith..... " 31, "
James Faulds Henderson, at Innellan.....Sept. 21, "
Forrest Frew Young, at Kilcreggan..... " 22, "
Peter B. Gloag, at Nicholson Street, Edinburgh, Collegiate Charge.....Oct. 6, "
George B. Carr, at Silverhill, Hastings.....Nov. 18, "
James Paton, at Holm of Balfron.....Dec. 21, "
Alexander Baillie, at Blackhill..... " 22, "
Thomas Cockburn, at Hawick, West Church..... " 22, "
Arthur Macarthur, at Mount Street, Blackburn.....Jan. 7, 1870.

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John L. Munro, at Linlithgow (West Congregation) Jan. 12, 1870. — May 9, 1870.
John Robertson, at Burton-on-Trent ..... " 25, " — First Sederunt.
Charles Runciman, at Holm (Orkney) ..... Feb. 8, "
George Henderson, at North Sunderland ..... " 9, " — Preachers Ordained.
John C. Ingles, at Crieff ..... " 9, "
William Ferguson, at Barrow-in-Furness ..... April 26, "
John Sellar, at Sanquhar (South Congregation) ..... " 26, "

It was also reported that the following changes, affecting the roll of Congregations, had occurred since last meeting:— — Congregations

—That the following new Congregations had been erected, viz:— — Erected;

Dennistoun, Glasgow, Presbytery of Glasgow ..... June 8, 1869.
Bow, London, Presbytery of London ..... July 20, "
Glengarnock, Presbytery of Kilmarnock ..... Oct. 12, "
Gateshead, Presbytery of Newcastle ..... Dec. 7, "
Sydenham, Presbytery of London ..... Mar. 6, 1870.
New Barnet, Presbytery of London ..... " 31, "

—That the Church formerly designated Union Church, Sunderland, having removed to a new place of worship there, was now enrolled as Trinity Church, Sunderland, Feb. 24, 1869. — Designation Altered.

It was reported that the following Missionaries had been ordained:— — Missionaries Ordained;

John Traill, to Indian Mission, by the Presbytery of Arbroath ..... Oct. 6, 1869.
Joseph Viliesid, to Spain, by the Presbytery of Edinburgh ..... Oct. 18, "
John Hendrie, to Indian Mission, by the Presbytery of Elgin and Inverness ..... Nov. 17, "
William Bonnar, to Indian Mission, by the Presbytery of Dunfermline ..... Nov. 29, "
John Jameson, on his appointment as Agent of National Bible Society in Spain, by the Presbytery of Perth ..... Nov. 30, "
John Granger, to Old Calabar, by the Presbytery of Hamilton ..... Feb. 9, 1870.

—Also, that Abraham Benoliel, previously ordained, had been admitted as a Missionary to Spain, by the Presbytery of Edinburgh, Dec. 7, 1869. — Admitted.

The Clerk reported the names of several Elders which had been sent in to him subsequently to 1st May current, for the purpose of being placed on the roll. The Synod, in consideration that the rule in this matter, having been adopted only last year, may not yet be sufficiently known to Sessions, agreed that said names be put on the Synod Roll. — Elders' names sent in too late.

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May 9, 1870.

First Sederunt.

Communications from Foreign Churches.

The Moderator laid on the table communications addressed to the Synod from the Central Consistory of the Reformed Church of Spain, and from the General Assembly of the United Presbyterian Church of North America. Agreed that these communications be taken up at a future sederunt.

Moderator Chosen.

The Synod proceeded to make choice of a Moderator, when the Rev. James Reid M'Gavin, D.D., Dundee; the Rev. John Smart, D.D., Leith; the Rev. Peter M'Dowall, A.M., Alloa, and the Rev. James Towers, Birkenhead, were severally proposed and seconded. The Moderator having declared the leet closed, Dr Smart and Mr Towers, severally, craved to have their names withdrawn from the leet. The movers and seconders having, with leave of Synod, fallen from their nomination of Dr Smart and Mr Towers, the Synod proceeded to election with the leet thus reduced. A vote having been taken as between Dr M'Gavin and Mr M'Dowall, it was found that a majority was in favour of Mr M'Dowall, who was, therefore, declared to be duly elected. Mr M'Dowall not being present, Dr Bruce continued to occupy the chair as Moderator, *p. t.*

Order of Business.

Read minutes of the Committee on Bills and Overtures, reporting the causes which they had agreed to transmit, and the order in which they recommended these to be taken up by the Synod. It was agreed to take up to-morrow forenoon the report on Aged Ministers Scheme, and, with that exception, the Synod adhered to the order of causes as set down in the roll.

On recommendation of the Committee, it was agreed that, in consideration of the amount of business before the Synod, it meet daily at ten o'clock forenoon. Also, that lapsed causes, if any, during the first week, be taken up in the order in which they stand on the roll, on the evenings of Friday, 13th, and Monday, 16th instant, if time permit, after the other causes set down for these days have been disposed of.

Appeals to be remitted to Committees.

The Committee on Bills and Overtures having recommended that a case of Protest and Appeal by Mr Gabriel Muir and others against a deed of the Presbytery of Glasgow, of date 12th October last, in their case, be remitted to a Committee, it was moved and seconded, That the Synod adopt this recommendation. It was also moved and seconded, That the Synod, in absence of parties, delay deciding on the method of procedure as to this case. On a vote being taken, the first motion was preferred, and the Synod resolve accordingly that this case be remitted to a Committee.

It was further agreed, that, in like manner, a Protest and Appeal by Mr Thomas F. M'Farlane, Crieff, against a deed of the Presbytery of Perth, of date 15th March last, and a Protest and Appeal by Mr

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John Harley against a deed of the same Presbytery, of date 12th April, be each remitted to a Committee. May 9, 1870. First Sederunt.

Called for Report of the Committee appointed last year regarding Notices of Motions on Important Subjects, which, in absence of Mr James Brown, Paisley, the Convener, was presented and read by Mr George C. Hutton. After reasoning, it was agreed that in the spirit of recommendations contained in this Report, the Synod shall invite notices of leading motions on important subjects, and thus make trial of the scheme proposed, with a view to the adoption afterwards of some standing order on the subject. Report on Notices of Motions.

The Home Secretary, as Convener of the Committee on Aged Ministers Scheme, reported that in consequence of the decease of Mr George Wood, Kirkcudbright, annuitant on the Brown Testimonial Fund, it now fell to the Synod to take measures for appointing an annuitant in Mr Wood's room. The Synod agreed that, in terms of the trust deed, a Committee of five members be appointed for this purpose. Annuitant on Brown Testimonial Fund

The Synod agreed to set apart a portion of to-morrow forenoon's sederunt for devotional exercises, to be conducted by the Moderator, and by Mr James Robertson, Bread Street Church, Edinburgh, and Mr Andrew Henderson, Paisley. Devotional Exercises.

Adjourned, to meet in the same place to-morrow, at ten o'clock forenoon. Concluded with prayer.

PETER M'DOWALL, *Moderator.*

SECOND SEDERUNT.

Same Place,
Tuesday, 10th May, 1870, 10 o'clock, A.M.

The Synod met and was constituted by Dr Wm. Bruce, Moderator, *p.t.* Mr James Robertson and Mr Andrew Henderson succeeded him, according to appointment, in conducting devotional exercises. Second Sederunt.

The Rev. Peter M'Dowall, Moderator of Synod, being now present, took the Chair as Moderator.

The minutes of last sederunt were read and approved of, and the scroll thereof subscribed by the Moderator.

A member of Synod having called attention to the dropping of the names of Dr Smart and Mr Towers from the leet of candidates for the Moderatorship last night, on their own request, after, and not before, the Moderator had declared the leet closed, the Synod agreed to record that the course so followed last night is not to be drawn into a precedent. Closing of leet for Moderatorship.

The Synod appoint the following a Committee to examine Com- Elders' names too late.

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May 10, 1870.

Second Sederunt.

missions of Synod Elders which have been sent in since last night, and make some recommendation on the subject:—John M'Coll and Dr Joseph Brown, ministers; with James Paton, elder—Mr M'Coll, Convener.

Authentication of Last Year's Minutes.

The Clerk read and laid on the table the following reports anent the Authentication of Synod Minutes:—

50 *West Regent Street, Glasgow, 14th June,* 1869.—We have this day carefully compared the Proof Print of the Synod's Minutes for May last with the certified Scroll Minutes in the hands of the Synod Clerk, and find that said Proof is a faithful copy of the certified Scroll Minutes.—ROBERT S. DRUMMOND, ALEXANDER OLIVER, J. B. KIDSTON, *Convener.*

Glasgow, 17th January, 1870.—We have this day examined the Permanent Record of the Synod's Proceedings for May last, and compared it with the Printed Proceedings, as also with the Proof Print thereof, and we certify that said Permanent Record is accurately transcribed from the Printed Proceedings, and corresponds with the Proof Print.—ROBERT S. DRUMMOND, ALEXANDER OLIVER, J. B. KIDSTON, *Convener.*

Record Signed.

Dr William Bruce, who had presided as Moderator last year, was authorised and directed, along with the Clerk, forthwith to subscribe each page, as well as the close of the Record, and these were so subscribed accordingly, in presence of the Synod.

Proposers of Selection Committee.

The Synod appoint the following a Committee to propose names of those whom the Synod may appoint members of the Selection Committee for this year:—James Fleming, Dr M'Gavin, James Towers, David Williamson, G. C. Hutton, and Dr William Peddie, ministers; with R. A. Bogue, Glasgow, and Robert Paterson, Edinburgh, elders—Dr Peddie, Convener.

Presbytery of Caffraria.

The Clerk having stated that no report had come in to Synod from the Presbytery of Caffraria, erected by the Synod last year, and having asked direction as to how he is to deal with the lists of that Presbytery in making up the Roll of Synod, it was agreed that a small Committee, including one of the legal advisers of the Church, be appointed to consider this matter and report.

The Presbytery of Kirkcaldy obtained leave to meet in the Library this afternoon at two o'clock.

Congregation of Crieff.

Called for report of the Committee, appointed last year, to advise the Congregation of Crieff. Said Report was presented, read, and received, and the Synod agreed to take it up at a future sederunt.

General Statistics.

Called for report on General Statistics, which was presented and laid on the table by the Home Secretary, and being printed, and copies being in the hands of members, was held as read. The Home Secretary having been heard in explanation of the report, the Synod

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unanimously adopted it, and directed that it be printed in Appendix to Minutes.*

May 10, 1870.

Second Sederunt.

Members Retiring from Mission Board;

The Home Secretary reported that the ten members who retire from the Mission Board this year are Dr James Taylor and Mr R. A. Bogue, Glasgow; the Rev. John Wilson, Bellshill; the Rev. Alex. Sorley, Arbroath; the Rev. Alex. Thomson, Peebles; with Mr. Andrew Robertson, Dunning; Mr Samuel Stitt, Birkenhead; Mr James Marshall, Edinburgh; Mr Thomas Bogue, Berwick; and Mr Alex. Lawson, Kettle;—that the ten who have been nominated by Presbyteries are the following:—Revs. James Black, D.D., Glasgow, by the Presbytery of Aberdeen; William Ritchie, D.D., Dunse, by the Presbytery of Berwick; James Borwick, Rathillet, by the Presbytery of Cupar; John Robson, D.D., Glasgow, by the Presbytery of Elgin and Inverness; and Thomas Miller, Perth, by the Presbytery of Perth; with Messrs John Lumgair, Arbroath, by the Presbytery of Arbroath; Robert Dick, Edinburgh, by the Presbytery of Edinburgh; William Walls, Glasgow, by the Presbytery of Glasgow; Thomas Brownlie, Strathaven, by the Presbytery of Hamilton; and Henry Coubrough, Liverpool, by the Presbytery of Lancashire;—and that the Board proposed to allocate these ten members as follows:—To the Home Committee, Dr James Black, with Messrs Wm. Walls, Thomas Brownlie, and Henry Coubrough; to the Foreign Committee, Dr William Ritchie, Revs. James Borwick and Thomas Miller, with Messrs John Lumgair, and Robert Dick; and to both Home and Foreign Committees, Dr John Robson.

New Members Nominated;

Members to be appointed for one year.

The Board further suggested that Messrs John M'Ewen, Peter Hamilton, and R. A. Bogue, Glasgow, and Mr James Morton, Greenock, be continued on the Home Committee for one year; and that Dr Andrew Thomson, and Messrs John Millar, Wm. Balleny, James Marshall, and W. Whyte-Millar, Edinburgh, be continued on the Foreign Committee for one year. Also, that the Finance Committee of last year, be continued for the year 1870–71; and that Mr David Anderson be appointed Chairman of the Board for another year.

The Synod approve of the members so nominated for the Mission Board, and direct that they appear before the Synod at two o'clock P.M., on Thursday first, for the purpose of being designated to this service. The Synod also approve of the allocation of these and the other members named, to the different Committees; continue the Finance Committee as recommended, and appoint Mr David Anderson to be Chairman of the Mission Board for this year.

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* See Appendix, No. III, p. 101.

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May 10, 1870.
Second Sederunt.

The Mission Board as arranged for this year stands, therefore, as follows :—

Mission Board, Home and Foreign Committee.

HOME COMMITTEE.

Rev. Dr Edmond, London.
" G. C. Hutton, Paisley.
Mr James Duff, Greenock.
Dr J. Collingwood Bruce, Newcastle.
Mr David M'Cowan, Glasgow.
" George Younger, Glasgow.

Rev. William Wood, Campsie.
" James Inglis, Johnston.
" John Tannahill, Penrith.
" David Wilson, Wallsend.
Mr Robert Ewing, Perth.
" James Cox, Lochee.

Rev. J. E. Fyfe, Kilmalcolm.
" Robert M. M'Innes, Ayr.
" Dav. Williamson, S. Queensferry.
" Dr James Knox, Glasgow.
Mr Thomas Watson, Lanark.
" James Kirk, Alloa.
" David Paton, Tillicoultry.
" J. H. Young, Glasgow.

Rev. Dr James Black, Glasgow.
" Dr John Robson, Glasgow.
Mr William Walls, Glasgow.
" Thomas Brownlie, Strathaven.
" Henry Coubrough, Liverpool.

For One Year.

Mr James Morton, Greenock.
" Peter Hamilton, Glasgow.
" John M'Ewen, Glasgow.
" R. A. Bogue, Glasgow.

Rev. Dr R. S. Scott, Convener.

FOREIGN COMMITTEE.

Rev. Dr Pringle, Auchterarder.
" Andrew Morton, Edinburgh.
" Thomas Kennedy, Kinross.
Mr Robert Paterson, Edinburgh.

Rev. Charles Millar, Dunse.
Mr James Cox, Lochee.
" John Peake, Lasswade.
" James Purves, Berwick.
" William Murray, Anstruther.

Rev. J. D. Fleming, Inverkeithing.
" Dav. Williamson, S. Queensferry.
" Dr James Knox, Glasgow.
Mr David Paton, Tillicoultry.
" James Watson, Linlithgow.
" J. H. Young, Glasgow.

Rev. Dr John Robson, Glasgow.
" Dr Wm. Ritchie, Dunse.
" James Borwick, Rathillet.
" Thomas Miller, Perth.
Mr John Lumgair, Arbroath.
" Robert Dick, Edinburgh.

For One Year.

Rev. Dr Thomson, Edinburgh.
Mr John Millar, Edinburgh.
" William Balleny, Edinburgh.
" W. Whyte-Millar, Edinburgh.
" James Marshall, Edinburgh.

Rev. Dr H. M. MacGill, Convener.

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FINANCE COMMITTEE.

May 10, 1870.

Second Sederunt.

Mission Board: Finance Committee.

Mr David Anderson, Glasgow.
" J. H. Young, Glasgow.
" David M'Cowan, Glasgow.
" George Younger, Glasgow.
Rev. Dr Scott.
Mr William Balleny, Edinburgh.
" W. Whyte Millar, Edinburgh.
" James Marshall, Edinburgh.
Rev. Dr Somerville.
" Dr H. M. MacGill.

Mr James Peddie, Convener.

Rev. Dr Somerville, Honorary Member of the Board.
Mr David Anderson, Honorary Member and Chairman.
Mr James Peddie, Treasurer, Member *ex officio.*

Aged Ministers Scheme:

Called for report of the Committee on the Aged and Infirm Ministers Scheme, which was presented and laid on the table by Dr Scott, Convener, and, being printed among the Synod Papers, was held as read. Dr Scott was heard in explanation of recommendations in the report, which the Synod now received, and proceeded to give judgment thereon.

Biennial Collection for it.

After reasoning, the Synod agreed that a biennial collection be made in behalf of this Fund; that the first collection be taken during the present year, and that those congregations which did not contribute on occasion of last appeal be specially called to take part in this collection; also, that the younger ministers who have not yet contributed be invited to show their interest by personal subscription. Further, the Synod direct that the Report on Aged Ministers Scheme be printed in Appendix to Minutes.*

Selection Committee.

On recommendation of the Committee appointed at a previous stage of this sederunt to nominate the members of the Selection Committee, the Synod appoint the following to be the Selection Committee this year, namely:—Mr M'Dowall, Moderator; Dr Wm. Bruce and Dr Finlayson, two who have been Moderators; James Fleming, Whithorn, and Robert Russell, Rattray, ministers of above ten years' standing; James Buchanan and George Hill Dick, ministers of less than ten years' standing; with James Thin, Edinburgh, and James Paton, Tillicoultry, elders—Dr Bruce to act as Convener.

Manses and Debt Liquidation; Services of Dr Finlayson and Dr M'Ewen; J. H. Young and D. M'Cowan.

Called for report of the Board for Manses and Debt Liquidation, which was presented and laid on the table by the Home Secretary, and, being printed among the Synod Papers, was held as read. The report was received, and mention being made therein of the valuable services which, in connection with the collection of the Supplementary Subscriptions to the Manse Fund, have been rendered to the Church by Drs Finlayson and M'Ewen, and their associates in the work, especially Messrs J. H. Young and David M'Cowan, the

* See Appendix, No. IV., p. 117.

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May 10, 1870.
Second Sederunt.
Manse Scheme.

Synod unanimously agreed to convey their cordial thanks to these brethren for their valuable and highly successful labours. The thanks of the Synod were, thereupon, given by acclamation to Dr Finlayson, Dr M'Ewen, Mr J. H. Young, and Mr David M'Cowan. It was agreed that the report of the Manse and Debt Liquidation Board be inserted in Appendix to Minutes.*

Debt Liquidation. Supplemental Fund.

The report having, under the head of Debt Liquidation, made reference to certain Congregations applying for aid with which the Board, from want of funds, had not been able to make any arrangements; and having stated that the aggregate amount of the debt from which these congregations seek relief is about £18,000, and suggested that the Synod might consider whether any, and what means should be adopted in order to provide a supplement to the Debt Liquidation Fund, by means of which the members of these congregations may be encouraged to attempt, and assisted in accomplishing, the reduction or extinction of the pecuniary obligations which to several of them are burdensome and oppressive; it was agreed that the Committee shall have power to take measures for raising a supplementary fund such as they propose.

Theological Education;

Called for report of the Committee on Theological Education, Hall and Library, and Congregational Ministers' Libraries, which was presented and laid on the table by Mr Alexander Hamilton, in absence of Mr David Young, Glasgow, Convener, and, being printed among Synod Papers, was held as read. The Synod received the report, gave thanks to the Committee for their valuable labours, and very specially to Mr David Young, who has for the last four years discharged, with great ability, the duties of Convener; further, directed that the report be inserted in Appendix to Minutes.†

J. G. Crawford and A. C. Houston, students;

After reasoning, the Synod agreed that petitions from J. G. Crawford and A. C. Houston, students, praying for admission to the Hall in exceptional circumstances, be remitted to a Committee to consider and report.

Students' Preaching;

A suggestion having been made by this Committee that the Synod consider anew the rules on the subject of Students' preaching, the Synod agreed that this suggestion be remitted to a Committee to consider the same, and report to this meeting of Synod.

Entrance Examinations.

In accordance with a recommendation of the Committee, it was agreed, That the Synod is of opinion that it is most desirable that there should be entrance examinations in all the Universities, and the Committee was instructed to communicate this opinion to the Councils of the Universities.

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* See Appendix, No. V., p. 123. † See Appendix, No. VI., p. 136.

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An interim report was received from this Committee in reference to a proposal for raising a fund for the purpose of founding a Scholarship to bear the name of the late Dr Lindsay. The Synod express their warm interest in this matter, and appoint the following a Committee to carry out the Scheme to its completion:—James Buchanan, J. Mitchell Harvey, Thomas Whitelaw, William Sharpe, and Dr Aikman, ministers—Dr Aikman, Convener.

May 10, 1870. Second Sederunt. Lindsay Scholarship.

On recommendation of the Selection Committee, the Synod appoint the following a Committee to select an annuitant on the Brown Testimonial Fund:—Dr Peddie, Dr Frew, and John Rankine, ministers; with Robt. Paterson and Geo. Younger, elders—Dr Peddie, Convener.

Committee on Brown Testimonial Fund.

Called for report of the Committee on the Disendowment of the Irish Church and Kindred Questions, which was presented and laid on the table by Dr James Taylor, the Convener, and, being printed among the Synod Papers, was held as read. Dr Taylor having been heard in explanation of the report, the same was received by the Synod; and after reasoning, it was unanimously agreed as follows:—The Synod records its grateful satisfaction with the great progress which the cause of religious equality has made during the course of the past year; deprecates anew the threatened attempts to subvert the national system of education in Ireland, both in colleges and in schools, and to establish the denominational system in its room; strongly disapproves of the proposed Bill to authorise a system of loans to the various religious denominations in Ireland for providing ecclesiastical residences and land in connection therewith; tenders its thanks to the Committee for their diligence in this cause, and reappoints the Committee, with instructions to do all in their power to frustrate the attempts referred to.

Disendowment of Irish Church;

The Committee on the Irish Church Disendowment and Kindred Questions, stands therefore, for next year as follows:—Drs Peddie, R. J. Bryce, William Johnston, James Taylor, Frew, Marshall, and Harper, with William France, and George C. Hutton, ministers; and James Morton, James Peddie, David M'Cowan, Andrew Fyfe, J. B. Kidston, Hugh M'Farlane, Paisley, and Alexander White, Edinburgh, elders—Dr James Taylor, Convener.

Committee thereon.

Called for report of the Committee on National Education, which was presented and laid on the table by Mr Renton, the Convener, and, being printed among Synod Papers, was held as read. Mr Renton was heard in relation to this report; after which, the hour of adjournment having arrived, the Synod adjourned to meet in the same place this evening at six o'clock. Concluded with prayer.

National Education.

PETER M'DOWALL, *Moderator.*

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THIRD SEDERUNT.

Same Place,
Tuesday, 10th May, 1870, 6 o'clock P.M.

May 10, 1870.

Third Sederunt.

The Synod met, and was constituted by the Moderator. The minutes of last sederunt were read and approved of, and the scroll thereof subscribed by the Moderator.

National Education:

The Synod took up the report submitted in the forenoon on the subject of National Education. On motion made and seconded, it was unanimously agreed, That the Committee be again appointed to watch over any measure which may be introduced into Parliament, relating to education or religious instruction in the United Kingdom, and to take all competent steps to guard against any invasion in legislation of the positions which this Synod has hitherto unanimously maintained. The Committee on National Education stands, therefore, for next year as follows:—Dr Marshall, Henry Renton, James Jarvie, David Young, Glasgow, G. C. Hutton, Dr Edmond, Dr James Taylor, and Dr Cairns, ministers; with James Peddie, elder—Rev. Henry Renton, Convener, Dr James Taylor, Vice-Convener.

Committee thereon.

Overture anent Representative Elders;

Called for report of the Committee appointed last year on Mr Thomas Young's overture anent representative elders, which was presented and read; and Mr Williamson, the Convener, was heard in explanation of the same. The report contained a recommendation, that Sessions, when they do not find it convenient to send one of their own number to sit in Presbytery and Synod, shall be authorised to commission as their representative to sit in these Courts an elder from one or other of the Sessions within the bounds of the Presbytery to which they belong. After reasoning, it was moved and seconded, That the recommendation of the Committee be adopted and made the law of the Church.

Motions thereon.

It was also moved and seconded, That the recommendation of the Committee be not adopted.

It was moved and seconded as a third motion, That the Synod do not adopt the recommendation of the Committee, but agree that the attention of Presbyteries be called to the subject of the report, and that Presbyteries be recommended to adopt such measures as may to them seem best fitted to remedy the evil complained of.

It having been suggested, and the Moderator having ruled, that the first motion was incompetent to be put to the vote at this present meeting, inasmuch as it proposes an important change in the constitution of the Church, the first motion was dropped.

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A vote was then taken as between the second motion and the third, and the second motion was preferred; whereupon the Synod agree that the recommendation of the Committee be not adopted. May 10, 1870. Third Sederunt.

The Presbytery of Dunfermline obtained leave to meet in the Library to-morrow at 10 o'clock A.M.

Called for report of the Committee on Evangelistic Effort and Home Evangelization, which was presented and laid on the table by the Home Secretary, and, being printed among Synod Papers, was held as read. The Home Secretary was heard in explanation and support of recommendations contained in the report. Evangelistic Effort;

After reasoning, it was agreed that the Synod adopt the report; approve of the recommendations which it contains; remit it to the Home Committee, with instructions to carry forward the work of Home Evangelization with all diligence and earnestness, and commend the Home Evangelization Fund to the liberal support of the Church, in order that it may be adequately sustained; and that special attention be directed to the necessity for such work in our large cities, and for securing fitting and able men for the work. The Synod direct that this report be inserted in Appendix to Minutes.* Resolutions thereon.

On recommendation of the Committee of Selection the Synod appoint the following Committees, viz.:— Committees;

COMMITTEE ON PROTEST AND APPEAL BY MR G. MUIR AND OTHERS against Deed of the Presbytery of Glasgow:—Dr Peddie, Dr Finlayson, Dr Frew, John Steedman, John Clark, and Thomas Kennedy, ministers; with James Peddie, Wm. Duncan, John Millar, Andrew Robertson, Dalreoch, Samuel Stitt, Alexander Scott, Stirling, elders—Dr Frew, Convener. On G. Muir's Appeal;

COMMITTEE ON PROTEST AND APPEAL BY MR T. F. M'FARLANE against Deed of the Presbytery of Perth:—Dr M'Ewen, Dr James Taylor, Dr M'Gavin, George Deans, and R. M. M'Innes, ministers; with Donald Davidson, Inverness, John Porteous, Lasswade, Robert Adam, Stirling, James Blaikie, South Shields, and James Ferguson, Bridge of Allan, elders—Dr M'Ewen, Convener. On T. F. M'Farlane's Appeal;

COMMITTEE ON PROTEST AND APPEAL BY JOHN HARLEY against Deed of the Presbytery of Perth:—Dr Ritchie, Dr Joseph Brown, Dr Boyd, Alex. Sorley, and Wm. Boyd, ministers; with Hugh Barnett, Glasgow, Young Pentland, Leith, David Fyfe, Newbigging, James M'Lagan, Rattray, and William Robertson, Manchester, elders—Dr Ritchie, Convener. On J. Harley's Appeal;

COMMITTEE ON AUTHENTICATION OF SYNOD MINUTES:—William On Authentication of Minutes;

* See Appendix, No. VII., p. 145.

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May 10, 1870.

Third Sederunt.

Committees:

On Presbytery of Caffraria;

Wood and Walter Morison, ministers; with Robert Gourlay, Glasgow, elder—Mr Morison, Convener.

COMMITTEE ON RELATION OF PRESBYTERY OF CAFFRARIA TO THE SYNOD:—Dr George Jeffrey, Dr Smart, Dr Harper, and Thomas Miller, ministers; with James Peddie, William Duncan, and J. B. Kidston, elders—Dr Smart, Convener.

On Students' Petitions.

COMMITTEE ON STUDENTS' PETITIONS:—Dr John Taylor, David Cairns, Alexander Jack, and Benjamin Martin, ministers; with James Thin, Edinburgh and John Gilmour, Helensburgh, elders—Dr John Taylor, Convener.

The Synod adjourned, to meet in the same place to-morrow, at ten o'clock forenoon. Concluded with prayer.

PETER M'DOWALL, *Moderator*.

FOURTH SEDERUNT.

Same Place,
Wednesday, 11th May, 1870, 10 o'clock A.M.

Fourth Sederunt.

The Synod met, and was constituted by the Moderator. The minutes of last sederunt were read and approved of, and the scroll thereof subscribed by the Moderator.

The Clerk of Committee on Bills and Overtures reported one new cause, which the Committee had agreed to transmit to Synod.

Completed Volume of Synod Proceedings.

The Synod agreed that the printed Minutes for 1869 be made to complete the third volume of Synod Proceedings, and directed the Synod Clerk to prepare and forward to Presbyteries a printed Index and Title Page for the volume so completed.

Examiners of Presbytery Records.

Appointed to examine and report on the Minutes of Presbyteries, as follows:—

Presbytery of	Examiners.
Aberdeen	John Parker and James Buchanan.
Arbroath	John Stark and Thomas M. Lawrie.
Berwick	David M'Rae and Dr James Boyd.
Buchan	David Connel and John M. Lambie.
Carlisle	John Thomson and Duncan Miller.
Cupar	D. L. Scott and George Barclay.
Dumfries	Robert Ferrier and James M. Erskine.
Dundee	John D. Fleming and David Russell.
Dunfermline	William Balfour and James Henry.
Edinburgh	George Brooks and James Dunlop, Kilmaronock.
Elgin and Inverness	Dr R. J. Bryce and James Fitzpatrick.

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May 11, 1870.

Fourth Sederunt.

Examiners of Presbytery Records.

Presbytery of	Examiners.
Galloway	Wm. Parlane and Alex. Thomson, Peebles.
Glasgow	Robert Hogarth and John Squair.
Hamilton	John M'Kerrow and James Jeffrey.
Ireland	Peter Leys and James Hunter.
Kelso	Alexander Duncan and William Boyd.
Kilmarnock	Robert Russell and John C. Baxter.
Kinross	Peter Cairns and Andrew Alston.
Kirkcaldy	George Robson, Inverness, and Wm. Sharpe.
Lanark	Dr Ogilvie and William Fleming.
Lancashire	John Young, Bellingham, and David Kinnear.
Melrose	Alexander Brunton and George M'Queen.
Newcastle	Dr James Boyd and John Edwards.
Orkney	Andrew Wield and William Clark, Barrhead.
Paisley and Greenock	Robert Wishart and Marshall N. Goold.
Stirling	Dr William Ritchie and William Limont.

Instructed the Clerk of the Committee on Bills and Overtures to report the names of Presbyteries, if any, that shall have failed to send in their minutes for examination at this meeting.

Union with other Churches: Report and

Called for report of the Committee on Union with other Churches, which was presented and laid on the table by Dr Harper, the Convener, and, being printed among the Synod Papers, was held as read. Dr Harper was heard in explanation and support of the report.

Overtures thereon;

There were transmitted and, being printed among the Synod Papers, were held as read, Overtures on the subject of Union from the Presbyteries of Edinburgh, Berwick, and Orkney, and from the Session of Broughton Place, Edinburgh. Dr Harper having been heard in behalf of the Presbytery of Edinburgh, and Dr Cairns in behalf of the Presbytery of Berwick; the Synod proceeded to give judgment on the report and relative Overtures.

Motions.

After long and earnest reasoning it was moved and seconded —That the Synod receive the report and thank the Committee for the diligence with which it has prosecuted the important work intrusted to it, and especially for its compliance with the Synod's instructions as to the circulation of last year's report. That the Synod believe that the Church is now in possession of all available information, on the subject of inquiry originally proposed, as to the relative positions of the Churches negotiating for Union, and accept with satisfaction the unanimous proposal of the Joint-Committee to send down to Presbyteries the question, Whether the amount of agreement ascertained to exist among the negotiating Churches, is such as to warrant Union on the basis of their common standards,

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May 11, 1870.

Fourth Sederunt.

Union, Motions thereon.

with the explanations whereby the Churches respectively qualify their adherence to these standards. That the Synod, accordingly, agree to submit this question to the Presbyteries of this Church, with the earnest prayer, that in their consideration of it, they may be guided by the spirit of wisdom and love. And that the Synod's Committee on Union be reappointed, with instructions to see this Resolution carried into effect; and to take such further steps, in concert with other Committees which the other negotiating Churches may appoint, as shall be deemed most conducive to the great end in view.

It was also moved and seconded—That the Synod receive this report, and thank the Committee for their diligence, and send the whole question of Union to the Presbyteries, Sessions, and Congregations to consider whether a Union on the basis of the common standards may not be formed with the several negotiating Churches; on the express understanding that the liberty of opinion on the relation of the civil magistrate to the Church and religion now secured to the ministers and members of this Church, shall be guaranteed in the event of a Union with other Churches.

It was moved and seconded as a third motion—That having heard the Report and the Overturists, the Synod remit to the Presbyteries of the Church for consideration, the whole question of Union; and, in particular, the practicability of Union between this and the other negotiating Churches on the basis of the Common Standards; reserving and protecting the qualification with which this Church receives these Standards, and the rights and liberties of its members and office-bearers as now enjoyed: And to report to the Committee on Union not later than the end of March next; said Committee being hereby reappointed, with power to confer, if occasion require, with the Committees of the other Churches, and to prepare a digest of the Reports of Presbyteries to be submitted along with said Reports to next Synod.

Rev. C. H. Spurgeon.

In the course of the discussion of these motions, the Rev. C. H. Spurgeon of London, being present, was introduced to the Synod and, on the invitation of the Moderator, briefly addressed the brethren.

Union, Decision thereon.

The discussion on Union having been resumed, was continued till the hour of adjournment arrived, when it was agreed that the motions on the table should be put to the vote. The mover and seconder of the second motion having withdrawn it by leave of Synod, a vote was taken as between the first motion and the third, and the first motion was preferred.

Wherefore the Synod receive the report of the Union Committee,

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thank the Committee for their diligence, and altogether find in terms of the first motion. May 11, 1870. Fourth Sederunt.

From this finding, Mr G. C. Hutton and Mr James Inglis entered their dissent. Dissents.

The Synod adjourned, to meet in the Music Hall, George Street, this evening, at six o'clock. Concluded with prayer.

PETER M'DOWALL, *Moderator.*

FIFTH SEDERUNT.

Music Hall, Edinburgh,
Wednesday, 11th May, 1870, 6 o'clock P.M.

The Synod met according to appointment, and was constituted with prayer by the Moderator. The Mission business was introduced with devotional exercises, conducted by the Rev. Daniel M'Lean, Lanark. Fifth Sederunt. Missionary Meeting;

The Rev. Dr Robert S. Scott read an outline of the Mission Board's report on Home Missions. Reports;

The Rev. Dr Hamilton M. MacGill read an outline of the Mission Board's report on Foreign Missions.

Mr James Peddie reported on the Missionary Income and Expenditure for the year 1869.

The Rev. Alexander Williamson, from China, Missionary of the United Presbyterian Church, and Agent of the National Bible Society of Scotland, delivered an address on "China as a Field of Mission Labour." Addresses.

The Rev. Dr John M'Farlane, of London, addressed the meeting briefly, and, at the request of the Moderator, introduced

The Rev. C. H. Spurgeon, of London, who delivered an address on "Christ's Ministry as a Model for Missions and Missionaries."

The Missionary proceedings were concluded with praise, and, after the benediction, the Synod adjourned to meet in the Synod Hall to-morrow at ten o'clock A.M.

PETER M'DOWALL, *Moderator.*

SIXTH SEDERUNT.

Synod Hall,
Thursday, 12th May, 1870, 10 o'clock A.M.

The Synod met, and was constituted by the Moderator. The minutes of fourth and fifth sederunts were read and approved of, and the scroll thereof subscribed by the Moderator. Sixth Sederunt.

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May 12, 1870.
Sixth Sederunt.

Union;

The Synod direct their Clerk to send an extract of the finding anent the report on Union, to the General Assembly of the Free Church of Scotland, and the Synods of the Reformed Presbyterian Church and the English Presbyterian Church. Also direct that the report on Union be inserted in Appendix to Minutes.*

Committee thereon.

The Synod now add the name of the Rev. Peter M'Dowall, Moderator, to the Committee on Union, which Committee stands therefore as follows:—The Professors, namely—Dr Harper, Dr M'Michael, Dr Eadie, and Dr Cairns; with the Rev. Peter M'Dowall, Dr William Bruce, Dr Frew, Dr Finlayson, Dr Marshall, Dr John M'Farlane, Dr King, Dr Robson, Dr Andw. Thomson, Dr George Johnston, Dr William Johnston, Dr M'Ewen, Dr James Taylor, Dr Joseph Brown, Dr M'Leod, Dr Calderwood, Dr R. S. Scott, David Thomas, Alexander Leitch, William Beckett, William Barr, George Brooks, and George Bell, ministers; and James Peddie, Synod Treasurer; James Mitchell, Glasgow; James Marshall, Edinburgh; Thomas John Dunn, Melrose; Peter Hamilton, Glasgow; James Paton, Tillicoultry; Samuel Stitt, Birkenhead; J. B. Kidston, Glasgow; David M'Cowan, Glasgow; Andrew Fyfe, Edinburgh; James Young, Edinburgh; David Anderson, Glasgow; and William Brown, Glasgow, elders. The Synod appoint Dr Harper Convener of this Committee, and associate with him Dr Cairns, as Vice-Convener.

Funeral of Sir J. Y. Simpson.

The attention of the court having been called to the great loss which the country has sustained by the death of Sir James Young Simpson, Bart., M.D., it was unanimously agreed that, as a mark of respect to his memory, and in token of appreciation of the many and great services which he had freely rendered to the ministers and missionaries of the United Presbyterian Church, a deputation, consisting of the Moderator and Dr William Bruce, Moderator for last year, be appointed to represent this Synod at Sir James' funeral to-morrow.

Report of Auditors on Treasurer's Accounts.

Mr Peddie, Synod Treasurer, laid on the table the following report, which had previously been published in the *Missionary Record*, of the Auditors of his accounts for the year 1869:—

EDINBURGH, *18th March, 1870.*

We have audited the Books and Accounts of James Peddie, Esq., W.S., as Treasurer of the Synod of the United Presbyterian Church, for the year ending 31st December, 1869, and find the whole correct, and we certify that the foregoing Accounts Charge and Discharge exhibit a proper state of his intromissions for the year, and that the Statement of the Funds and General Balance Sheet given above are correct. The Treasurer has exhibited to us the debentures, bank deposit-receipts,

* See Appendix, No. I., p. 79.

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and other securities, which appear all in order; and we desire to add that the Books and Accounts of the Treasurer continue to be kept with great care and accuracy. May 12, 1870. Sixth Sederunt.

ALEX. MOORE, C.A., Glasgow,
DAVID CHISHOLM, F.F.A., Edinburgh, } *Auditors.*

The Synod unanimously pass the Treasurer's accounts; as also, receive the reports of the Home and Foreign Committees read last night. Mission Board's Reports received.

Called for report of the Committee on General Finance, which was laid on the table by Mr Balleny, Convener, and, being printed among the Synod Papers, was held as read. Mr Balleny was heard in explanation of the report. The Synod received the report, and directed that it be printed in Appendix to Minutes.* General Finance;

In terms of recommendations in this report, the Synod agree as follows:—

I. That the General Finance Committee be authorised, in cases where such a step may be considered advisable, to appoint a Committee of their number to meet with such Congregations as fail to contribute their fair proportion to the Synod Fund, and deal persuasively with such to induce them to greater liberality; also, That in sending out the circular for 1870, the arrears for the two preceding years be added to the annual sum payable by the scale. Resolutions thereon.

II. That the Funds of the Church, in all cases not otherwise provided for by special decision of Synod, shall in future be invested in the names of the members of the General Finance Committee for the time being, for behoof of the Synod, with the addition of any other Trustee, or Trustees, to be named by any Committee having charge of a particular fund.

III. That all applications for special grants from the Synod Fund shall, before being considered by the Synod, be transmitted through the Committee of Bills and Overtures to the General Finance Committee, that they may report to the Synod whether the state of the Fund is such as to allow the grant to be made.

The General Finance Committee having reported that an original portrait of the Rev. Ebenezer Erskine had been presented to the Synod by W. F. Browne, Esq., Leith, one of Mr Erskine's descendants, the Synod gratefully accept of this gift, and instruct the Clerk to convey the thanks of the Synod to Mr Browne. Portrait of Rev. Ebenezer Erskine.

The Synod agree to express their cordial thanks to the General

* See Appendix, No. VIII., p. 163.

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May 12, 1870. Sixth Sederunt.

Finance Committee, especially to Mr Balleny, Convener, for their able and efficient services. Thanks were accordingly conveyed to the Committee by the Moderator.

Committee on Students' Preaching.

On recommendation of the Selection Committee, the Synod appoint the following a Committee to consider and report on the subject of Students' Preaching:—Dr Andrew Thomson, William Wood, David Williamson, James Dunlop, Kilmaronock, and Alex. Hamilton, ministers; with Thomas Dickie, Glasgow, and Robert Paterson, Edinburgh, elders—Mr Williamson, Convener.

Annuitant on Brown Testimonial Fund.

The Committee appointed at second sederunt to elect an Annuitant on the Brown Testimonial Fund, reported that, after consideration of several names brought under their notice, they had made choice of the Rev. John Cooper, late of Fala, who has for some years been an annuitant at the ordinary rate on the Aged Ministers Scheme, to be the Annuitant on the Brown Testimonial Fund.

Invited to Correspond.

The Rev. Dr Lillie and the Rev. George Morris, of the Presbyterian Church, U. S. America, being present in Synod, were invited to correspond.

Home Missions and Stipend Augmentation:

Called for report on Home Missions and Smaller Stipends Augmentation, which was presented and laid on the table by the Home Secretary. The report being printed among the Synod Papers was held as read, and the Home Secretary heard in explanation.

Resolutions thereon.

After long and earnest reasoning, it was unanimously agreed, That the Synod receive the report, and, regretting that the contributions for the Augmentation Fund during the past year have not been equal to the expenditure, recommend the Fund to the sympathy and liberal aid of the whole Church;—instruct each Presbytery to appoint, at their first meeting, an Augmentation Committee, with an efficient Convener, for the management of the Scheme in its district,—direct the Convener of each Presbyterial Committee to report regularly to the Home Committee through the Home Secretary the progress of the Fund among the Congregations of the Presbytery,—and request the Home Committee to take into consideration what means can be adopted for the more efficient general working of the Scheme.

The Synod direct that the report be printed in Appendix to Minutes.*

In terms of recommendations contained in this report, the Synod resolved further:—

I. That inasmuch as the rate of distribution adopted in 1869 may be maintained for another year or more, even though the annual

* See Appendix, No. IX., p. 166.

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income should not exceed that of 1869, without permanently absorbing any portion of the reserve fund, the present minimum rate of £157 10s., for stipend and expenses, besides a manse, or an allowance not exceeding £10 per annum in place of house rent, where there is no manse provided, shall be continued in all cases in which that minimum can be attained by a grant not exceeding the maximum of £60 per annum to one congregation. Also that, as during the past year, an allowance for house rent, not exceeding £10, shall be made to congregations which have no manses, and in which that allowance, in addition to the ordinary maximum supplement of £60, will not make up a total stipend of more than £150 per annum. Further, that the maximum supplement to the congregations in Shetland shall be as last year, and at the discretion of the Home Committee—£90 per annum.

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Sixth Sederunt.
Home Mission and Stipend Augmentation;
Shetland Congregations;

II. That inasmuch as annual negotiations with congregations concerning the amount to be raised by them for their ministers' stipends, have, at least occasionally, a disturbing influence, as the condition of the great majority of supplemented charges is not greatly changed within periods of twelve months; and as the Augmentation Scheme is so far consolidated that, by diligent and united effort, adequate funds may be secured,—the next arrangements with congregations receiving supplement should be made for a period of three years, as was formerly done under the plan of missionary supplements; with the proviso, however, that if, contrary to expectation, the funds supplied by the Church shall not be sufficient for maintaining the minimum stipend of £157 10s., the supplements shall be liable to a proportionate reduction; and also that, in the event of any marked change in the circumstances of any congregation, the Home Committee shall have power to re-arrange the amount of supplement to be paid to such congregation.

Three years' Arrangement.

III. That inasmuch as arrangements for this longer period require to be made after more mature consideration of each particular case than those which are intended only for a shorter term, and as there is not opportunity for such consideration, and for due consultation with Presbyteries, between the time when the schedules of congregational statistics are returned to the Home Secretary and the date of the first half-yearly payments on account of the annual supplements, the remittance to each of the supplemented congregations on the 1st of April, 1870, of a sum equal to half of the supplement granted for the year 1869-70, shall be distinctly understood to be merely a payment on account of supplement for the year ending

Remittances on account to March 1871.

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May 12, 1870.

Sixth Sederunt.

Home Mission and Stipend Augmentation;

March 31, 1871, and shall in no respect commit the Committee to any decision in reference to the total supplement to be paid for that year. The Committee have, however, the right reserved to them, in cases in which the statistical returns for the year 1869 have indicated any marked change in the numbers and position of any of the supplemented congregations, to make a corresponding change, whether of increase or decrease, in the amount of the remittance sent for the present half-year to such congregations.

Co-operation of Presbyteries.

IV. That as, in order to obtain the advice and assistance of Presbyteries in arranging the amount of the supplements to be paid either for the current year, or during the next period of three years, as may be deemed most expedient, the Home Committee have sent to each Presbytery a statement of the designations of all the supplemented congregations within its bounds; of the sums at present raised by these congregations for stipends, with the amounts received from external sources and from the Augmentation Fund, and of the number of members returned as on the communion roll at the end of the year 1869; the Synod request Presbyteries carefully to consider that statement, and to report to the Home Committee through its Secretary what sum each congregation should be expected to raise annually for stipend and expenses, and what amount of supplement will, in the opinion of the Presbytery, be required in each case to make up a total stipend (including allowance for expenses, and value of glebe, if any, but excluding manse or allowance for house rent) of £157 10s. per annum. These Presbyterial reports should be forwarded to the Home Secretary either on the 20th May or the 20th June, in order that they may be considered by a meeting of the Sub-Committee of the Home Board on Stipend Augmentation, and reported to the Home Committee in time for the proposal to congregations of arrangements on the part of that Committee for future supplemental grants. At the same time, the Synod request Presbyteries to direct their attention to the sixty-four cases of congregations which pay a stipend under £157 10s., and with which no arrangement for its increase to the minimum standard has yet been made.

Designation of New Members of Mission Board.

Called for the newly appointed members of the Mission Board, when there appeared—Dr John Robson, Glasgow; Dr William Ritchie, Dunse; Dr James Black, Glasgow; and James Borwick, Rathillet, ministers; with Robert Dick, Edinburgh; John Lumgair, Arbroath; William Walls, Glasgow; and Thomas Brownlie, Strathaven, elders.

The Moderator having addressed to these brethren suitable

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counsels, Dr George Johnston, at the Moderator's request, led the devotions of Synod in prayer, commending them to the grace of God, in connection with the office on which they were entering. May 12, 1870. Sixth Sederunt.

The Committee on Appeal by Mr John Harley against a Deed of the Presbytery of Perth, made a report by Dr Ritchie, their Convener. In accordance with the unanimous recommendation of the Committee, the Synod dismiss this appeal and confirm the decision of the Presbytery. Appeals by J. Harley,

Dr Frew, Convener of the Committee on Appeal of Mr Gabriel Muir and others against a Deed of the Presbytery of Glasgow, reported that the Committee had met at twelve o'clock noon this day, according to announcement made in Synod, and that the appellants had failed to appear. The Committee, it being now a few minutes past twelve o'clock, craved leave to meet again at half-past one, and intimation of said meeting was made from the Moderator's chair, with certification that if the appellants do not appear, the Committee would report, recommending that the appeal be dismissed. By order of Synod, the appellants were called in the lobby, and did not compear. and G. Muir,

The Committee subsequently reported that they had met a second time according to intimation from the chair, and that Mr Gabriel Muir and the other appellants had again failed to appear. The Synod, in consideration of the circumstances stated, hold this appeal to be fallen from, and dismiss the same. Dismissed.

Mr David Anderson, Chairman of the Mission Board, laid on the table a representation unanimously adopted by the Board, in favour of an increase of Salary to the Foreign and Home Secretaries. The representation, being printed among the Synod Papers, was held as read, and Mr Anderson, with Mr David M'Cowan, a member of the Board, was heard in explanation of the reasons which had led to the adoption of the Board's resolution in this matter. Increase of Secretaries' Salaries.

After reasoning, it was moved and seconded—That the Synod adopt the resolution of the Mission Board, and agree that the salary of each Secretary be raised to £500 a-year; and that this expenditure be apportioned among such schemes of the Church as the Synod's General Finance Committee may from time to time determine.

It was also moved and seconded that the recommendation of the Board be not adopted.

A vote having been taken between the two motions, the first was preferred: Wherefore the Synod decide in terms of the first motion, raising the salaries of the Foreign and Home Secretaries to £500 annually, each, the expenditure to be apportioned among such

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May 12, 1870.

Sixth Sederunt.

schemes of the Church as the General Finance Committee may, from time to time, determine.

Next Meeting.

The Synod resolve that their next meeting shall be held in the Synod Hall, Edinburgh, on the Monday after the second Sabbath of May, 1871, at half-past six o'clock P.M.

T. F. M'Farlane's Appeal Dismissed.

Dr M'Ewen gave in a report from the Committee appointed to consider the Protest and Appeal of Mr Thomas F. M'Farlane, against a Deed of the Presbytery of Perth. In terms of the Committee's unanimous recommendation, the Synod dismiss this appeal and affirm the decision of Presbytery.

Burray and Stornoway Congregations.

On recommendation of the Home Mission Committee, the Synod agree that the Congregations of Burray, in Orkney, and Stornoway, in the Isle of Lewis, be put on the same footing with the Congregations of Shetland in regard to supplementing of stipend.

The Synod adjourned, to meet in the same place this evening at six o'clock. Concluded with prayer.

PETER M'DOWALL, *Moderator.*

SEVENTH SEDERUNT.

Same Place,
Thursday, 12th May, 1870, 6 o'clock P.M.

Seventh Sederunt.

The Synod met, and was constituted by the Moderator. The minutes of last sederunt were read, and approved of, and the scroll thereof subscribed by the Moderator.

Jamaica Mission.

There was transmitted, and, being printed among Synod Papers, was held as read, a Memorial from the Presbytery of Hamilton, in reference to the Jamaica Mission. Mr H. A. Paterson was heard for the Presbytery in support of their Memorial, as was also Mr William Thomson, Kirkmuirhill. Dr MacGill, Foreign Secretary, was heard, expressing the views of the Mission Board in relation to the subject of this Memorial, when, the hour for hearing deputies having arrived, the Synod agreed to take up the subject of the Memorial as the first cause to-morrow forenoon.

The Presbytery of Perth obtained leave to meet in the Library now.

Correspondence with Foreign Churches.

Called for report of the Committee on Correspondence with Foreign Churches, which was presented and laid on the table by Dr M'Michael, the Convener, and, being printed among the Synod Papers, was held as read. The Convener was heard in support of proposals in the report.

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May 12, 1870.

Seventh Sederunt.

Correspondence with Foreign Churches.

Dr William Bruce addressed the Synod, giving an account of a visit paid by himself, along with Dr M'Michael, Sir Peter Coats, and Mr J. B. Risk, Dumbarton, as a deputation from this Synod to the Assembly of the Seceding Reformed Church of Holland, at their meeting in June last.

Dr W. Bruce; Pasteur Byse;

Pasteur Byse, of Nîmes, a minister of the Union of Evangelical Churches in France, was introduced to the Synod, and gave an address on the progress of these Union Churches, amidst obstacles presented by Romanism and Infidelity, and expressing the thanks of the Union for aid given it by this Synod.

Pasteur Dardier;

Pasteur Dardier, Deputy from the Evangelical Society of Geneva, and Superintendent of Colportage in France, addressed the Synod, giving some details of Colportage work in that country, expressing a hope of continued aid in behalf of the Evangelical Society of Geneva, and desiring that a deputation be sent from this Synod to their next annual meeting.

Mr Young;

The Rev. Alexander Young of Montreal, minister of the Canada Presbyterian Church, and Honorary Secretary of the French Canadian Mission, was introduced to the Synod and his credentials read, showing his standing as a minister and his appointment as Honorary Secretary. Mr Young gave an account of the operations of the Canadian Mission among the French-speaking Roman Catholics of Canada.

Mr J. Jameson.

The Rev. John Jameson, agent in Spain for the National Bible Society of Scotland, addressed the Synod, indicating the openings which presently invite Evangelical effort in Spain, and soliciting help for an Evangelical Presbyterian Church recently formed in Madrid.

Welcome to Deputies.

The Moderator having now left the chair, it was taken by Dr M'Michael, as Moderator *p. t.*, who addressed the foreign deputies, giving them welcome in name of the Synod, and thanking them for their visit and addresses.

Grants to Foreign Churches.

The Synod remit to the Mission Board to grant to the Evangelical Society in Geneva, for Saintonge and Poitou; to the Union of Evangelical Churches in France, to the Evangelical Church of Lyons, to the Belgian Missionary Church, and to the French Canadian Missionary Society, such assistance as the state of the funds will permit; as also to the Consistory of the Reformed Church of Spain.

Deputation to Canton de Vaud.

Further, the Synod instruct the Committee on Foreign Correspondence to send a deputation to the approaching meeting of the Synod of Canton de Vaud.

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May 12, 1870.

Seventh Sederunt.

The Synod adjourned, to meet in the same place to-morrow, at ten o'clock A.M. Concluded with prayer.

PETER M'DOWALL, *Moderator.*

EIGHTH SEDERUNT.

Same Place,
Friday, 13th May, 1870, 10 o'clock A.M.

Eighth Sederunt.

The Synod met, and was constituted by the Moderator. The minutes of last sederunt were read and approved of, and the scroll thereof subscribed by the Moderator.

Deputation to Irish General Assembly.

Attention having been called to the fact that the General Assembly of the Irish Presbyterian Church is about to meet for the first time since the abolition of *Regium Donum*, it was moved and seconded, That the Synod send a deputation to that Assembly, at its meeting in Belfast in June next. The Synod agree to take up this motion as the first cause at this evening's sederunt.

Jamaica Mission.

The Synod resumed the discussion, interrupted at last sederunt, of the Memorial from the Hamilton Presbytery in reference to the Jamaica Mission. Dr Somerville, late Foreign Mission Secretary, was heard, expressing the views of the Mission Board on the subject of the Memorial. Further explanations having been given by the memorialists and the Foreign Secretary, the Synod proceeded to give judgment on the Memorial.

After reasoning, it was moved and seconded, That the Synod remit the subject brought up by this Memorial to the Mission Board for special consideration, requesting the Board to report to next meeting of Synod anything which may appear practicable for diminishing the Home Expenditure on the Jamaica Mission.

It was also moved and seconded, That the Synod find that the important object of the Memorial has long engaged the earnest attention and prosecution of the Mission Board,—that satisfactory explanations have been furnished of the causes which have impeded its attainment, and occasioned great fluctuations in the contributions of the Jamaica Congregations, and that measures are in actual preparation by the Board for furthering the end as speedily and effectually as may be found compatible with the duty of this Church to the Mission Congregations and to our honoured brethren, the Missionaries; and in these circumstances remit the matter to the Board.

A vote having been taken on these two motions, the first was

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preferred by a majority, and the Synod accordingly remit the subject of this Memorial to the Mission Board, in terms of the first motion. May 18, 1870. Eighth Sederunt.

Dr Harper read and laid on the table an excerpt from Minutes of the Reformed Presbyterian Synod, containing resolutions adopted by that Synod last week on the subject of Union. Reformed Presbyterian Synod.

The Moderator having left the court, along with Dr William Bruce, to attend the funeral of Sir James Simpson, Dr Frew presided in his room, as Moderator, *p. t.*

Called for report of the Committee anent Students' Petitions, which was presented and read by Dr John Taylor, the Convener. In terms of this report, the Synod agreed— Petitions from Students,

That James Bell be admitted to the Divinity Hall next session, as a regular student of the second year, notwithstanding he has not yet attended the Natural Philosophy Class, which, however, he engages to attend next session of the University. J. Bell,

That James G. Crawford, who attended the Divinity Hall last session, but did not undergo the entrance examination, and has not attended the Natural Philosophy Class, by reason of serious illness, regularly certified, be admitted to examination for entrance to the Hall, and that on passing satisfactorily this examination, he be admitted to the Hall next session, as a student of the second year, on condition that he attend the Natural Philosophy Class without delay. J. G. Crawford,

That William H. Anderson, who has attended all the Classes required for admission to the Hall, except Moral Philosophy, instead of which he attended Natural Philosophy, being thus in the position of students from the University of Aberdeen, be admitted to examination, and dealt with as such students. W. H. Anderson,

That Alexander Clark Houston, who has attended one session at Queen's College, Belfast, and two sessions at the University of Edinburgh, and who engages to complete, in due course, a full curriculum for the degree of A.M. in said University, be admitted to examination, with a view to entering the Divinity Hall. A. C. Houston.

Dr Aikman and Mr Harvey, for the Committee appointed at Second Sederunt in reference to the Lindsay Scholarship, reported that the sum requisite to make up £200 for founding a Scholarship in memory of Professor Lindsay, had been collected by the Committee appointed for the purpose, and in name of the subscribers, almost all of them students of Dr Lindsay's, handed over that sum to the Church, as a small token of their respect, admiration, and sense of deep and lasting obligation, not only to a learning so ripe and accurate, but to a character so pure, a life so useful, and an example so bright. Lindsay Scholarship.

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May 18, 1870.

Eighth Sederunt.

Grants to Albion Church, London; Derby, and Birmingham.

The Synod resumed consideration of the business (interrupted at the close of the Sixth Sederunt) brought up in the report of the Mission Board on Home operations, and, after deliberation, agreed to sanction the guarantee of a stipend, not exceeding £400, for a term of years, to a suitable pastor for Albion Church, London; to sanction the payment of grant of £50 to the congregation at Derby for the year 1869; to authorize the payment of continued supplemental grants to the congregation at Birmingham, by the Synod's Treasurer under the direction of the Home Committee, to the extent indicated in a conditional arrangement made with that congregation in the year 1867; to continue and confirm the rule under which certain city congregations, such as those assembling in St Mary's Chapel, Edinburgh, and Blackfriars' Church, Glasgow, are treated as exceptional in reference to supplemental grants; to authorize the Home Committee to avail themselves of any favourable openings which may be presented for extending the Gaelic Missions of the Church; and to empower the Home Committee of the Board of Missions to guarantee suitable and sufficient stipend for such term of years as they may deem necessary, in order to secure the settlement of a minister in the congregation at Brighton.

Gaelic Mission.

Brighton.

Schedule of Statistics.

The Committee on Statistics having suggested the propriety of conjoining the questions in the annual schedule concerning ordinary collections and subscriptions as one, and also of conjoining three of the questions concerning missionary and benevolent contributions as one, the Synod adopted these suggestions as simplifying the returns. It was further agreed to remit to the Committee on Statistics the consideration of the propriety of omitting the question concerning the average attendance on public worship.

English Synod.

Dr R. S. Scott, Clerk of the English Synod, laid on the table a printed report of the proceedings of said Synod at their Annual Meeting held in Newcastle-on-Tyne, in October last.

Committee on Complaints.

Called for report of the Committee on Complaints anent Preachers' Appointments, which was presented and laid on the table by Dr Frew, the Convener. The report bore that no case of complaint had occurred during the past year.

Remuneration of Preachers.

In reference to the question of the Remuneration of Preachers, remitted to Presbyteries at last meeting of Synod, with injunctions to the Committee on Complaints (pp. 741, 742, Minutes of Synod), the report bore that returns had been received from the Presbyteries of Aberdeen, Annan, Arbroath, Banffshire, Berwick, Cupar, Dumfries, Dunfermline, Edinburgh, Falkirk, Galloway, Glasgow, Hamilton, Kilmarnock, Kinross, Kirkcaldy, Lanark, Lancashire, Melrose, Newcastle, Orkney, Paisley and Greenock, and Stirling,—making in all

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23 Presbyteries. Of these reports the Committee had prepared the following digest:— May 18, 1870.

Eighth Sederunt.

The remit of Synod called the attention of Presbyteries to three questions, viz., *First*, Whether the preacher's pay in the supplemented congregations should be according to the whole stipend received by the minister, just as in non-supplemented congregations. *Second*, Whether the preacher's pay should rise with the stipend, from the lowest up to the highest, according to the rate at present in use. *Third*, Whether some provision should be made for congregations unable to pay for pulpit supply, to prevent recourse on their part to the gratuitous services of students.

Remuneration of Preachers; Report thereanent.

On the first point 20 Presbyteries have reported—10 of these in favour of the recommendation that the preacher should be paid according to the whole stipend received by the minister from whatever source; and 10 against. On the second point 18 Presbyteries have reported—15 in favour of the proportionate rise of preachers' pay from the lowest stipend up to the highest; and 3 against. The reports, however, present various modifications or qualifications of the general principle of proportionate rise. The Presbyteries of Edinburgh, Paisley and Greenock, and Orkney, have each constructed and recommended certain scales of remuneration which cannot be conveniently embodied in a report, but may be submitted to the Synod if called for. On the third point only 8 Presbyteries have reported—4 in favour of aid being given to supplemented churches towards paying the preacher's fee; and 4 against.

The Synod receive this report and thank the Committee for their diligence.

After reasoning, the Synod agreed to appoint a Special Committee representing the various classes of congregations in the Church, to consider the whole subject of the remuneration of Preachers, and to report at next meeting. Decision.

Called for report of the Committee on Students' Preaching, which was presented and read by Mr Williamson, the Convener. In terms of recommendation in the report, which the Synod now receive, it was agreed that in the second rule, adopted in May, 1868, the words, "with their sanction," be delete, so that all appointments of Students be made by the Committee of Distribution; and that the Theological Committee, at the opening of the Hall, call the attention of the Students to the Synod's Rules anent Students' preaching. Students' Preaching.

Called for report of the Committee on Scholarships, which was presented and read by Dr Pringle, the Convener. The Synod receive Scholarships.

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May 13, 1870.

Eighth Sederunt.

Scholarships.

this report, give thanks to the Committee, especially to the Convener, for their valuable labours, and, in terms of a recommendation in the report, agree that, in future, the Report on Scholarships be taken up on the first Tuesday of the Synod's meeting, immediately after the Report on Theological Education has been disposed of. The Synod direct that the Report on Scholarships be printed in Appendix to Minutes.*

Petitions from A. B. Muir;

A Petition was presented and read from Mr Alexander Bryce Muir, licentiate of the Reformed Presbyterian Church, craving to be admitted a preacher of the United Presbyterian Church. The petition was recommended by the Presbytery of Paisley and Greenock. Satisfactory testimonials having been received of Mr Muir's character, scholarship, and status in the Church, the Synod grant this application, and direct the Committee of Distribution to place Mr Muir's name upon the Roll of Probationers.

T. Stevenson;

A Petition transmitted and recommended by the Presbytery of Kilmarnock, was presented and read from the Rev. Thomas Stevenson, a licentiate of this Church, and for some time minister of the North Church, Auchtermuchty, craving, on his return from Canada, where he has been labouring for some years, to be admitted to the status of an ordained minister without a charge, in the United Presbyterian Church, and to have his name placed on the Roll of Probationers. The Synod grant this application and direct the Committee of Distribution accordingly.

G. Lambert.

A Petition transmitted and recommended by the Presbytery of Edinburgh, was presented and read from the Rev. George Lambert, a missionary of our Church in Trinidad, stating that he had tendered his resignation to the Mission Board, and craving to be recognized as a minister without a charge, in the United Presbyterian Church. The Synod grant this application.

St Mary's Chapel, Edinburgh.

A Petition transmitted with the recommendation of the Presbytery of Edinburgh, was presented and read, for a grant from the Church Extension Fund, in aid of St Mary's Chapel Congregation, Edinburgh, in their present peculiar circumstances. After reasoning, it was moved and seconded—That this application be granted. It was also moved and seconded that it be not granted. On a vote being taken, the second motion was preferred, and the Synod accordingly do not grant this application.

The Synod adjourned, to meet in the same place this evening, at six o'clock. Concluded with prayer.

PETER M'DOWALL, *Moderator.*

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* See Appendix, No. X., p. 177.

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NINTH SEDERUNT.

Same Place,
Friday, 13th May, 1870, 6 o'clock P.M.

The Synod met, and was constituted by the Moderator. The minutes of last sederunt were read, and approved of, and the scroll thereof subscribed by the Moderator. May 13, 1870. Ninth Sederunt.

Mr Stark, Duntocher, intimated, that a generous member of the Church had offered to give £30 per annum for ten years, to aid students in preparing for the degree of M.A., and £15 per annum, for ten years, to be given as rewards, or in payment of graduation fees, to students who may obtain that degree; also the sum of £50 per annum, for five years, to be given as bursaries or scholarships to those graduates who shall proceed to take the degree of B.D.; on condition that the Scholarship Committee take charge of this matter, and travel in it. Aid to Students taking University Degrees.

Agreed that the Synod have heard, with interest and gratification the statement made by Mr Stark, and request him to convey the Synod's thanks to the donor. Further, the Synod remit this matter to the favourable consideration of the Scholarship Committee.

The Synod took up the motion laid on the table at this forenoon's sederunt—That the Synod send a deputation to the General Assembly of the Presbyterian Church of Ireland, at their meeting in June next. It was now moved and seconded as a countermotion—That the Synod do not send such a deputation. After reasoning for some time on these motions, the mover and seconder of the first motion, considering there was not likely to be unanimity concerning it, withdrew it, by leave of Synod; and the second motion having thus lapsed, the subject was allowed to drop. Proposed Deputation to Irish General Assembly.

Mr Peddie, on the part of the Trustees appointed in 1861, in terms of the Will of the late Rev. Dr A. O. Beattie, reported, that by the death of the Annuitant, the residue of the estate had now become available for the maintenance of bursaries to students at any of the Universities, studying for the Holy Ministry in connection with our Church, and that the fund would be sufficient for two bursaries of £20 each: that by the terms of the will (full excerpts from which are given in the Appendix to Synod Minutes for 1859, p. 272) a preference is to be given to the sons of ministers, and the exclusive management of the bequest, including the nomination of bursars, is committed to the Trustees; and, that in the exercise of this Beattie Scholarships.

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May 13, 1870.
Ninth Sederunt.

duty, they propose to communicate with the Scholarship Committee with the view of arrangements being made, so that the examination of candidates should proceed under its inspection, and otherwise to co-operate with said Committee.

Beattie Scholarships.

The Synod approve of the proposal of the Trustees, and recommend the Scholarship Committee to co-operate with them in the manner suggested.

Constitution and Working of Mission Board;

Called for report of the Committee on the Constitution and Working of the Mission Board, which was presented by Dr James Taylor, the Convener, and, being printed among the Synod Papers, was held as read. Dr Taylor was heard in support of recommendations contained in the report. The Synod received this report, thanked the Committee for their diligence, and proceeded to consider their recommendations.

Additional Representatives to Glasgow and Edinburgh Presbyteries;

In respect to the first of these, namely, "That it is not expedient for the Synod to make any change in the present mode of electing the members of the Mission Board; but that, to meet the exigencies of the case, and to restore the balance which was disturbed by the concession made to the English Presbyteries, four additional representatives should be given to each of the Presbyteries of Edinburgh and Glasgow;" it was moved and seconded, That this recommendation be adopted.

It was also moved and seconded, That, in conformity with the returns from Presbyteries, the Synod adhere to the original constitution and rules, and therefore require all Presbyteries beyond 60 miles distance from Edinburgh and Glasgow to nominate representatives residing within seven miles distance from these cities.

It was moved and seconded as a third motion, That all Presbyteries of the Church in Scotland beyond sixty miles from Edinburgh or Glasgow should nominate persons either residing within, or not more than five miles from, one or other of these cities.

A vote having been taken on the three motions severally, it was found that the number voting for the first motion was greater than the united number voting for the second and third, and the Moderator declared the first motion to be carried. The Synod accordingly decided in terms of the first motion, adopting the recommendation of the Committee.

Dissent;

From this finding, Mr Renton entered his dissent, for reasons to be given in.

Retiring Members eligible.

In respect to the second recommendation in the report, namely, That the rule which declares a retiring member ineligible for a year should be repealed, it was moved and seconded, That this recom-

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mendation be adopted. It was also moved and seconded, That this recommendation be not adopted. May 13, 1870.

Ninth Sederunt.

A vote having been taken as between the two motions, the first was preferred; wherefore the Synod adopt the second recommendation of the Committee. Constitution and Working of Mission Board;

From this finding, Mr Renton entered his dissent, for reasons to be given in. Dissent.

In respect to a third recommendation made by the Committee, namely, "That to gain additional time, both for mission affairs and for the ordinary business of the Synod, it is expedient that the foreign deputies should be heard on the Wednesday evening;" the Synod unanimously agree that the existing rule as to the time when the foreign deputies are to be heard shall be adhered to. Time for hearing Deputies.

The Synod further agree, That proposals which are to be submitted to the consideration of the Synod, by the Home or Foreign Mission Committee, shall be printed along with the other Synodical papers. Proposals of Board to be printed.

On recommendation of the Committee of Selection, the Synod appoint the following a Committee on Remuneration of Preachers:—Dr Wm. Bruce, Dr Drummond, Dr Davidson, Wm. Wood, David Williamson, James Dunlop, Kilmaronock, Peter White, Thomas Kennedy, Robert Rutherford, Robert Brown, and Alex. Hamilton, ministers; with John Gilmour, Helensburgh, George Younger, Glasgow, Andrew Robertson, Dalreoch, William Glass, Crossgates, James Thin, Edinburgh, Allan Frier, Melrose, John C. Watson, Ceres, William Murray, Anstruther, James Paterson, Carnwath, Alex. Roxburgh, Lochgelly, elders—Dr Bruce, Convener. Committee on Remuneration of Preachers.

Agreed that overtures anent Revision of Hymn-Book be taken up in the course of Monday evening, and the overture anent Revisal of Church Confession and Catechism on Tuesday, at twelve o'clock noon.

The Synod adjourned, to meet in the same place, on the evening of Monday first, at half-past six o'clock. Concluded with prayer.

PETER M'DOWALL, *Moderator.*

TENTH SEDERUNT.

Same Place,

Monday, 16th May, 1870, half-past 6 o'clock P.M.

The Synod met, and was constituted by the Moderator. The minutes of last sederunt were read and approved of, and the scroll thereof subscribed by the Moderator. Tenth Sederunt.

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May 16, 1870.

Tenth Sederunt.

Committee on Additional Representatives to Glasgow and Edinburgh.

The Synod appoint the following a Committee to confer with the Home Secretary in regard to the best mode of carrying out the Synod's resolution adopted at last sederunt, giving additional representatives at the Mission Board to the Presbyteries of Glasgow and Edinburgh:—Dr Bryce, David Williamson, J. S. Taylor—the Home Secretary, Convener; the Committee to report at to-morrow forenoon's sederunt.

Sabbath Schools.

Called for report of the Committee on Sabbath Schools, which was presented and laid on the table by Mr James Inglis, the Convener, and, being printed among the Synod Papers, was held as read. Mr Inglis having been heard in reference to this report, it was received, and the thanks of the Synod expressed to the Committee for their labours; it was agreed that the Committee be re-appointed, with new members in room of those who retire by rotation. The Synod unanimously adopt this report, and direct that it be inserted in Appendix to Minutes.*

Sabbath Sanctification.

Called for report of the Committee on Sabbath Sanctification, which was presented and laid on the table by Mr Renton, the Convener, and, being printed among the Synod Papers, was held as read. Mr Renton having been heard in reference to the report, it was received, and the thanks of the Synod conveyed to the Committee for their labours. It was agreed that the Committee be re-appointed, the Synod expressing the hope that the Committee will endeavour to devise and recommend some practical measures, with the view of promoting Sabbath Sanctification. Agreed that the name of Mr Wm. Wood be substituted in room of Dr Gilfillan's as a member of this Committee, Dr Gilfillan having ceased to be a member of Synod; also, that the name of Mr Millar, of Sheardale, elder, be added to this Committee. Wherefore the Committee on Sabbath Sanctification stands as follows:—Henry Renton, Dr Robson, Dr Thomson, Dr G. Johnston, Wm. Wood, and William Boyd, ministers, with Cumberland Hill, W. Whyte Millar and John Millar, Edinburgh, and James Paton, Tillicoultry, elders—Mr Renton, Convener.

Revision of Hymn Book.

The Synod proceeded to take up overtures anent the Revision of the Hymn-Book—(1st), From the Presbytery of Paisley and Greenock; (2nd), From the Presbytery of Stirling; (3rd), From Rev. Wm. Thomson, Slateford, and others, transmitted by the Presbytery of Edinburgh; and (4th), From the Presbytery of Edinburgh.

Mr Thin, elder, Edinburgh, was heard for the Presbytery of Edinburgh; Mr Henderson, Paisley, for the Presbytery of Paisley

* See Appendix, No. XI., p 178.

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and Greenock; Mr Blair, Dunblane, for the Presbytery of Stirling; and Mr Thomson for himself and other ten members of the Presbytery of Edinburgh subscribing the overture along with him.

Revision of Hymn Book; Motions.

The Synod proceeded to give judgment on the subject of the Overtures. After reasoning, it was moved and seconded, That the use of Hymns along with the Psalter in the public worship of God was adopted at the Reformation by the Church of Scotland; that the metre version of the Psalms adopted upwards of two centuries ago by the General Assembly, with the collection of Translations and Paraphrases, approved of by it nearly a century ago, have been in general use among nearly all the Presbyterian Churches in the United Kingdom; that the introduction of a separate and enlarged Hymn Book by this Church has been followed by the introduction of separate Hymn Books in the English Presbyterian Church and in the Church of Scotland,—and that several overtures for a revised and amended Hymn Book having been brought before this Synod, with the proposal, in two of them, that means should be taken to obtain a common Hymn Book for the Presbyterian Churches of Scotland, the Synod approve of the object of the overtures, and, deeming it very greatly to be desired, where these Churches have so much in common, and when without necessity nothing should be done to increase but every proper endeavour made to diminish differences between them, that the old unity which has long prevailed among them in the service of praise, of a common Psalter and collection of Paraphrases, should be conserved and promoted by the substitution for the latter of a choice and moderate-sized Hymn Book; and further, deeming that this end might be attained by the concurrence of these Churches severally, to appoint Committees to co-operate in the preparation of such a Hymn Book, respectfully communicate to the General Assembly of the Church of Scotland, and to the General Assembly of the Free Church, this desire and proposal,—and appoint a Committee to correspond with any Committees which said Assemblies may appoint for this purpose, and with the Committees of any other Presbyterian Churches which may be disposed to concur in the design, and to take all suitable steps towards the prosecution of the same—with power to deal with the whole subject and to report to next Synod.

It was also moved and seconded, That the Overtures lie on the table till next year.

It was moved and seconded, as a third motion, That the Synod, having heard the overturists in support of these Overtures, resolve to appoint a Committee to take the whole subject of the revision of the Hymn Book into their consideration, with power to correspond with

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other Churches, with a view to obtain a common Hymn Book for the Presbyterian Churches of Scotland, if they shall see cause.

Revision of Hymn Book;

A vote having been taken on the three motions severally, the second was found to have fewest votes, and was accordingly dropped.

Decision.

A vote was next taken as between the first motion and the third, when the third motion was preferred, and the Synod accordingly resolved, that a Committee be appointed to take the whole subject of the revision of the Hymn Book into their consideration, with power to correspond with other Churches, with a view to obtain a common Hymn Book for the Presbyterian Churches of Scotland, if they shall see cause.

Committees:

On recommendation of the Committee of Selection, the Synod appoint the following to serve on Standing Committees in room of those members who retire by rotation :—

On Scholarships;

COMMITTEE ON SCHOLARSHIPS :—Dr George Johnston, David Kinnear, James G. Scott, Daniel M'Lean, and James Buchanan, ministers; with Dr Thomas Harvey, Edinburgh, elder—Dr Pringle, Convener.

On Correspondence with Foreign Churches.

COMMITTEE ON CORRESPONDENCE WITH FOREIGN CHURCHES :—Dr James Taylor, and Dr M'Gavin, ministers; with John Millar, Edinburgh, elder—Dr M'Ewen, Convener.

The Synod agreed that deputies from the Consistory of the Reformed Church of Spain be heard to-morrow evening at eight o'clock.

Reasons of Dissent.

Mr Renton laid on the table reasons of dissent by him from two resolutions of Synod adopted on Friday evening :—one continuing to English Presbyteries the privilege of sending representatives of their own number to the Mission Board; the other repealing the rule which declares retiring members ineligible for a year.

The Synod adjourned, to meet in the same place to-morrow, at ten o'clock forenoon. Concluded with prayer.

PETER M'DOWALL, *Moderator.*

ELEVENTH SEDERUNT.

Same Place,
Tuesday, 17th May, 1870, 10 o'clock, A.M.

Eleventh Sederunt.

The Synod met, and was constituted by the Moderator. The minutes of last sederunt were read and approved of, and the scroll thereof subscribed by the Moderator.

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Eleventh Sederunt.

Dissent.

Reasons of dissent by Mr Renton from decisions of Synod on Friday evening, anent the Composition of the Mission Board, were read, and Dr Joseph Brown and the Home Secretary were appointed to prepare and bring in answers.

Additional Representatives at Mission Board to Edinburgh and Glasgow.

The Home Secretary reported for the Committee appointed at tenth sederunt to consider and report on the working out of the resolutions of Synod, in reference to the appointment of additional members of the Mission Board. In terms of their recommendation, the Synod agree that in order to bring the resolution by which the Presbyteries of Edinburgh and Glasgow are authorized to nominate additional representatives, into harmony with the existing rule, which requires that one-fourth of the members of the Mission Board shall retire in each year, the new members to be nominated by the two Presbyteries named shall be appointed according to the following plan, viz.:—

In 1871—Edinburgh; a minister for 1 year; Do. Glasgow; an elder for 1 year;	In 1872—Edinburgh; a minister for 4 years; Do. Glasgow; an elder for 4 years;
In 1871—Edinburgh; an elder for 2 years; Do. Glasgow; a minister for 2 years;	In 1873—Edinburgh; an elder for 4 years; Do. Glasgow; a minister for 4 years;
In 1871—Edinburgh; a minister for 3 years; Do. Glasgow; an elder for 3 years;	In 1874—Edinburgh; a minister for 4 years; Do. Glasgow; an elder for 4 years;
In 1871—Edinburgh; an elder for 4 years; Do. Glasgow; a minister for 4 years;	In 1875—Edinburgh; an elder for 4 years; Do. Glasgow; a minister for 4 years.

Also;—that, as the additional members to be nominated by the Presbyteries named, have been added to the Board in order to secure a sufficient number of members for Sub-Committees in Edinburgh and Glasgow, the Synod recommend these Presbyteries to keep this object in view, in the selection of their representatives.

The Synod instructed the Home Secretary to prepare a table for insertion in Appendix to Synod Minutes, exhibiting the number of

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representatives to be chosen by each Presbytery during the nine years from 1871 to 1879, both inclusive.*

Collection for Church Extension.

The Synod direct all Congregations which have not made the collection for the Church Extension Fund, to do so without delay; also, remit to the Home Committee to issue to such Congregations a brief statement, setting forth the claims of the Fund upon their earnest support.

Report on Psalmody.

Called for report of the Committee on Psalmody, which was presented and laid on the table by Mr Andrew Henderson, the Convener, and, being printed among the Synod Papers, was held as read. The Synod receive this report, thank the Committee for their labours, and authorize the Committee to draw from the Synod's General Fund, a sum not exceeding £50 sterling, to be expended by them on the objects for which they are appointed. Further, the Synod agree to re-appoint the Psalmody Committee, with the new members to be hereafter named, in room of those who retire by rotation.

Royal Proclamations.

Called for report of the Committee on Royal Proclamations of National Fasts and Thanksgivings, which was presented and read by Mr George C. Hutton, the Convener. Mr Hutton was heard in explanation of the report; as was also Dr George Jeffrey. The Synod receive this report, return cordial thanks to the Committee, especially to the members of the deputation to London, Mr Hutton and Dr George Jeffrey, for their laborious and successful efforts in obtaining from the Government the recognition of the principles of this Church on this question, and re-appoint the Committee with instructions to watch over the form in which Royal Proclamations of Fasts and Thanksgivings may be issued for the future. Also, direct that the report with relative documents be inserted in Appendix to Minutes.† The Committee on Royal Proclamations of Fasts and Thanksgivings stands, therefore, for next year as follows:—George C. Hutton, William Ramage, Dr George Jeffrey, Dr A. Thomson, Dr Edmond, and J. Symington, ministers; with John Millar, Edinburgh, and J. H. Young, Glasgow, elders—Mr Hutton, Convener.

Distribution of Preachers.

Called for report of the Committee for the Distribution of Preachers, which was presented and laid on the table by Mr Wm. Wood, Clerk of said Committee, and, being printed among the Synod Papers, was held as read. The Synod receive this report, give thanks to the Committee for their labours, and direct that the report be printed in Appendix to Minutes.‡

* See Appendix, No. XII., p. 180. † See Appendix, No. XIII., p. 181.
‡ See Appendix, No. XIV., p. 199.

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On recommendation of the Presbytery of Dundee, transmitted through the Committee, the Synod direct that the name of Mr R. T. Fyfe be reponed on the Probationers' Roll for the time which remains to be filled up of his term of Probation. May 17, 1870. Eleventh Sederunt. R. T. Fyfe.

The Synod re-appoint the Committee for the distribution of Preachers, viz., Mr William Wood, Dr Ogilvie, and Mr Kennedy—Mr Kennedy to be Clerk of the Committee for this year. Committees: On Distribution of Preachers;

The Synod re-appoint as the Committee on Complaints anent Preachers' Appointments—Dr Frew, Dr William Johnston, and A. M. Jarvie, ministers—Mr Jarvie, Convener. On Complaints.

Dr Smart made an interim report for the Committee appointed at second sederunt in regard to the relation of the Caffrarian Presbytery to this Synod. The report stated that in the absence of certain documents, the Committee had not been able to give full consideration to the subject remitted to them. Agreed that the Committee report fully at next meeting of Synod. Caffrarian Presbytery.

Called for report of the Committee on Temperance, which was presented and laid on the table by Mr James A. Johnston, the Convener, and, being printed among the Synod Papers, was held as read. Mr Johnston was heard in reference to the report. The Synod receive this report, thank the Committee for their labours, and agree that the Committee be re-appointed, with new members in room of those who retire by rotation. Also, in terms of suggestions in the report, the Synod recommend ministers, as in former years, to call the attention of their congregations to the subject of intemperance on some Sabbath in December. Further, the Synod recommend ministers and members of the Church to use their influence in support of the movement for reducing the number of houses licensed for the sale of intoxicating drinks. Report on Temperance.

After reasoning, it was further agreed—That this Synod, having had its attention called to the letters of the Rev. Hugh Goldie and the Rev. William Anderson, published in the *Missionary Record* for August and December of last year, and having learned from these communications that ardent spirits sent from this country have been doing immense injury to the natives on the West Coast of Africa, and greatly hindering the progress of Christ's cause in that important mission field, expresses its most cordial sympathy with our missionary brethren labouring for the conversion of the heathen amid such difficulties and discouragements; most deeply deplores the introduction of ardent spirits among the heathen, and especially when this is done by British merchants, or those professing to be disciples of the Lord Jesus Christ; and instructs all under its authority in this, and all other matters, to abstain from doing any-

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thing contrary to the spirit and precepts of the Gospel, or which may hinder the advancement of true religion either at home or abroad.

In consequence of several members of the Selection Committee having left this meeting, the Synod appoint Mr Rennie and Mr Wm. Blair to be *interim* members of said Committee in their room.

Mr Renton's Reasons of Dissent;

Dr R. S. Scott, for the Committee appointed to draw up Answers to Reasons of Dissent by Mr Renton, from decisions of Synod at ninth sederunt, read Answers thereto, which the Synod adopted, and agreed that they should be recorded along with the Reasons of Dissent, as follows:—

REASONS OF DISSENT BY MR RENTON.

"The subscriber dissents from the decision of Synod at ninth sederunt, continuing to the English Presbyteries the privilege of sending representatives from their own number to the Mission Board: Because no adequate grounds have been stated to justify the concession to members of the English Presbyteries of an exceptional privilege, which adds considerably to the expense of meetings of the Board, and because the Home Secretary, who was selected from that portion of the Church, is most intimately conversant with the condition of the English Congregations, and in conjunction with such representatives of these Presbyteries as may be nominated in Edinburgh and Glasgow, will secure a due attention to their interests. Also, dissents from decision repealing the rule which declares a retiring member of the Board ineligible for a year: Because the rule repealed was carefully considered before adoption by the Synod, and for a considerable period has regulated all its standing Committees,—because it forms an essential part of the Constitution of the Mission Board, as adopted after being submitted to the Presbyteries of the Church, and cannot be legitimately repealed without the sanction of a majority of them,—because the present repeal is in opposition to the returns of a majority of the Presbyteries which have reported on the proposal,—and because at the close of a Friday evening's sederunt, extended beyond the ordinary hour, and at a thin attendance of members in a state of exhaustion, to take such a step in disregard of the Barrier Act is to destroy all security for the order and rules of the Church, and is therefore unconstitutional and *ultra vires*. HENRY RENTON.

ANSWERS BY THE SYNOD.

Synod's Answers.

(1.) The exceptional privilege of the English Presbyteries was granted to them after lengthened deliberation both in this Synod and in the English Synod of the Church;—it could easily be shown that the additional expense occasioned by the attendance of English members has been far more than compensated for by the saving of the Synod's funds which has otherwise resulted from that attendance;—and that the special difficulties and liabilities connected with the formation and management of English Stations are such as render any alteration of the existing rule, especially at the present time, wholly inexpedient. (2.) The rule which the Synod has now repealed was one from which the Synod, in its own selection of members for the Mission Board, has been obliged to depart in instances not a few;—the re-election of members of the Board, after their four years' term of service has been fulfilled, must ordinarily be the act of another Presbytery than that which they had previously represented, and is not likely to be proposed on any other grounds than those of special public utility and special adaptation to the business under the con-

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sideration of the Mission Board at the date of such re-election;—and as the Synod, which every year transacts most important business at the sederunt on Friday evening, was fully aware that the report of the Committee on the constitution of the Mission Board would be considered at the sederunt on Friday evening last, the objections founded on the time when the resolution dissented from was adopted are entirely irrelevant. May 17, 1870. Eleventh Sederunt.

On recommendation of the Committee of Selection, the Synod appoint the following to serve on standing Committees in room of those members who retire by rotation:— Committees:

COMMITTEE ON PSALMODY—William Ramage, Glasgow; James S. Mill, Leith; Matthew Galbraith, Aberdeen, ministers; and James Clachan, Glasgow, elder—Rev. Andrew Henderson, Convener. On Psalmody;

COMMITTEE ON TEMPERANCE—George M'Queen, and John M'Intyre, Baillieston, ministers; with William H. Aitken, Glasgow, elder—Rev. James A. Johnston, Convener. On Temperance;

COMMITTEE ON GENERAL FINANCE—James Inglis, minister; with John Millar, Glasgow, and William Wilson, Dennyloanhead, elders—Mr Balleny, Convener. On General Finance;

COMMITTEE ON STATISTICS—James Dunlop, Kilmaronock, minister—the Home Secretary, Convener. On Statistics;

COMMITTEE ON SABBATH SCHOOLS—J. B. Smith and James Rennie, ministers; with James Thin, Edinburgh, elder—Rev. James Inglis, Convener. On Sabbath Schools;

COMMITTEE ON THEOLOGICAL EDUCATION—David M'Ewan, Robert Cameron, William Blair, James M'Owan, Professor Calderwood, ministers; with Dr Angus M'Donald, Edinburgh, elder—Mr M'Ewan, Convener. On Theological Education;

Also, appoint as the Committee on Revision of Hymn Book—Drs William B. Robertson, Alex. Macleod, Davidson, Brown, Wm. Bruce, M'Michael, Harper, Drummond, M'Gavin, H. M. MacGill; Messrs James Rennie, William Blair, Andrew Henderson, William Thomson, Slateford, J. Mitchell Harvey, George Jacque, ministers; with James Thin, Edinburgh, William Walls, Glasgow, John Polson, Paisley, Alexander Mitchell, Dalkeith, William M. Begbie, Edinburgh, elders—Mr Rennie, Convener. On Revision of Hymn Book.

The Synod proceeded to take up an overture, transmitted through the Presbytery of Kelso, from Mr Henry Renton, proposing a Revisal of the Church's Confession and Catechisms, with a view to the removal of statements not approved of in the Basis of Union. The overture was read, and Mr Renton heard in its support. The Synod then proceeded to give judgment on the subject of the overture, and after reasoning, it was moved and seconded—That forasmuch as the interpretation of the terms of the Basis is regulated by the terms of the Formula of October, 1847, declaring that office-bearers Revisal of Confession and Catechisms.

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Revisal of Confession and Catechisms;

of the Church are not required to approve of anything in the subordinate standards that teaches, or is supposed to teach, compulsory or persecuting and intolerant principles in religion, thereby securing full liberty of opinion with reference to civil establishments of religion, the Synod dismiss the overture as uncalled for and inexpedient.

It was also moved and seconded—That having heard the overturist, the Synod appoint a Committee to consider the whole subject of the overture, and report.

It was moved and seconded, as a third motion—That it is inexpedient at present to enter upon the subject of this overture.

A vote having been taken on these three motions severally, it was found that the number voting for the first motion was greater than the united number voting for the second and third. The Moderator then declared the first motion to be carried, and the Synod, in terms thereof, dismiss the overture. From this finding, Mr G. C. Hutton entered his dissent.

Dissent.

Supply of Professors' Pulpits.

The Synod appoint to supply, during next session of the Divinity Hall, the pulpit of

Dr Harper, the Presbytery of Dunfermline (for month of August),
Dr M'Michael, Presbytery of Kinross,
Dr Cairns, - Presbytery of Edinburgh,

and, at the request of the Session of Lansdowne Church, Glasgow, leave them to provide supply for Dr Eadie's pulpit.

New Issue of Rules and Forms.

It was reported that the last issue of the Synod's Rules and Forms of Procedure was now nearly exhausted, and the Synod directed that a new edition be published, embodying the changes made from the year 1867 till the close of this meeting of Synod.

Further, the Synod direct that, till otherwise resolved upon, other changes which may thereafter be made on the Rules and Forms shall be printed separately as an Appendix, and issued along with copies of the edition now ordered to be prepared; also, that the Appendix be obtainable, without cost, by persons applying for it at the publishers', as a supplement to their copies of the Rules and Forms.

Census of 1871.

The attention of Synod having been called to the approaching Census of 1871, it was agreed to remit to the Committee on the Irish Church Disendowment and Kindred Questions, to watch over the whole matter, and take such steps therein as may seem to them advisable.

R.M.Thornton, Student.

A petition was presented, transmitted by the Presbytery of Edinburgh, from R. M. Thornton, student, certified to have attended a full curriculum, classical and philosophical, at the University of Toronto; three sessions of six months' Theological Study at Knox College,

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Toronto; one session at the Theological Hall of the United Presbyterian Church; and one at the Hall of the Free Church, craving to be taken on trial, with a view to license. The Synod grant the prayer of this petition, and instruct the Presbytery of Edinburgh to take Mr Thornton on trials for license. May 17, 1870. Eleventh Sederunt.

In terms of a suggestion by the Committee appointed last year to advise the congregation of Crieff in their then peculiar circumstances, the Synod now discharge said Committee, with the thanks of the Synod for their labours. Crieff Committee.

A petition was presented from the Presbytery of Edinburgh craving a grant in aid, in behalf of the Edinburgh and Leith Mission to Germans, under the superintendence of the Rev. John Blumenreich. Dr Geo. Johnston was heard for the Presbytery in support of their application. Edinburgh Mission to Germans.

After reasoning, it was moved and seconded—That a grant be made to the Presbytery of Edinburgh in behalf of the Mission to the Germans. It was also moved and seconded—That this application be not granted. A vote being taken, the second motion was preferred, and the Synod decided accordingly, that the application for aid to the Edinburgh and Leith Mission to Germans be not granted.

Called for report of the Committee on the late Dr M'Kelvie's MSS., which, in the absence of Mr David Young, Glasgow, the Convener, was presented and read by Mr Wm. Blair. The Synod receive this report, and re-appoint the Committee, with the same members and the same Convener as last year, to complete the work committed to them. Said Committee stands, therefore, as follows:—George Deans, Dr James Taylor, Dr Thomson, David Young, Glasgow; Dr John M'Farlane, and Andrew Gardiner, ministers—Mr Young, Convener. M'Kelvie MSS

The Synod adjourned, to meet in the same place this evening, at six o'clock. Concluded with prayer.

PETER M'DOWALL, *Moderator.*

TWELFTH SEDERUNT.

Same Place,

Tuesday, 17th May, 1870, 6 o'clock P.M.

The Synod met, and was constituted by the Moderator. The minutes of last sederunt were read and approved of, and the scroll thereof subscribed by the Moderator. Twelfth Sederunt.

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May 17, 1870.

Twelfth Sederunt.

Rules anent Planting of Churches.

There was read an Overture transmitted from the Presbytery of Glasgow, proposing "to revise and alter the rules in the Forms of Process respecting the planting of Churches, with a view to adapt them to the existing state of matters in large towns." Dr James Taylor was heard for the Presbytery in support of their overture.

After reasoning, it was moved and seconded—That the sanction of the Presbytery should be obtained before a new station for the regular and stated preaching of the Gospel is opened.

It was also moved and seconded—That the Overture of the Presbytery of Glasgow be remitted to Presbyteries to consider, and report to a Committee to be appointed for the purpose. Presbyteries to report to this Committee not later than the first day of March next.

It was moved and seconded as a third motion—That the Overture from the Presbytery of Glasgow, and the propositions from the same Presbytery in 1865 (pp. 165-239, Minutes of Synod,) on the same subject, be sent down to Presbyteries to consider the same and report to a Committee to be appointed; Presbyteries to report to this Committee not later than the 1st of March, 1871.

The mover and seconder of the second motion having withdrawn it by leave of Synod, the Synod proceeded to take the vote as between the first motion and the third, when the third motion was preferred, and the Synod, in terms thereof, remit the overture and relative propositions to Presbyteries to consider, and report, not later than the first day of March next, to a Committee to be appointed for the purpose.

Duties and Salaries of Librarians.

Called for report of the Committee on Duties and Salaries of the Librarians in Edinburgh and Glasgow, which was presented and read by Mr Harvey, the Convener, who was also heard in explanation of the report.

In the course of discussing the subject of this report, the hour arrived which had been appointed for hearing the deputies from the Consistory of the Reformed Church of Spain, and the Synod agreed to adjourn the discussion of the report.

Deputies from Spain—

Señor Cabrera.

Dr MacGill introduced to the Synod these deputies, namely, Señor Juan B. Cabrera, President, and Mr Stewart R. Clough, Continental Secretary, of the Central Consistory of the Reformed Church of Spain. A communication from the Consistory, addressed to this Synod, was read. Señor Cabrera addressed the Synod, giving an account of the progress made by the Protestant cause in Spain, amidst the difficulties and hindrances presented in that country, recently emancipated from a Romish government and priesthood; thanking the Synod for assistance which it has already given to Evangelical

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agencies there, and soliciting aid to fit up, as a Protestant place of worship, a building which, prior to the revolution in Spain, had been occupied as a Jesuit Church.

May 17, 1870. Twelfth Sederunt. Deputies from Spain—Mr Clough.

Mr Clough gave an address, in the course of which he referred to the Confession and Form of Government of the Reformed Church of Spain, stating that the Confession and Government were in close harmony with those of the Presbyterian Churches in Scotland.

On motion made and seconded, it was unanimously agreed—That the Synod, having heard the deputies from Spain, express their gratitude to God for the opening of that country to the Bible and to the Evangelist, after it had been closed for centuries against them; their sense of the duty of the Church to take advantage of the opening of this great door and effectual, and their deep interest in the work of evangelization carried on by the deputies and others, and anew remit to the Foreign Mission Committee to consider the claims of these and other labourers in Spain, and, if they shall see cause, to make a grant in aid of their operations.

The Moderator then addressed the deputies, giving them welcome in name of the Synod, thanking them for their visit and addresses, and expressing the Synod's earnest desire for the success of the work in which they and their brethren are engaged.

On the call of the Synod, Mr Renton led its devotions, giving thanks for the good news borne by these brethren in regard to the work of Evangelization in Spain, and commending them and their associates to the grace of God.

Duties and Salaries of Librarians.

The Synod resumed the discussion interrupted by the reception of the Spanish deputies, on the report anent the Duties and Salaries of the Librarians. The report was received, and, after reasoning, the Synod agreed to remit to the same Committee to bring up more specific and full information regarding the work performed by the Librarians, the time devoted to it, and the grounds of the recommendations they submit.

The Committee is accordingly re-appointed for this purpose, and stands as follows—Dr M'Michael, Dr Smart, David Young, Glasgow; John Mitchell Harvey, William Wood, William Blair, ministers, with William Walls, Glasgow, and William Purves, Edinburgh, elders—Mr J. M. Harvey, Convener.

Associating of Students in Congregational Work.

The Synod took up an Overture transmitted from the Presbytery of Edinburgh, anent the rule of Synod recommending ministers, with the sanction of their Sessions, to associate with them students of the fourth year in certain parts of congregational work. The Overture was read, and Dr Peddie heard for the Presbytery.

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May 17, 1870.

Twelfth Sederunt.

After reasoning, it was moved, seconded, and agreed to—That this Overture be adopted, and that in terms thereof the rule adopted at eighth sederunt last year, and standing No. 4, of the recommendations of the Theological Committee, is not to be understood as authorizing ministers and sessions to employ students in pulpit ministrations, except under the restrictions mentioned in Chap. viii., Sec. ii., Rule 19, and other Rules of the Forms of Procedure.

Constituent Membership of Higher Church Courts.

Called for report of the Committee on Constituent Membership of Higher Church Courts, which was presented and read by Dr George Jeffrey, the Convener, and he was heard in explanation and support thereof. The report recommended that the Synod make the following addition to the *Rules and Forms of Procedure*, Chap. IV. Sect. III. Rule 6: "Ministers who, being incapacitated by old age, infirmity, or sickness, are obliged, in whole or in part, to give up the discharge of their pastoral duties, shall notwithstanding retain their seats and votes in the Church Courts, unless they expressly desire to be relieved of these; but when ministers are for other reasons relieved of the work of the pastorate, the pastoral tie shall be dissolved, unless the Presbytery shall judge it expedient that it be not dissolved, and that such cases shall be specially reported to Synod." After reasoning, it was moved, seconded, and agreed to, That the report be sent down to Presbyteries to consider and report, not later than 1st March next, to the same Committee which is hereby re-appointed, and stands as follows:—Dr George Jeffrey, Dr Joseph Brown, G. C. Hutton, William France, John Symington, William Hutton, William Ramage, Peter M'Dowall, Dr Peddie, and Dr Finlayson, ministers; with David Anderson, Glasgow, Donald Fisher, Glasgow, and John Gilmour, Helensburgh, elders—Dr George Jeffrey, Convener.

Dr G. Brown's MSS.

Called for report of the Commitee respecting the MS. volume prepared by the late Rev. Dr George Brown, Liverpool, containing Annals of the United Presbyterian Church, and gifted to the Synod by his representatives. The report was presented and laid on the table by Dr Peddie, the Convener, and he was heard in relation thereto. The Synod agree that this matter be remitted to the same Committee, which is hereby re-appointed, with powers to correspond with the Committee on the M'Kelvie MSS., and consult as to whether these two Committees might not act together in carrying out the business committed to them. The Committee on the late Dr George Brown's MSS. stands therefore as follows:—Dr Peddie, J. M. Harvey, and Andrew Gardiner, ministers, with Robert Paterson, Edinburgh, elder—Dr Peddie, Convener.

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May 17, 1870.

Twelfth Sederunt.

Committee on Planting of Churches.

On recommendation of the Selection Committee, the Synod appoint the following a Committee on Planting of Churches in Large Towns:—Dr George Jeffrey, James Rennie, Dr Finlayson, and David Williamson, ministers; with William Duncan, David Anderson, and William Walls, elders—Mr Williamson, Convener.

Assessments for Parish Churches and Manses.

Attention having been called to the assessments imposed in various parts of the country for the building and repairing of churches and manses of the Established Church, it was unanimously agreed, That the Synod deem this matter one which demands special attention, and remit to the Committee on the Irish Church Disestablishment and Kindred Questions to take all competent steps for supporting Parliamentary action to redress so flagrant a grievance.

Preaching Stations on Continent.

On recommendation of the Committee on Correspondence with Foreign Churches, the Synod agreed, That said Committee be empowered to raise a special fund for the maintenance of gospel ordinances on the Continent of Europe, for the benefit of those who speak the English language; to select suitable localities, whether for permanent settlement or occasional preaching; to appoint and send out agents for conducting these services; and in general to have the entire management placed in their hands.

Notices of Motions.

In reference to a resolution of Synod adopted at first sederunt, inviting notices of leading motions on important subjects, the Synod resolve to follow *ad interim* the recommendation of the Committee on Notices of Motions, in regard to the printing of notices of motion; and remit to the said Committee to recall the attention of the Synod to the working of the plan, during next meeting of Synod.

General Assembly of the U.P. Church, America.

The Synod, having taken up a communication laid on the table at first sederunt, from the General Assembly of the United Presbyterian Church in the United States of America, agree to remit said communication to the Committee on Correspondence with Foreign Churches, to consider the same, and deal with it as they may see cause.

Station at Palermo.

On motion made and seconded, the Synod authorize the Foreign Mission Committee to consider the claims of the Station at Palermo, Sicily, and of the Rev. John S. Kay, officiating there, and to give a grant as they may see cause.

Instruction to Committee on Union.

The Synod instruct Presbyteries to report on the remit on Union before the end of March next, and the Union Committee to arrange that copies of the returns of Presbyteries, with a digest of the same, and also copies of their own report be placed in the hands of members of Synod a fortnight before the next meeting.

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May 17, 1870.

Twelfth Sederunt.

Meeting of Evangelical Alliance.

The Synod having had its attention called to the Conference of Evangelical Protestants from all parts of the world, which is about to assemble at the instance of the Evangelical Alliance, in New York, in the autumn of this year, agrees to record its interest in the great objects of that Conference; and, inasmuch as it has reason to believe that similar assemblies, held since 1846 in different European capitals, have resulted in benefit to the cause of evangelical truth and religious liberty, the Synod agrees to express its cordial good-will and fraternal salutations towards the Christian friends in the United States, and from other parts of the world, who shall meet in the coming assembly, and its prayerful desire that the Conference may tend to promote the cause of Christian union, and the reciprocation of Christian concert and sympathy, between the people of God on both sides of the Atlantic, and to unite them successfully in their opposition to the common enemy of vital religion, whether in the form of a negative theology, or of Romish or Ritualistic superstition.

Curriculum of King's College and University College, London.

There was transmitted, as printed among Synod Papers, an Overture from the Presbytery of London, anent recognition of curriculum of King's College and University College, London. In absence of the Overturists, the Overture was allowed to lie on the table till next meeting.

Report anent Examination of Presbytery Records.

It was reported that the Committees appointed to examine Records of Presbyteries had reported favourably concerning them, and that this had been certified in the respective Records by the Moderator of Synod, and by the Clerk of the Committee on Bills and Overtures. It was further reported that the minutes of the following Presbyteries had not been forwarded for examination at the present meeting of Synod, viz.:—Annandale, Banffshire, Falkirk, London, and Perth.

Delayed all other causes till the meeting of Synod to be held on the Monday after the Second Sabbath of May, 1871.

The foregoing minutes of this present sederunt were read and approved of, and the Moderator was empowered to subscribe the scroll thereof.

After an appropriate address by the Moderator, the Synod was closed with praise and prayer.

PETER M'DOWALL, *Moderator.*
WILLIAM BECKETT, *Synod Clerk.*

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ROLL

OF

THE SYNOD

OF THE

UNITED PRESBYTERIAN CHURCH.

MAY, 1870.

The figure on the left hand side of a Member's name denotes the sederunt at which he first took his seat.

From the following Lists, it appears that the Synod was attended by 451 Ministers and 247 Elders—in all, 698 Members.

I. PRESBYTERY OF ABERDEEN.

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
James Stirling	1824	[1]Patrick Watson	George Street	Aberdeen
James M'Crie, D.D.	1827	Jo. Scorgie	Old Meldrum	Old Meldrum
James Ireland, *Clerk*	1843	John Smith	Ellon	Ellon
[4]Andrew Dickie	1845	[4]Arthur Knox	St Paul Street	Aberdeen
John P. Bell	1849	Robert Brown	Midmar	Do.
[2]William Turner	1851	Charles Burr	Craigdam	Tarves
Edward Rankine	1857	James Mann	Shiels	Aberdeen
Thomas Scott	1857	Isaac Robertson	Stonehaven	Stonehaven
[2]Robert Hall, *Colleague*	1862		Old Meldrum	Old Meldrum
William Aitken, A.M.	1864	Peter Elmslie	Lynturk	Alford
Thomas Brown	1864	William Barron	Nelson Street	Aberdeen
David Beatt	1865	[4]Henry Gray	Belmont Street	Do.
[1]Jo. Rutherford, B.D.	1868	[1]Charles Shirreffs	St Nicholas Lane	Do.
James Wilson	1869	William Walker	Lumsden	Do.
[1]Mat. Galbraith, A.M.	1869	[1]William Davidson	Charlotte Street	Do.

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II. ANNANDALE.

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
John Black	1829	Robert Douglas	Newcastleton	Canonbie
[1]W. Watson, *Clerk*	1844	Simon Hyslop	South Church	Langholm
[1]William Ballantyne	1846	James Armstrong	North Church	Do.
[2]Robert Gardner	1849	James Hamilton	Annan	Annan
D. S. Goodburn	1852	Andrew Park	Waterbeck	Ecclefechan
[3]James C. Meiklejohn	1854	James Broatch	Chapelknowe	Canonbie
[2]David Mann	1855	Robert Rogerson	Wamphray	Moffat
[1]William Hutton	1857	[1]James Tait	Moffat	Moffat
[2]David Thomas	1865	William Gardiner	Lockerby	Lockerby
[1]Nathanael F. M'Dougall	1865	[1]David Barton	Ecclefechan	Ecclefechan
		William Baird	Rigg	Annan

III. ARBROATH.

[2]William Allan	1831	George Fyfe	Park Street	Arbroath
[1]Henry Hyslop	1834	William Gardyne	John Street	Montrose
[1]Alexander Sorley	1837	[1]Patrick Drummond	Erskine Church	Arbroath
[3]Alex. Anderson, A.M.	1845	[4]Robert Renton	Mill Street	Montrose
[1]J. P. Millar, A.M., *Clerk*	1849	[2]James Crocket	Carnoustie	Carnoustie
[2]Hugh Aird, A.M.	1855	David Scott	City Road	Brechin
Alexander Clark	1858	James Gibson	Letham	Forfar
[3]John M'Nab	1859	Robert Low	Johnshaven	Bervie
[1]Alexander Campbell	1859	David Milne	Knox's Church	Montrose
[4]Thomas Swan	1860	James Dakers	Muirton	Laurencekirk
[3]Robert Johnston, LL.B.	1860	[3]Joseph Salmond	Princes Street	Arbroath
[2]Peter Wright	1863	James Milne, Jun.	Forfar	Forfar
Robert W. Orr	1863	John Morton	High Street	Brechin
[1]Thomas Kirk	1868	George Scott	Maisondieu Lane	Do.

IV. BANFFSHIRE.

J. Meikleham, M.A.	1831	James Lawrence	Grange	Thornton, by Keith
Alexander Millar, A.M.	1843	William Wans	Huntly	Huntly
Wm. Simmers, M.A., *Clk.*	1863	John Ewing	Portsoy	Portsoy
John Gilmour	1864	Robert Gordon	Gardenston	Banff
George G. Green, M.A.	1866	Alexander Reid	Buckie	Buckie
John N. Russell, B.A.	1868	Charles Harvey	Banff	Banff
[3]William Nairn, A.M.	1869	George Cockburn	Keith	Keith
		Wm. Sutherland	Findochty	Cullen
		John Alexander	Aberchirder	Banff
			Cabrach	Huntly

V. BERWICK.

[1]Daniel Kerr, A.M.	1833	Robert Rae	Dunse, South	Dunse
James L. Muirhead	1833	Robert Duncan	Cheviot Street	Wooler
[2]John C. Brown, LL.D.	1835	[2]Wm. Pearson	Church Street	Berwick

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BERWICK—*Continued.*

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
[1]William Ritchie, D.D.	1839	[3]George Young	Dunse, East	Dunse
[2]David Donaldson	1843		Lisburn Street	Alnwick
[3]John Cairns, D.D.	1845	[4]P. Maclagan, M.D.	Wallace Green	Berwick
Thomas Montgomery	1846	Thomas Anderson	Summerhill	Ayton
[1]Peter Mearns, *Clerk*	1846	Robert Carmichael	Coldstream, West	Coldstream
Peter Whyte	1848	Adam Robertson	Tower Hill	Wooler
[1]John Stark	1849	James Fortune	Horndean	Berwick
[1]William Porteous	1850	Jos. C. Edminson	Spittal	Do.
William Ross	1850	John Thomson	Embleton	Alnwick
[2]David Young	1851	John Hutton	Chatton	Belford
[1]William Limont	1851	Luke Scott	Clayport Street	Alnwick
[2]David Taylor	1852	John Glendinning	Beaumont Union	Coldstream
[1]Andrew B. Robertson	1856	Robert Whyte	Coldingham	Coldingham
[4]James Harrower	1857	[1]John Ford	Eyemouth	Eyemouth
[4]James M'Leish	1859	Wm. Nimmo	Chapel Street	Berwick
[2]John Laing, B.A.	1867	Robert Purves	Belford	Belford
[1]George Hill Dick	1867	Wm. Hardy	Stockbridge	Cockburnspath
[1]William Rutherford	1869	John Fortune	Chirnside	Ayton
[2]William Wilson	1869	John Jeffrey, M.D.	Ayton, West	Do.
[2]Geo. Hislop Main	1869	[1]Joseph Scott	Norham	Berwick
[1]George Henderson	1870	[1]Henry Burn	North Sunderland	North Sunderland
		Andrew Robb	Coldstream, East	Coldstream

VI. BUCHAN.

[2]William Balfour	1835	William Downie	Rosehearty	Fraserburgh
[1]James Henry	1858	James Strachan	Stuartfield	Mintlaw
John Paterson	1864	George M'Arthur	Whitehill	New Deer
Charles G. Squair	1865	John Walker	New Deer	Do.
[1]George Blair, *Clerk*	1866	Alexander Knox	Savoch of Deer	Ellon
		William Watson	Peterhead	Peterhead
		John Findlater	New Leeds	Mintlaw
			Fraserburgh	Fraserburgh

VII. CARLISLE.

George Chapman	1833	Timothy Nelson	Great Salkeld	Penrith
[1]Peter Carruthers, *Clerk*	1837	John Irving	Longtown	Longtown
[1]Alexander Leitch	1839	William Little	Wigton	Wigton
[2]John Thompson	1842	Robert Millican	Holywell	Longtown
[1]John Scott Craig	1851	John Newton	Maryport	Maryport
John Tannahill, A.M.	1858	Philip Musgrave	Penrith	Penrith
James Anderson	1861	Peter Forsyth	Whitehaven	Whitehaven
		[2]John Sewell	Carlisle	Carlisle
			Penruddock	Penrith

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VIII. CUPAR.

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
[1]John Rankine, *Clerk*	1834	[4]William Patrick	Bonnygate	Cupar-Fife
[2]James Borwick	1837	John Kidd	Rathillet	Do.
John Gray	1838	Andrew Thom	Freuchie	Kettle
[1]John Wise	1838	[1]Robert Annan	West Church	Auchtermuchty
[4]Archibald Henderson	1840	Thomas Lumsden	Lathones	St Andrews
[2]David Anderson	1840	John C. Watson	Ceres, East	Cupar-Fife
[2]Andrew W. Smith	1844	Andrew Smith	Pitlessie	Ladybank
[2]Hugh Barr	1854	Dr Bell	Kettle	Kettle
[10]Robert Anderson	1858	Peter Pryde	Ceres, West	Cupar-Fife
[2]Alexander Hay, M.A.	1859	[2]Thomas Mason	Boston Church	Do.
[2]James G. Scott	1859	[2]John J. Smith	St Andrews	St Andrews
[2]John F. M'Swaine	1860	[2]James Harley	East Church	Auchtermuchty
[2]John Morrison	1867	[1]Alexander Barclay	North Church	Do.

IX. DUMFRIES.

[1]David L. Scott	1838	[1]John Johnstone	Loreburn Street	Dumfries
[2]Alex. Paterson, A.M.	1843	William Smith	Dalry	Castle Douglas
[1]Marshall N. Goold	1846	[1]John Anderson	Buccleuch Street	Dumfries
[1]Thomas Fullarton	1850	Joseph Heuchan	Mainsriddell	Do.
[2]John Torrance	1851	James Miller	Queensberry Street	Do.
[1]Wm. M'Donald, *Clerk*	1854	John Tyre	Burnhead	Penpont
[1]John Clark	1858	Henry Rankin	Urr	Dumfries
[1]George Barclay	1859	Robert Young	Dunscore	Do.
[1]David Kinnear, B.A.	1859	James Grieve	Dalbeattie	Do.
[1]Robert Wishart	1860	John Farron	Thornhill	Thornhill
[1]A. W. Donaldson	1864	James Kerr	Moniaive	Moniaive
[8]A. M'Donald	1867	John Henderson	Lochmaben	Lochmaben
James Rothnie	1867	James Brown	Castle Douglas	Castle Douglas
[1]James H. Scott	1868	Thomas Waugh	Sanquhar, North	Sanquhar
John Sellar	1870	William Harper	Do. South	Do.

X. DUNDEE.

David Marshall	1827	David Yeaman	Lochee	Dundee
[1]J. R. M'Gavin, D.D.	1833	[1]John M'Farlane	Tay Square	Do.
George Gilfillan	1836	William Philip	School Wynd	Do.
[1]John Muir, *Clerk*	1838	Peter Saunders	Newtyle	Coupar-Angus
[1]Robert Russell	1847	[1]James M'Lagan	Rattray	Blairgowrie
[2]John C. Baxter	1849	Thomas Stromar	Wishart Church	Dundee
[2]Alexander M'Lean	1851	Charles Dolg	Kirriemuir (1st)	Kirriemuir
[2]Alexander Miller	1852	[2]David Fyfe	Newbigging	Dundee
[2]James Wilson	1856	James Lyon	Temple Lane	Do.
[1]Robert Laurie	1862	[2]Thomas Clark	James' Church	Do.
[2]David Hay	1863	Robert M'Intosh	Butterburn	Do.
[1]James Graham	1864	[4]Robert Webster	Broughty Ferry	Broughty Ferry
[1]Alexander Jack	1864	Andrew Henderson	Ferry-Port-on-Craig	Tayport
[2]John Dunlop	1866	William Alexander	Alyth	Alyth
[8]A. B. Connel, A.M., *Coll.*	1867		Lochee	Dundee
[2]John Brand	1867	[2]Alex. Mitchell	Bell Street	Do.
		William Duke	Bank Street	Kirriemuir

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XI. DUNFERMLINE.

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
W. Johnston, D.D.	1823	[1]Charles Wilson	Limekilns	Dunfermline
[2]Peter M'Dowall, A.M.	1826	[4]John Carmichael	Alloa (1st)	Alloa
[1]N. M'Michael, D.D.	1835	[2]Alex. Small	Gillespie Church	Dunfermline
[1]John D. Fleming	1835	[2]Thomas Law	Inverkeithing	Inverkeithing
[2]David Russell	1851	[2]John Montgomery	St Margaret's	Dunfermline
[1]Andrew Graham, *Clerk*	1853	[2]William Glass	Crossgates	Inverkeithing
[1]James Brown, M.A.	1859	[3]Alex. Roxburgh	Lochgelly	Kirkcaldy
[1]Alexander M. Jarvie	1859	[1]Wm. Robertson	Chalmers Street	Dunfermline
[2]A. Scott Matheson, *Coll.*	1862		Alloa (1st)	Alloa
[1]Adam Welsh	1864	James Johnston	Kincardine	Kincardine
David Borland, A.M.	1867	John Todd	Cairneyhill	Dunfermline
		[4]John Boag	Queen Anne Street	Do.

XII. EDINBURGH.

[1]James Kirkwood, A.M.	1811	[2]J. Knox Crawford	St James' Place	Edinburgh
[1]James Harper, D.D.	1819	[4]Alex. Dunnet	North Leith	Leith
[2]Wm. Parlane, A.M.	1822	[4]John B. Taylor	Tranent	Tranent
Francis Muir	1828	[1]Young Pentland	Junction Road	Leith
[1]J. Smart, D.D., *Clerk*	1825	[4]James Galloway	St Andrew's Place	Do.
[1]George Johnston, D.D.	1826	[4]David Hay	Nicolson Street	Edinburgh
[1]William Peddie, D.D.	1828	[1]James Thin	Bristo	Do.
John Scott	1828	[4]John Sinclair	Dunbar (2nd)	Dunbar
[2]Alex. Thomson, A.M.	1829	[4]George Veitch	West Church	Peebles
David King, LL.D.	1830	Rev. D. Henderson	Morningside	Edinburgh
[2]Peter Davidson, D.D.	1831	[1]J. Millar, M.D.	Queen Street	Do.
[1]William Thomson	1833	[6]John Reid	Slateford	Do.
[1]Thos. Finlayson, D.D.	1835	[1]William Duncan	Rose Street	Do.
[1]George Deans	1836	[1]Alexander Nisbet	Portobello	Portobello
[1]Alex. C. Rutherford	1837	[1]Jo. Garrioch	N. Richmond Street	Edinburgh
[2]Andw. Thomson, D.D.	1837	[2]John Miller	Broughton Place	Do.
David Croom	1838	[2]Alex. Brown	Laurieston Place	Do.
[1]Wm. Bruce, D.D., *Clerk*	1838	[1]George Burn	Infirmary Street	Do.
James Robertson, sen.	1840	[1]Robert Paterson	Newington	Do.
[1]Andrew Gardiner, A.M.	1841	[1]Rev. Alex. Lowrie	Dean Street	Do.
[2]William C. Brodie	1842	[1]John Porteous	Lasswade	Lasswade
Andrew Duncan	1842	[4]Robert Law	Mid-Calder	Mid-Calder
[1]William Reid	1843	[1]John Jeffrey	Lothian Road	Edinburgh
[1]William Gillespie	1848	[1]Duncan M'Pherson	High Street (1st)	Do.
[1]R. Gemmell	1844	[1]James Hay	Arthur Street	Do.
[2]D. Ogilvie, A.M., D.D.	1845	[2]George Glen	Portsburgh	Do.
[2]Robt. Rutherford, M.A.	1847	[2]Thomas Gibson	Newlands	Noblehouse
[1]Duncan M'Intosh	1848	John Martin	Back Street	Dalkeith
Andw. Morton, *Colleague*	1849		St James' Place	Edinburgh
Andrew M'Farlane	1851	Simon Lawrenson	Lerwick	Lerwick
[2]George Barlas	1853	[2]John Croll	Mill Hill	Musselburgh
[1]James Imrie, A.M.	1854	[1]John Grieve	Bridge Street	Do.
[1]Wm. Fleming, *Colleague*	1854		Lothian Road	Edinburgh
[2]James Ronaldson	1854	[2]James Waddell	Whitburn	Whitburn
[1]Alex. Shennan	1855	[4]James Miller	Bathgate	Bathgate

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EDINBURGH—*Continued.*

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
[1]David Williamson	1855	[4]James Dickson	Queensferry	Queensferry
[2]Alex. Thomson, jun.	1855	[4]James Dunlop	West Church	Haddington
[1]James S. Mill	1855	John Dalrymple	Kirkgate	Leith
[2]William Scott	1856	Robert Robertson	Balerno	Balerno
[1]James Robertson, jun.	1856	[1]Robert Dick	Bread Street	Edinburgh
William Calvert, B.A.	1858	John R. Whitecross	North Berwick	North Berwick
[2]Thomas M'Ewan	1858	[2]Mungo Fairley	Hope Park	Edinburgh
[1]J. P. Alexander	1858	[4]John Porteous	East Linton	Prestonkirk
[2]John Hinshelwood	1858	[4]William Hogarth	East Church	Haddington
[1]Duncan Millar	1859	Hercules Henderson	Mossbank	Lerwick
[1]David Nicol	1860	James Hunter	Aberlady	Aberlady
[2]Thomas Forsyth	1860	[3]Alex. Gardner	Gorebridge	Fushie Bridge
[1]John Thomson, *Coll.*	1861		N. Richmond Street	Edinburgh
[1]J. Mitchell Harvey	1861	[1]James Smith	South College Street	Do.
[2]J. M. Kinloch	1862	[3]David Coutts	West Linton	Pennicuick
[1]David Marshall	1863	John Dick, M.D.	East-Calder	Mid-Calder
[2]William Munsie, *Coll.*	1863		Slateford	Edinburgh
[1]William Fraser	1864	[2]William Shiells	Fala	Blackshiels
[4]Fergus Ferguson	1864	[2]John Tod	Dalkeith, East	Dalkeith
[1]Robert Lyon, *Coll.*	1864		North Leith	Leith
[1]James Deans, *Coll.*	1865		Junction Road	Do.
[1]James M. Dunlop	1865	[1]John Aitken	Dunbar (1st)	Dunbar
[1]John M'Kerrow, B.A.	1865	[4]William Law	Pennicuick	Pennicuick
[1]James Jeffrey, M.A.	1865	[3]W. P. Anderson	Dalkeith, West	Dalkeith
[2]David Thomas, M.A.	1867	[1]Arch. Plenderleath	Howgate	Pennicuick
[1]Wm. Whitfield, M.A., *Coll.*	1867		Dunbar (2nd)	Dunbar
[1]Jas. Y. Thirde	1868	J. Gifford	Ollaberry	Lerwick
[2]Robert Burgess	1868	[5]Dr Connell	Peebles, East	Peebles
[2]Wyville S. Thomson	1869	Thomas Herdman	Ford	Ford
[4]James Craig	1869	Walter Smith	Burra Isles	Lerwick
[1]P. B. Gloag, *Coll.*	1869		Nicolson Street	Edinburgh

XIII. ELGIN AND INVERNESS.

James Scott	1821	[2]Donald Davidson	Inverness (1st)	Inverness
[2]John Pringle, *Clerk*	1829	Alexander Riach	Elgin (1st)	Elgin
Adam Lind	1836	James Muil	Do. (Moss Street)	Do.
J. B. Munro	1840	John Gair	Chapelhill, Nigg	Parkhill
John Whyte	1842	James Wedderspoon	Moyness	Forres
John Bisset	1843	William Robertson	Nairn	Nairn
[1]Robert Ferrier	1844	William Smith	Tain	Tain
Wm. M'Donald, A.M.	1847	Alexander Suter	Lossiemouth	Lossiemouth
William Main	1852	William Nicolson	Campbeltown	Ardersier
[2]James M. Erskine	1854	Alex. Naughten	Burghead	Burghead
William Watson, M.A.	1857	William Menzies	Forres	Forres
Donald Ross	1860	George Anderson	Inverness (2nd)	Inverness
[1]William Sharpe	1865	Peter Grant	Archieston	Craigellachie
[2]Geo. Robson, M.A., *Coll.*	1866		Inverness (1st)	Inverness
Archd. M'Martin, *Coll.*	1867		Chapelhill, Nigg	Parkhill

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XIV. FALKIRK.

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
[2]James Somerville	1816	Wm. Meiklejohn	Airth	Falkirk
[1]David Connel	1835	[3]John Denholm	Bo'ness	Bo'ness
[1]Hugh Baird, *Clerk*	1837	Thomas Chalmers	Cumbernauld	Glasgow
[4]Andrew Dodds	1846	[2]Archibald Waddell	Avonbridge	Falkirk
[4]Robert Anderson	1847	James Rankine	Kilsyth	Kilsyth
[2]John M. Lambie	1855	Thomas Wilson	Grangemouth	Falkirk
[2]George Wade	1856	[2]Jas. A. Henderson	West Church	Do.
[2]Peter White	1857	[2]George Henderson	Denny	Denny
[2]William Miller	1860	Thomas Connachie	Erskine Church	Falkirk
[1]A. W. Carmichael	1864	James Young	East Church	Linlithgow
[1]Peter Rutherford	1866	[4]Henry Walker	South Church	Falkirk
[4]Chas. Jerdan, M.A., LL.B.	1867	[4]William Wilson	Dennyloanhead	Denny
[1]John L. Munro, M.A., B.D.		[4]John Dymock	West Church	Linlithgow

XV. GALLOWAY.

William Dunlop	1836	Samuel Girvan	Portwilliam	Wigtown
[1]Robert Hogarth	1839	[1]James M'Master	Ivy Place	Stranraer
[1]James Fleming, *Clerk*	1842	R. H. Smith	Whithorn	Whithorn
[1]John Squair	1859	James Gifford	Wigtown	Wigtown
Andrew Clark	1860	Peter Wylie	Gatehouse	Gatehouse
John Dawson	1861	Andrew M'Gaul	Kirkcowan	Kirkcowan
[1]Thomas Dobbie	1864	James Mitchell	West Church	Stranraer
[1]Ephraim Smith	1864	John M'Whae	Newton Stewart	Newton Stewart
Robert Lindsay	1868	Thomas M'Michael	Creetown	Creetown
Robert Carslaw	1868	William M'Master	Glenluce	Glenluce
[1]William Watson	1869	William Brown	Kircudbright	Kirkcudbright

XVI. GLASGOW.

W. Anderson, LL.D.	1822	[2]Walter Dow	John Street	Glasgow
[1]David M'Rae, A.M.	1827	[1]Charles Duff	Gorbals	Do.
William Carswell	1827	John Mann	Eaglesham	Do.
[1]John Taylor, M.D., D.D.	1827	[6]Robert Davie	Busby	Busby
[4]J. S. Taylor	1828	[4]Robert M'Lean	Hutchesontown	Glasgow
Walter Duncan	1830	[4]James Findlay	Parliamentary Road	Do.
[2]John Edwards	1830	[2]Thomas Forrester	Greenhead	Do.
[1]James Boyd, D.D.	1831	[1]Alex. Montgomery	Campbeltown	Campbeltown
[2]John Robson, D.D.	1832	[2]John Mill	Wellington Street	Glasgow
[2]William Auld	1833	[2]Robert French	Tollcross	Do.
James Russell	1834	Alexander Stark	Old Kilpatrick, W.	Do.
[1]Joseph Brown, D.D.	1834	[4]W. H. Aitken	Kent Road	Do.
[1]Robert Niven	1835	Robert M'Owat	Maryhill	Do.
J. Radie, LL.D., D.D.	1835	[1]Charles Walls	Lansdowne Church	Do.
[1]J. W. Borland	1836	William Ewing	Gillespie Church	Do.
[1]William Beckett	1837	[3]John Thomson	Rutherglen	Do.
[4]William Stirling	1838	[4]Hugh Symington	Coatbridge	Coatbridge
[1]G. Jeffrey, D.D., *Clerk*	1838	[1]John Elder	London Road	Glasgow
[1]James Taylor, D.D.	1839	[2]William Mann	Renfield Street	Do.
[2]David Forrest	1840	William Lang	St Rollox	Do.

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GLASGOW—*Continued.*

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
[4]Thomas M. Laurie	1841	[1]Alex. Honeyman	Dowanhill, Partick	Glasgow
[1]John M'Coll	1841	[4]Robert M'Neill	Newton Pl., Partick	Do.
[3]Walter Muckersie	1842	Robert Stevenson	Frederick Street	Do.
[3]William Ramage	1842	[1]Thomas Dickie	Berkeley Street	Do.
[1]Alexander Barr	1843	[3]Telford Martin	South Bridge Street	Airdrie
[1]Robert T. Jeffrey, M.D.	1844	[2]John Cuthbert	Caledonian Road	Glasgow
[1]James Knox, A.M.,D.D.	1844	Thomas Lochtie	Pollock Street	Do.
[4]James G. Stewart	1844	Neil Docherty	Calton	Do.
John Ker, D.D.	1845	[2]James Gibb	Sydney Place	Do.
[1]William Wood	1845	[4]Archibald Duncan	Campsie	Campsie
[1]Alex. MacEwen, D.D.	1845	[2]John Craig	Claremont Church	Glasgow
[1]John B. Johnston, D.D.	1845	Robert Wyllie	Govan	Do.
[2]J. Logan Aikman, D.D.	1845	[2]William Scott	Anderston	Do.
[1]Peter Bannatyne	1845	John Ness	Bothwell	Bothwell
[2]H. E. Fraser, M.A.	1845	[4]George Russell	Langside Road	Glasgow
[4]Alex. Wallace, D.D.	1846	[1]John Wellwood	Campbell Street	Do.
[2]John Mitchell	1846	James Wright	Kirkintilloch	Kirkintilloch
Andrew Wield	1848	John Hutton	Thornliebank	Glasgow
[1]Joseph Leckie	1849	Thomas Smith	Ibrox	Do.
[3]James Rennie	1850	Peter Johnston	St Vincent Street	Do.
John C. Jackson, *Coll.*	1850		Gorbals	Do.
David Young	1850	[1]George Younger	Montrose Street	Do.
[3]James Stevenson	1850	[3]Alex. Thomson	Dublin	Dublin
[2]William Clark, M.A.	1850	David Ligat	Barrhead	Glasgow
[3]William Sprott	1850	[4]William Galt	Queen's Park	Do.
John Fraser	1851	John Alexander	Cumberland Street	Do.
[1]David M'Ewan, *Coll.*	1851		John Street	Do.
[1]John Doble	1851	[2]John Findlay	Shamrock Street	Do.
[2]James A. Johnston	1852	[4]Alex. Matheson	Springburn	Do.
[3]Walter Morrison, B.A.	1853	[3]Alexander Sinclair	Eglinton Street	Do.
[2]R.S.Drummond,M.A.,D.D.	1853	[2]Robert Gourlay	Erskine Church	Do.
[2]James Frame, *Colleague*	1854		Sydney Place	Do.
[1]Alexander Brunton	1854	David Cooper	Blackfriars	Do.
[1]James Black, D.D., *Coll.*	1854		Wellington Street	Do.
[2]Alex. Oliver, B.A.	1854	James Brunton	Regent Place	Do.
[1]George M'Queen, M.A.	1855	[4]John Gardiner	Milngavie	Milngavie
[1]Alexander Adam	1855		Portree	Portree, Isle of Skye
[2]David Pirret	1855	[2]George M'Donald	New City Road	Glasgow
[2]Robert Cameron	1856	[2]William Kinloch	Cambridge Street	Do.
[1]Andrew Wilson, M.A.	1857	George Muirhead	Drymen	Drymen
[2]Matthew Crawford	1858	[2]Robert Wyllie	Duke Street	Glasgow
[2]John M'Luckie	1858	[2]James Lusk	Uddingston	Do.
David Cameron	1859	James Gemmell	Mearns	Do.
[4]John M'Neill, *Colleague*	1859		Rutherglen	Do.
[1]John Stark	1859	[4]Donald M'Murphy	Craigs & Duntocher	Duntocher
[1]William Barras	1860	Peter Forsyth	Canon Street	Glasgow
[1]John Wilson, Ph.D.	1860	John Copland	Mitchell Church	Do.
Robert Small	1863	Matthew Cordiner	Southend	Campbeltown
[2]James Buchanan	1863	[2]Hugh Barnett	Greyfriars	Glasgow
Walter Roberts, A.M.	1863	[3]Alexander Steven	Dennistoun	Do.
[2]Robert Whyte, A.M.	1864	[2]George Gemmel	Pollokshaws	Do.

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GLASGOW—*Continued.*

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
[2]Thomas Whitelaw, A.M.	1864	[1]W. G. Lindsay	Cathedral Street	Glasgow
[2]Robert M. Gibson	1864	[2]John Orr	Partick, East	Do.
[4]Hugh Macfarlane	1865	William Menzies	Oban	Oban
[4]John M'Intyre	1865	[3]John Hutcheson	Baillieston	Glasgow
[1]Wm. Sinclair	1866	William Logan	Springbank	Do.
[1]James Lamb, *Colleague*	1867		Old Kilpatrick	Glasgow
[1]Thomas Dunlop	1867	Wm. Bauchope	Balfron	Do.
		John Sutherland	Barrack Street	Glasgow
		James C. Adamson	Wellwynd	Airdrie
		Matthew Russell	Stornoway	Stornoway
		John M'Donald	Lismore	By Appin

XVII. HAMILTON.

John Wilson	1833	James Lindsay	Bellshill	Bellshill
John Inglis	1834	[5]William Wilson	Blackswell	Hamilton
[1]John Shearar	1840	Robert Paterson	Larkhall	Larkhall
James Bonnar	1841	Robert Fleming	East Kilbride	East Kilbride
[1]J. T. M'Farlane, *Clerk*	1842	[3]T. B. Cassels	Brandon Street	Hamilton
[1]H. A. Paterson, A.M.	1842	James Leiper	Stonehouse	Do.
[2]David Laughland	1844	[2]John Addie	Newarthill	Holytown
[4]James Dunlop, A.M.	1847	[4]James Russell	Motherwell	Motherwell
[1]Peter Leys	1851	[2]Hugh Morton	Strathaven (1st)	Hamilton
[2]William Thomson	1854	William Forrest	Kirkmuirhill	Lesmahagow
[1]Peter C. Duncanson	1859	[3]James Wiseman	Auchingramont	Hamilton
Robert Black, A.M.	1863	[1]John S. Drummond	Chapel Street	Do.
[1]Robert S. Bruce	1864	James Gardner	Wishawtown	Wishawtown
[1]James Hunter	1867	William Orr	Strathaven, West	Strathaven
		[4]William Young	Strathaven, East	Do.

XVIII. IRELAND.

[4]R. J. Bryce, LL.D.	1824	[2]William M'Roberts	Belfast	Belfast
Hugh Smythe	1832	William Rainey	Craigmore	Randalstown
[2]James Fitzpatrick	1846	David Smith	Knockcloughgorm	Castledawson
David Mair, A.M.	1860	James Kennedy	Killaig	Coleraine
[1]Walter Buchan	1865	John Starret	Boveedy	Kilrea
[2]Alex. Scott, M.A., *Clerk*	1868	David M'Keag	Ballyfrenis	Donaghadee
[4]William Cuthbertson	1868	Andrew M'Dowell	Portadown	Portadown
Robert Gray, *Coll.*	1868	Alexander Lamont	Cullybackey	Belfast
		James Kirker	Loanends	Templepatrick
		W. J. Barnett	Sixtowns	Draperstown

XIX. KELSO.

Robert Cranston	1815	[1]Thomas Scott	Morebattle	Kelso
[1]Henry Renton, A.M.	1830	[1]Benjamin Mein	Kelso (1st)	Do.
[2]William Barr	1834	Thomas Riddell	High Street	Jedburgh
[3]James Jarvie, *Clerk*	1834	Alexander Bell	Kelso, East	Kelso

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KELSO—*Continued.*

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
Charles Miller	1841	John Maxwell	Dunse	Dunse
[1]John Milne, A.M.	1854		Greenlaw	Greenlaw
[1]David Cairns	1855	[2]George Melrose	Stitchel	Kelso
[2]John Polson	1856	[2]Wm. Hope	Blackfriars	Jedburgh
[1]Mungo Giffen, *Coll.*	1864		Morebattle	Kelso
[3]Andrew Ritchie	1864	D. Sheriff	Yetholm	Do.
[1]David K. Miller	1867	James Foster	Leitholm	Coldstream
[1]James Rogers, *Coll.*	1868		Kelso (1st)	Kelso

XX. KILMARNOCK.

David Ronald	1815	Alexander Baird	Countess Street	Saltcoats
John Bruce, D.D.	1816	[2]Hugh Morton	Newmilns	Kilmarnock
[1]Peter Cairns	1827	Robert Watt	Stewarton	Stewarton
[1]William Orr	1830	[1]James Dunlop	Fenwick	Glasgow
[1]David Thomas	1835	[1]Thomas M'Call	Mauchline	Mauchline
[1]Alexander M'Gregor	1836	Robert Goldie	Kilwinning	Irvine
David T. Jamieson	1836	James Auld	Princes Street	Kilmarnock
[1]T. Matthewson	1843	[1]James Young	Galston	Kilmarnock
[1]John Symington	1843	[1]Robert Johnston	King Street	Do.
[2]W. B. Robertson, D.D.	1843	[3]Michael Cochrane	Trinity Church	Irvine
Alexander Dalrymple	1844	William Gray	Tarbolton	Kilmarnock
David Young	1846	James Hodge	Muirkirk	Muirkirk
George Morris	1850	William Alexander	Dalry	Dalry
[4]John Stillie	1852	John Lusk	Girvan	Girvan
[2]John Kirkwood	1853	James Andrew	Troon	Troon
[2]John Carrick, A.M.	1854	Hugh Mair	Maybole	Maybole
[1]Alex. Hamilton, M.A.	1855	[2]Hugh Roxburgh	Portland Road	Kilmarnock
Andrew Gray	1857	Robert Dickie	Kilmaurs	Do.
[1]Robert M. Macinnes	1857	[2]James Howat	Darlington Place	Ayr
William R. Murray	1861	Js. L. Bailey	Ardrossan	Ardrossan
G. Fairgrieve, *Coll.*	1862		Countess Street	Saltcoats
[1]Andrew Alston, *coll.*	1863		Newmilns	Kilmarnock
[1]George Philp, *Clerk.*	1864	James Crawford	East Church	Saltcoats
[1]George Copland, M.A.	1865	Robert Herbert	Cathcart Street	Ayr
[1]J. C. Balderston	1865	Wm. King	West Kilbride	Ardrossan
[1]James Patrick	1865	Alexander Prentice	Patna	Ayr
James M. Copland	1867	Wm. Hamilton	Catrine	Mauchline
[2]Henry Reid	1868	Alex. Finlay	Relief Church	Irvine
		[1]David Smith	Cumnock	Cumnock
		John Stevenston	Holm	Kilmarnock

XXI. KINROSS.

[2]Charles Milne	1833	William Halley	Edenshead	Strathmiglo
[2]William M'Queen	1836	Charles Duff	Pathstruie	Bridge-of-Earn
[2]Thomas Kennedy, *Clerk*	1856	Thomas Forbes	Kinross, East	Kinross
Alexander Aikman	1858	George Young	Muckart	Stirling
[1]William Boyd	1860	[4]James Taylor	Milnathort	Milnathort
Alex Duncan, M.A.	1863	John Heggie	Balgedie	Kinross
[1]John Ruthven, M.A.	1866	[1]William Foote	Kinross, West	Do.

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XXII. KIRKCALDY.

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
[2]James Hardie	1824	Joseph Begg	Kinghorn	Kinghorn
David G. Crawford	1836	[2]George Paterson	Burntisland	Burntisland
[2]Robert Brown, *Clerk*	1847	[4]David Campbell	Markinch	Markinch
[2]Daniel Douglas	1848	[2]Peter Dawson	Kennoway	Windygates, Fife
Alexander Walker	1848	[4]David Swan	Crail	Crail
[1]Archibald Allison	1849	[2]D. Ireland	Leslie, West	Markinch
[1]Gabriel Smith	1854	[1]W. Murray	Anstruther	Anstruther
[1]John S. Hyslop	1855	Alexander Horn	Leven	Leven
[1]James Scott	1856	[2]John Barnet	Union Church	Kirkcaldy
[2]James Parlane, M.A., *Coll.*	1857		Burntisland	Burntisland
[7]David Malloch	1860	[2]David Allan	Largo	Leven
[2]Robert Alexander	1862	Robert Greig	Buckhaven	Kirkcaldy
[2]James R. Houston	1862	[1]John Main	Dysart	Dysart
[1]Robert Dick Brownlee	1862	[2]John Hogarth	Bethelfield Church	Kirkcaldy
[1]Benjamin Martin, M.A.	1864	[2]Patrick Jollie	Leslie, East	Markinch
[4]Robert Fisher	1864	John Campbell	Dubbieside	Leven
[2]James Pittendrigh, M.A.	1866	[2]Thomas Purves	Pittenweem	Pittenweem
[2]James Jenkins, *Coll.*	1868		Kinghorn	Kinghorn
		James Kidd	Colingsburgh	Colingsburgh

XXIII. LANARK.

[2]Andrew Scott	1816	[2]William Turner	Bonkle	Newmains
[2]George Johnston	1836	John Wightman	Hope Street	Lanark
[1]Robert D. Scott, *Clerk*	1845	Edward Watson	Roberton	Abington
Robert Cordiner	1847	Thomas Burton	Lesmahagow	Lesmahagow
[2]Alexander Banks, A.M.	1848	John Somerville	Braehead	Carnwath
[2]John Weir	1850	Walter Frame	Crossford	Lanark
[1]Daniel M'Lean	1856	[3]William Harvey	Broomgate	Do.
[2]David Sidey	1857	[4]William Meikle	West Calder	Mid-Calder
[2]J. Henderson Scott, *Coll.*	1859		Bonkle	Newmains
John Blair	1864	[4]James Paterson	Carnwath	Carnwath
[1]James Ronald	1865	James Johnstone	Douglas	Douglas
[1]D.M. Connor, A.M., LL.B.	1867	[2]William Scott	Biggar, South	Biggar
[1]Alexander Miles	1868	[2]James Gibson, sen.	Moat Park	Do.
		[1]James Martin	Carluke	Carluke

XXIV. LANCASHIRE.

Hugh Crichton, D.D.	1826	[1]William Fraser	Mount Pleasant	Liverpool
Wm. M'Kerrow, D.D.	1827	[2]Thomas Peel	Brunswick Street	Manchester
[1]James Towers	1833	James H. Fozer	Grange Lane	Birkenhead
Adam L. Simpson	1842	[1]T. L. Gentles	Derby	Derby
Alex. M'Leod, D.D.	1844	[2]Samuel Stitt	Claughton	Birkenhead
William Graham, *Coll.*	1846		Mount Pleasant	Liverpool
[1]Jn. Thompson, M.A. *Clk.*	1852	James H. Robertson	St Paul's	Birkenhead
[1]Wm. M. Taylor, M.A.	1853	[2]Alex. Chambers	Derby Road	Liverpool
Alexander B. Grosart	1856	James Watson	St George's	Blackburn
[1]Duncan M'Owan	1856	James Quarry	Ramsey	Isle of Man
James Muir	1857	Francis Johnston	Egremont	Birkenhead

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LANCASHIRE—*Continued.*

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
John James	1857	Robert Graham	Wolverhampton	Wolverhampton
Hugh G. Wallace	1859	William Findlay	Kendal	Kendal
Jas. M. M'Kerrow, B.A.	1859	William Moody	Birmingham	Birmingham
[1]Hugh T. Howat	1860	[4]George Coutie, M.A.	Queen's Road	Liverpool
[2]William G. Fraser	1861	William Just	Little Sutton	Chester
Alex. H. Drysdale, M.A.	1861	Samuel Stott	Rochdale	Rochdale
[2]And. Gibb Russell, M.D.	1865	Henry Gaskarth	Bradford	Bradford, Yorkshire
[2]George F. James, *coll.*	1867		Brunswick Street	Manchester
[1]Alex. M. Dalrymple	1868	Wm. Forester	Smethwick	Birmingham
[2]John D. Bowden	1868	[1]Alex. Kerr	Prince's Road	Liverpool
[2]Joseph Corbet	1862	[1]William Robertson	Coupland Street	Manchester
[4]John Robertson	1870	Stephen Wilkins	Burton	Burton-on-Trent
[2]Arthur Macarthur	1870	Samuel Turnbull	Mount Street	Blackburn
		J. W. Hindshaw	Pendleton	Manchester
[1]Wm. Ferguson	1870	John Cameron	Barrow	Barrow-in-Furness

XXV. LONDON.

Robert Redpath, A.M.	1828	Thomas W. Pringle	Albany	London
[1]John Macfarlane, LL.D.	1831	Robert Morton	Clapham	Do.
Jn. Edmond, D.D., *Clerk*	1841	[1]James Michael	Highbury	Do.
Matthew Dickie	1848	Matthew Dunlop	Bristol	Bristol
[4]James Kerr, M.A.	1854	John Anderson	Leicester	Leicester
[1]Henry Miller	1858		Hammersmith	Do.
Robert Balgarnie	1862	David Bee	Woolwich	Woolwich
Robert Campbell	1863	William Reavell	Aldershot	Aldershot
Andrew Black	1864	C. H. Lake	Stratford	London
Allan Curr	1869	Alfred Seager	Bow	Do.
[2]George B. Carr	1869	Robert Eldrige	Silverhill	Hastings
		Joseph Adam	Westbourne	London
		John Logan	Albion	Do.
		Thomas Young	Oxendon	Do.
			Sydenham	Do.
			New Barnet	New Barnet

XXVI. MELROSE.

John Law	1812	William Collins	Innerleithen	Innerleithen
[2]George Robson	1834	[1]Adam Lauder	Lauder	Lauder
Robert Blair	1838	[1]Peter Davidson	West Church	Galashiels
[1]David Lumgair	1844	John Sudden	Newtown	St Boswells
John Lawson	1850	[2]James Grieve	Selkirk (1st)	Selkirk
John Kechie	1851	Johnstone M'Vitie	Earlston, West	Melrose
[2]James M'Ewen, A.M.	1856	[2]John Douglas	East Bank	Hawick
[2]William Young, A.M.	1857	Robert Hislop	Lilliesleaf	Selkirk
Robert Muir, M.A.	1860	[4]Robert Robertson	Allars Church	Hawick
[2]Hugh Stevenson, *Clerk*	1860	[2]Allan Freer	Melrose	Melrose
[2]Alexander Mair, M.A.	1863	[2]Thomas Darling	Stow	Stow
[3]John Pollock	1865	[4]George Burns	East Church	Galashiels
[2]James Davidson, M.A.	1866	[1]Michael Muir	West Church	Selkirk
[5]Wm. L. A. Niven, *Coll.*	1867		Innerleithen	Innerleithen
[1]Robert Finlayson, B.A.	1867	[4]George M'Dougall	Earlston, East	Melrose
[3]Thomas Cockburn, M.A.	1869	[3]George Tait	West Church	Hawick

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XXVII. NEWCASTLE.

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
[1]John Morris	182	John G. Morris	Bethany Chapel	Sunderland
[1]John Young	1829	William Millar	Bellingham	Hexham
[1]George Bell	1834	[1]William Brown	Carliol Street	Newcastle
[2]John Parker	1835	William Cleugh	Smyrna Chapel	Sunderland
James Douglas	1843	G. W. Jaffrey	Hartlepool	Hartlepool
[1]Ebenezer G. Dall	1845	James Gray	Bedlington	Bedlington
[2]David Wilson	1846	Thomas Leithhead	Wallsend	Newcastle
[1]William Fisken	1847	[1]John Laurence	Stamfordham	Do.
[3]James Robertson	1847	George Anderson	North Middleton	Morpeth
[1]John Mathison	1851		Monkwearmouth	Sunderland
Adam Stewart	1852	Robert Britain	Stockton	Stockton
Steph. Wallace, A.M., *Clk.*	1853	Joseph Corbett	Clavering Place	Newcastle
James G. Potter	1854	Alexander Geikie	St George's	Do.
[2]William Stewart	1854	Walter Tait	Warkworth	Alnwick
J. M. Wilson	1856	Thomas Davidson	Hexham	Hexham
Thomas Boyd, B.A.	1857	Robert Hedley	Bishop Auckland	Darlington
[1]Robert Brown	1857	John Hamilton	Erskine Church	Newcastle
[1]John C. Weir	1857	William Hall	Jarrow	Gateshead
William Salmond	1858	Thomas Younger	North Shields	North Shields
[1]Thomas Campbell	1858	John Brown	West Hartlepool	West Hartlepool
[1]Henry Angus, A.M.	1859	William Gilholm	Union Chapel	Sunderland
[2]James Craig	1861	John Hindmarsh	Blyth	Morpeth
[1]James Milligan	1861	John Batey	Houghton-le-Spring	Fence Houses
George Samuel	1862	Joseph Waterston	Swalwell	Gateshead
James Christie, B.A.	1862	Robert Hall	Otterburn	Newcastle
[1]Richard Leitch	1863	[1]Gilbert Robertson	Blackett Street	Do.
[2]Charles Friskin	1863	William Fleming	Mount Pleasant	Ferryhill, Durham
[1]Thomas Dods	1863	John Lamb	Crook	Darlington
[1]Ernest F. Scott	1864	Edward Rutherford	Towlaw	Do.
[1]Mat. Kinnaird, A.M.	1864	[2]James Blaikie	East Street	South Shields
[1]George Douglas	1865	John Robson	Walker	Newcastle
[2]James B. Whyte, *coll.*	1865		Hartlepool	Hartlepool
[1]Thomas S. Trench	1867	[1]William Cleland	Willington Quay	Newcastle
[1]William Steele, M.A.	1867	Matthew Cay	Mile-End Road	South Shields
[1]George Robertson, M.A.	1868	William Willison	Whitby	Whitby
[4]William Morison, M.A.	1868	Robert Lyall	Leeds	Leeds
[1]Alexander Baillie	1869	David Imrie	Blackhill	Co. of Durham
		Rev. G. Wallace	Hull	Hull
		Adam Beattie	Gateshead	Gateshead
		John M'Kendrick	Middlesborough	Middlesborough

XXVIII. ORKNEY.

[1]John Paul	1830	Walter Scott	Sanday	Kirkwall
John M'Leilan	1837	James Sinclair	Rousay	Do.
[2]James Ingram	1839	John Cormack	Eday	Do.
Andrew Key	1844	John Bain	Wick	Wick
Robert Reid	1845	John Linklater, jr.	Firth	Kirkwall
[1]David Webster, *Clerk*	1865	John Smith	Kirkwall	Do.
[2]James S. Nisbet	1865	John Wylie	Stromness	Stromness

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ORKNEY—*Continued.*

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
Adam B. Rogerson	1865	William Park	Burray	Kirkwall
James M. Cruickshank	1866	John D. Rendall	Westray	Do.
James Torey	1867	John Moar	Sandwick	Stromness
[1]John Wilson, M.A.	1867	James Millar	Stronsay	Kirkwall
Henry M. Fleming	1868	William Nicolson	Shapinshay	Do.
Robert Edgar	1868	James Leith	South Ronaldshay	Do.
Charles Runcimann	1870	John Laughton	Holm	Do.

XXIX. PAISLEY AND GREENOCK.

James Meikle, D.D.	1812	David Gemmil	Mitchell Street	Beith
[2]William Steven	1830	Robert M'Lean	Largs	Largs
[1]Sutherland Sinclair	1830	[2]John Borland	George Square	Greenock
[1]William France	1833	[2]Robert Eaglesham	Oakshaw Street	Paisley
[1]George Brooks	1833	[4]M'Ilroy Neilson	Johnstone, East	Johnstone
[2]William Turner	1834	Robert P. M'Kell	Dunoon	Dunoon
[1]William M. Halley	1835	[4]Matthew Paul	High Street	Dumbarton
[2]Wyville S. Thomson.	1838	[1]John Ure	Bridge-End	Do.
[2]George Alison	1842	[1]James Christie	Kilbarchan	Paisley
[1]William Lauder	1842	[1]Wm. Wright	Port-Glasgow	Port-Glasgow
[2]Andrew M'Farlane, D.D.	1843	John M'Lean	Nicolson Street	Greenock
James Monteith	1843	Robert Orr	Lochwinnoch	Lochwinnoch
[1]James Martin	1843	[2]William Kirkwood	Head Street	Beith
[2]Peter M'Farlane, B.A.	1845	[2]Hugh R. Campbell	Rothesay	Rothesay
[1]Andw. J. Gunion, LL.D.	1846	[4]John Brodie	St Andrew Square	Greenock
[1]Andrew Henderson	1847	[1]John Brown	Abbey Close	Paisley
[2]John B. Smith	1848	[2]James Morton	Union Street	Greenock
[1]Gilbert Meikle	1849	Alexander Guthrie	Inverary	Inverary
[1]James Inglis, *Clerk*	1850	[4]William Kerr	Johnstone, (1st)	Johnstone
[1]George C. Hutton	1851	[1]James Lang	Canal Street	Paisley
[2]James Dunlop	1852	James Smith	Kilmaronock	Alexandria
[2]William Johnstone	1853	Joseph Russell	Alexandria	Do.
[1]William Reid Thomson	1854	[2]John Browning	Sir Michael Street	Greenock
David Duff, M.A.	1856	[1]John Gilmour	Helensburgh	Helensburgh
James Brown	1859	[2]William Nelson	St James' Street	Paisley
[1]James E. Fyfe	1860	James Laird	Kilmalcolm	Kilmalcolm
[2]Andrew G. Fleming	1860	[2]John Polson	Thread Street	Paisley
[2]William Smith	1863	John Craig	Bonhill	Bonhill
[1]Andrew Elder	1863	John Andrews	George Street	Paisley
[1]John Hutchison	1864	James Cuthbertson	Renfrew	Renfrew
[1]Robert W. Thomson	1864	[4]John Thomson	Kirn	Dunoon
John B. K. M'Intyre, *Coll.*	1864		Largs	Largs
[1]John C. Johnston, *Coll.*	1865		Dunoon	Dunoon
George Morrison, M.A.	1865	Robert Kinross	Gourock	Gourock
[2]James Mather	1867	[2]William Gilchrist	Langbank	Langbank
[1]Wm. T. Henderson	1867	William Wishart	Millport	Millport
[2]Henry Glen, *Coll.*	1868		Mitchell Street	Beith
[1]James F. Henderson	1869	[2]John Hunter	Innellan	Innellan
[1]Forrest F. Young	1869	[2]Robert Harvey	Kilcreggan	Greenock

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XXX. PERTH.

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
John Lamb	1814	James Robertson	Errol	Errol
[2]William Pringle, D.D.	1817	Robert Young	North Church	Auchterarder
[1]Wm. Marshall, D.D. *Clk.*	1830	[1]James Moncur	Coupar-Angus	Coupar-Angus
George Jacque	1835	John M'Laren	South Church	Auchterarder
[1]John Clark	1839	Alexander Melrose	Abernethy	Perth
[2]John Millar	1844	John Marshall	Methven	Do.
[1]Alexander Pettigrew	1847	John Fraser	Balbiggie	Do.
[1]Alexander Henderson	1847	[4]Robert Ewing	East Church	Do.
[1]William F. Swan	1848	John MacCulloch	Comrie	Crieff
[2]Joseph Hay	1849	John Keay	Lethendy	Meikleour
[1]John Young	1849	Dr John Lyall	Newburgh (1st)	Newburgh
Robert Nelson	1851	Wm. Robertson	Pitcairn	Perth
[2]Matthew Orr	1851	[1]Andrew Robertson	Dalreoch	Auchterarder
Henry Stirling	1857	Alexander Comb	Dunning	Dunning
[1]Thomas Miller	1857	[1]James Mill	Wilson Church	Perth
[2]James MacOwan	1859	[2]James Honey	North Church	Do.
[2]James Wardrop	1861	Thomas Duncan	Craigend	Do.
[4]John M'Neil	1864	Robert Bruce	Scone	Do.
[2]Matthew Howieson	1865	[2]James Crichton	Auchtergaven	Do.
[2]James H. Cameron	1865	James Geikie	Newburgh (2nd)	Newburgh
[1]John Brown	1865	James Watson	Kinclaven	Perth
[2]Robert Scott, M.A.	1866	Alexander Young	Logiealmond	Do.
[1]Archd. Sutherland, M.A.	1867	James Halley	York Place	Do.
[1]George Duthie	1869	Alexander M'Ewen	Kinkell	Auchterarder
Alexander Burr	1869	David Fraser	Pitrodie	Perth
[2]John C. Ingles	1870	John Campbell	Crieff	Crieff

XXXI. STIRLING.

[1]Robert Frew, D.D.	1835	[2]John Donaldson	St Ninians	St Ninians
[1]John Macintyre, A.M.	1841	David Rutherford	Greenloaning	Braco
[2]John Steedman	1842	[2]Hugh Kerr	Erskine Church	Stirling
George Hunter	1844	[2]James Paton	Tillicoultry	Alloa
[1]James Muir	1851	[2]James Ferguson	Bridge-of-Allan	Bridge-of-Allan
William M'Laren	1851	George Henderson	Blairlogie	Stirling
[4]Andrew Whyte, A.M.	1853	Thomas Gibson	Clackmannan	Clackmannan
[1]Wm. Blair, A.M., *clerk*	1856	[1]John Maule	Dunblane	Dunblane
James Berry	1860	William Wyber	Bucklyvie	Stirling
[2]John Tait Gowanlock	1861	[2]Alex. Scott	Allan Park Church	Do.
[4]Andrew Liddell Dick	1862	Edward Buchan	Bannockburn	Do.
[2]John Young	1862	[2]Robert C. Scott	Alloa, West	Alloa
[2]William Huie	1867	[1]Andrew Allan	Bridge-of-Teith	Doune
[1]James Paton	1869	Andrew Brown	Holm of Balfron	Glasgow
		[2]Robert Adam	Viewfield	Stirling
		[3]William Dawson	Alva	Do.

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STANDING COMMITTEES.

1870-71.

A fourth part of the Members retire annually, and no individual can be appointed at the same time to more than three Standing Committees.

I.—SCHOLARSHIPS.

THE PROFESSORS OF THEOLOGY.

Names of Members.	Presbyteries.	Names of Members.	Presbyteries.
Rev. Dr William Pringle	Perth	Rev. Dr M'Ewen	Glasgow
" James Muir	Stirling	" Dr Black	Do.
" John Hutcheson	Paisley & Greenock	" John Edwards	Do.
" Alexander Mair	Melrose	" J. M. Harvey	Edinburgh
" David Beatt	Aberdeen	" Robert Johnston	Arbroath
Dr James Bryce	Glasgow	Dr W. L. Stewart	Hamilton
Rev. Dr Calderwood	Edinburgh	Rev. Dr George Johnston	Edinburgh
" William Young	Melrose	" David Kinnear	Dumfries
" James Parlane	Kirkcaldy	" James G. Scott	Cupar
" John Rankine	Cupar	" Daniel M'Lean	Lanark
" J. C. Baxter	Dundee	" James Buchanan	Glasgow
Mr William Begbie	Edinburgh	Dr Thomas Harvey	Edinburgh

Dr Pringle, Convener.

II.—THEOLOGICAL EDUCATION, &c.

Rev. David Croom	Edinburgh	Rev. Andrew Gardiner	Edinburgh
" Dr R. T. Jeffrey	Glasgow	" John Rankine	Cupar
" James Brown	Paisley & Greenock	" Fergus Ferguson	Edinburgh
" Alex. Hamilton	Kilmarnock	" Daniel M'Lean	Lanark
Mr John M'Robie	Stirling	Mr John Polson	Paisley & Greenock
" George Carmichael	Dundee	" George Alston	Edinburgh
Rev. Dr Marshall	Perth	Rev. David M'Ewan	Glasgow
" D. Duff	Paisley & Greenock	" Robert Cameron	Do.
" Andrew Morton	Edinburgh	" William Blair	Stirling
" James G. Scott	Cupar	" James M'Owan	Perth
Mr James Cox	Dundee	" Prof. Calderwood	Edinburgh
" John Davie	Dunfermline	Dr Angus M'Donald	Do.

Rev. David M'Ewan, Convener.

III.—CORRESPONDENCE WITH FOREIGN CHURCHES.

Rev. Dr Eadie	Glasgow	Rev. William Boyd	Kinross
" Dr Finlayson	Edinburgh	" James Brown	Paisley & Greenock
Mr David Paton	Stirling	Mr John M'Neil	Perth
Rev. Dr M'Ewen	Glasgow	Rev. Dr James Taylor	Glasgow
" Dr Frew	Stirling	" Dr James M'Gavin	Dundee
Mr J. H. Young	Glasgow	Mr John Millar	Edinburgh

Dr M'Ewen, Convener.

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IV.—GENERAL STATISTICS.

Names of Members.	Presbyteries.	Names of Members.	Presbyteries.
Rev. Robert Brown	Kirkcaldy	Rev. James Dunlop	Paisley & Greenock
Mr Robert Gloag	Glasgow	Mr William Murray	Kirkcaldy

Home Secretary, Convener.

V.—PSALMODY.

Rev. James Rennie	Glasgow	Rev. George Jacque	Perth
" William Blair	Stirling	" James Lamb	Glasgow
" James Ireland	Aberdeen	" George G. Green	Banffshire
Mr John Jamieson	Perth	Mr John Brown	Paisley & Greenock
Rev. Dr J. B. Johnston	Glasgow	Rev. William Ramage	Glasgow
" Dr W. B. Robertson	Kilmarnock	" James S. Mill	Edinburgh
" Andrew Henderson	Paisley & Greenock	" Matthew Galbraith	Aberdeen
" Alexander Lowrie	Edinburgh	Mr James Clachan	Glasgow

Rev. Andrew Henderson, Convener.

VI.—BOARD OF MISSIONS.

Rev. Dr Edmond	London	Mr David M'Cowan	Glasgow
" Thomas Kennedy	Kinross	" Robert Paterson	Edinburgh
" Dr W. Pringle †	Banffshire	" Dr J. C. Bruce	Newcastle
" G. C. Hutton †	Ireland	" James Duff	Paisley & Greenock
" Andrew Morton †	Buchan	" George Younger†	Kilmarnock
Rev. William Wood †	Annandale	Mr James Cox	Dundee
" John Tannahill	Carlisle	" William Murray	Kirkcaldy
" Charles Millar	Kelso	" John Peake	Melrose
" James Inglis	Paisley & Greenock	" James Purves	Berwick
" David Wilson	Newcastle	" Robert Euing	Perth
Rev. J. D. Fleming	Dunfermline	Mr David Paton †	Dumfries
" David Williamson	Edinburgh	" James Watson	Falkirk
" James E. Fyfe †	Galloway	" Thomas Watson	Lanark
" Dr Knox	Glasgow	" J. H. Young †	Orkney
" Robert M. Macinnes	Kilmarnock	" James Kirk, Alloa	Stirling
Rev. Dr James Black†	Aberdeen	Mr John Lumgair	Arbroath
" Dr W. Ritchie	Berwick	" Robert Dick	Edinburgh
" James Borwick	Cupar	" William Walls	Glasgow
" Dr Robson †	Elgin & Inverness	" Thomas Brownlie	Hamilton
" Thomas Millar	Perth	" Henry Coubrough	Lancashire

With the Secretaries and Treasurer, *ex officiis.*

Dr Somerville, Honorary Member.

Mr David Anderson, Honorary Member and Chairman.

† Nominated and Appointed as Representative of a Presbytery other than the one in whose bounds he resides

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VII.—APPOINTMENT OF PREACHERS.

Names of Members.	Presbyteries.	Names of Members.	Presbyteries.
(1.) Distribution.		(2.) Complaints.	
Rev. William Wood	Glasgow	Rev. Dr Frew	Stirling
" Dr D. Ogilvie	Edinburgh	" Dr Wm. Johnston	Dunfermline
" Thomas Kennedy	Kinross	" A. M. Jarvie	Do.

Rev. Thomas Kennedy, Clerk. Rev. A. M. Jarvie, Convener.

VIII.—PROCLAMATION OF NATIONAL FASTS, &c.

Rev. George C. Hutton	Paisley & Greenock	Rev. Dr A. Thomson	Edinburgh
" Wm. Ramage	Glasgow	" Dr Edmond	London
Rev. Dr George Jeffrey	Glasgow	Rev. John Symington	Kilmarnock
Mr John Millar	Edinburgh	Mr J. H. Young	Glasgow

Rev. George C. Hutton, Convener.

IX.—ON TEMPERANCE.

Rev. Jas. A. Johnston	Glasgow	Rev. William Wood	Glasgow
" W. M. Taylor	Lancashire	" Dr James Knox	Do.
Mr W. Robertson	Dundee	Mr Donald Fisher	Do.
Rev. John Edwards	Glasgow	Rev. George M'Queen	Glasgow
" William Clark	Do.	" John M'Intyre	Do.
Mr R. A. Bogue	Do.	Mr William H. Aitkon	Do.

Rev. James A. Johnston, Convener.

X.—SABBATH SCHOOLS.

Rev. Robt. M. Macinnes	Kilmarnock	Rev. James Inglis	Paisley & Greenock
" Andrew L. Dick	Stirling	" David M'Ewan	Glasgow
Mr James Harvey	Glasgow	Mr John C. Watson	Cupar
Rev. W. M. Halley	Paisley & Greenock	Rev. J. B. Smith	Paisley & Greenock
" John Lambie	Falkirk	" James Rennie	Glasgow
Mr W. Paton	Glasgow	Mr James Thin	Edinburgh

Rev. James Inglis, Convener.

XI.—GENERAL FINANCE.

Rev. Alexander Oliver	Glasgow	Rev. James Inglis	Paisley & Greenock
Mr J. Knox Crawford	Edinburgh	Mr William Wilson	Falkirk
" Robert Paterson	Do.	" John Millar	Glasgow
Rev. Robert M. Macinnes	Kilmarnock	Mr William Balleny, Convener.	
Mr William Balleny	Edinburgh		
" David M'Cowan	Glasgow		

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XII.—CONGREGATIONAL TITLES.

Names of Members.	Presbyteries.	Names of Members.	Presbyteries.
Mr James Peddie	Edinburgh	Mr Andrew Fyfe	Edinburgh
" James Mitchell	Glasgow	" J. B. Kidston	Glasgow
" James Duncan	Edinburgh		

Not subject to rotation.

D. THOMAS,
Clerk of Committee of Bills and Overtures.

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COMMITTEE

OF

BILLS AND OVERTURES.

MAY 9, 1870.

I. PRESBYTERY OF ABERDEEN.
[1]Matthew Galbraith.
[1]Patrick Watson.

II. ANNANDALE.
[1]William Watson.
[1]James Tait.

III. ARBROATH.
John M'Nab.
[1]Patrick Drummond.

IV. BANFFSHIRE.
John Russell.
William Nairn.

V. BERWICK.
Dr John Cairns.
[1]William Rutherford.
Dr M'Lagan.

VI. BUCHAN.
William Balfour.
James Henry.

VII. CARLISLE.
Peter Carruthers.
Alexander Leitch.

VIII. CUPAR.
[1]John Wise.
James G. Scott.

IX. DUMFRIES.
[1]D. L. Scott.
James Miller.

X. DUNFERMLINE.
[1]James Brown.
David Borland.

XI. DUNDEE.
Robert Laurie.
[1]John M'Farlane.

XII. EDINBURGH.
[1]Duncan M'Intosh.
Andrew Morton.
Alexander Lowrie.
[1]John Porteous.

XIII. ELGIN AND INVERNESS.
John Whyte.
[1]William Sharpe.

XIV. FALKIRK.
[1]David Connel.
John L. Munro.

XV. GALLOWAY.
[1]Robert Hogarth.
[1]William Watson.

XVI. GLASGOW.
[1]Dr George Jeffrey.
[1]Alexander Barr.
John Dobie.
[1]George Younger.

XVII. HAMILTON.
[1]J. T. M'Farlane.
[1]Robert S. Bruce.

XVIII. IRELAND.
Alexander Scott.
William Cuthbertson.

XIX. KELSO.
Henry Renton.
[1]Thomas Scott.

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XX. KILMARNOCK.
Peter Cairns.
[1]James Patrick.
Hugh Morton.

XXI. KINROSS.
[1]Alexander Duncan.
[1]John Ruthven.

XXII. KIRKCALDY.
James Jenkins.
John Main.

XXIII. LANARK.
George Johnston.
[1]Robert D. Scott.

XXIV. LANCASHIRE.
John Thompson.
[1]H. T. Howat.
[1]William Robertson.

XXV. LONDON.
Dr John M'Farlane.
[1]James Ker.

XXVI. MELROSE.
James Davidson.
[1]Peter Davidson.

XXVII. NEWCASTLE.
James Christie.
[1]Thomas Dods.
[1]William Steele.
[1]Gilbert Robertson.

XXVIII. ORKNEY.
John Wilson.
David Webster.

XXIX. PAISLEY AND GREENOCK.
[1]George C. Hutton.
[1]Andrew Henderson.
John C. Johnston.
[1]John Brown.

XXX. PERTH.
[1]Thomas Millar.
[1]George Duthie.
[1]James Mill.

XXXI. STIRLING.
[1]John M'Intyre.
John Maule.

D. THOMAS,
Clerk of Committee of Bills and Overtures.

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APPENDIX.

No. I.—(*See Minutes*, p. 24.)

REPORT OF THE COMMITTEE ON UNION. MAY, 1870.

The Committee on Union having at last meeting of Synod presented a final report on the programme of matters which fell to be considered by them, the Synod resolved that the Report should be sent down to Presbyteries, Sessions, and Congregations for the more full information of the Church, and recommended that the present movement towards Union should be made the subject of conference and prayer. The Committee was also re-appointed to receive and consider any suggestions which Presbyteries, Sessions, or Congregations might see meet to make; and farther, in conjunction with the Committees of the other churches, to watch generally over the progress of the question.

Following out, as they judged, the intention and wishes of the Supreme Court, the convener and vice-convener addressed a note to Sessions, requesting their co-operation in circulating the Report; and farther, in accordance with the spirit of the Synod's deliverance, they circulated extensively throughout the Church a Call to Prayer, in which special prominence was given to the contemplated Union of the negotiating Churches.

The first meeting of Committee after their re-appointment was held on the 19th October. At that date 20,000 copies of the Report had been applied for. This, however, was so far from corresponding to the membership of our Church, that the Committee directed their clerk to issue a circular to clerks of Presbyteries, informing them of what had been done for distributing the Report, and stating where and on what terms it might still be obtained; at the same time suggesting the adoption by Presbyteries of such means as might seem to them best suited to promote its more general circulation. The result is, that of 40,000 copies printed, only 200 remain. This number does not include 1200 issued to ministers and elders prior to the meeting of Synod last year; 700 distributed among the "Synod Papers" to members of court attending that meeting, and 1550 stitched up with the Synod minutes, —making 43,450 in all.

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From this it would appear that the members of our Congregations are pretty generally in possession of the means of acquainting themselves with the important question on which it is desirable the mind of the Church should, in due time, be intelligently and deliberately expressed.

To what extent the Call to Prayer was responded to, it is not for the Committee to say, seeing that the invitation was both to public and private prayer; but they have the satisfaction to know that stated diets of prayer have been observed by several Presbyteries, and they cannot but hope that the subject has engaged, in greater measure than heretofore, the private devotions of those who pray for the peace of Jerusalem.

No active steps have been taken by the Congregations generally in the way of Union meetings, or memorials, or such like, but as yet no direct appeal has been made to them, and therefore the somewhat quiescent state which Congregations have maintained is not to be regarded as the listless onlooking of indifference, but rather as an attitude of expectation that a call and a more special opportunity will be given them to express their opinion on the subject of the proposed Union and the grounds of it.

It would have been peculiarly encouraging had there been a general response to the invitation in the way of united prayer among sessions and congregations, for a divine blessing on the cause. We have not been without instances of such brotherly fellowship; and these occasions where they occurred have been felt, both by ministers and people, to be times of refreshing from the presence of the Lord. While the Committee cannot refrain from the expression of a wish that Christian and ministerial communion had been more generally cultivated, it would be hasty to conclude that the comparative unfrequency of such meetings is to be attributed to supineness in the cause, or indisposedness towards it in any of the negotiating Churches. The proper test will be when the Churches at large are appealed to, not merely by the communication of intelligence, but by invitation from the Supreme Courts to take up the question and to report their judgment upon it.

Although the Programme had been fully considered and approved when the Committee, at last meeting of Synod, gave in their final Report, yet circumstances occurred which rendered it highly expedient to recur to one of the topics at the meeting of the Joint-Committee. It is well known that the question of National Education was one of the matters on which there was reason to apprehend some difference of opinion between the United Presbyterian and the other Churches. This question engaged the attention of the Joint-Committee in October, 1865, July, 1866, and April, 1867, and was brought under the consideration of Synod in the Committee's Reports for those years respectively. The discussion of the subject by the Joint-Committee led to what was felt at the time to be on the whole a favourable issue. But since then, and more especially of late, active means have been employed to represent the difference as one of principle, and one vital to the question of Union. The charge has been made in blunt and startling terms, that the real object of United Presbyterians is to drive religion from the National Schools. As might be supposed, this imputation,

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industriously circulated as it has been, was calculated to arouse a feeling hostile to Union among the members of the Free and of the Reformed Presbyterian Churches. Notice of it behoved to be taken in the Joint-Committee. The subject was introduced by an honoured member of the Free Church Committee, who referred to it in a most candid and brotherly spirit, and opportunity was taken by members of your Committee to repudiate the charge. On account of the pertinacity with which representations are circulated, and the degree in which National Education engages the attention of the country, it seems to be more than ever necessary to keep before the public mind the position which our Church maintains regarding it—that instead of driving religion out of the schools, our views recognise its fundamental importance in every scheme for the training of the young, and that our aim is to secure the efficiency of religious instruction by placing it under the superintendence of parents and the Church.

The Committee again met on the 2nd of March. There was laid on the table an elaborate and very able paper from the session of Coupland Street, Manchester, proposing certain amendments on the Articles of Agreement. These amendments regard matters of arrangement and modes of expression, and are illustrated with a commendable spirit of fairness and candour. The Committee agreed to record that they had perused the document with much interest, and directed it to be retained for future use as occasion may require.

There were also forwarded reports, all favourable to the proposed Union, from the Sessions of Montrose Street, Wellington Street, John Street, and Greyfriars, Glasgow; and from the Session of North Leith.

On a review of the whole subject, the Committee were unanimously of opinion that the time was come for sending down to Presbyteries the question of Union on the basis of the Standards of the negotiating Churches, with the qualifications at present adopted by these Churches respectively. At the meeting of the Joint-Committee, same day, the same proposal was brought forward by the other Committees, and after full deliberation it was adopted as the mind of the Joint-Committee. This result was the more cordially agreed to, because there was reason to believe that some persons had the idea, that the propositions known as the Articles of Agreement, were designed to sketch a basis of Union, or to furnish the materials for such. This is a mistake to which the proceedings of the Joint-Committee gave no just occasion, seeing that these articles were the result of the conferences which were held from the first with the avowed object of ascertaining how far the Churches were agreed, and in what they differed, that the nature and extent of such difference being made to appear, the Churches might judge whether the difference is such as ought to keep them asunder. The result of the many conferences which have been held were duly presented to the several Supreme Courts for their information on this indispensable preliminary. And now, in the opinion of the Committee, the Supreme Courts are in a condition to say whether the information which has been laid before them warrants the submission of the whole case, without further delay, to the Presbyteries of the several Churches, and a call for their deliberate response

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to the question, Is the way open to a Union of the Churches on the basis of the standards which they hold in common?

The Committee have nothing further to communicate; but though their meetings, this last year of their appointment, have been few, and the subject matter of their Report of small compass, they feel that it bears on one of the most momentous stages of the great and sacred movement which has for nearly seven years engaged their attention. All that is past has been preparatory to the decisive step which is now proposed to be taken.

It is not for the Committee to anticipate the result of an appeal to the Church if the Synod should see meet to adopt this course. But whatever the response may be, it can hardly be questioned that it is high time that the voice of the Church were heard. It is to be hoped that it will be expressed under a solemn sense of the responsibility of every individual to seek divine direction, to view the question in the light of evidence, and to guard against every unfair bias. Nor is it out of place to express a hope that the leadings of Providence will be recognised as of more than ordinary significance in the movements of the time. We have seen the two great branches of the American Church, after long years of estrangement, again one in the Lord—re-united on the identical basis proposed for the union of the Churches now negotiating, among whom there exist no such differences in doctrine as rent in twain the Presbyterianism of the United States. We have blessed God for this example of separated brethren again dwelling together in unity. Accomplished how? Not by "the wisdom of the wise;" not "by the understanding of the prudent;" but by "My Spirit, saith the Lord." Prayer opened the heavens. The Spirit was poured from on high. Hills melted like wax at the presence of the Lord. Before Zerubbabel the mountain became a plain; the divided host saw the arm of the Lord revealed, and with mutual greetings walked into each other's embrace. Why should not Scottish brethren, with less to sunder them, yearn for, and expect a similar jubilee?

These are not the times for divided counsels and internecine war, when Rome is strengthening her stakes. If with so many internal schisms she succeed by worldly policy in hiding her wounds and bruises from public gaze, the more shame to those who, belonging to one household of faith, persist in exposing to every passer-by their family quarrels, which some without are ready to foment in hope of profiting by their neighbour's contentions, and others enjoy with a leer of contempt, over which devout men make great lamentation, as devout men behove to do.

"O God, remember Thy congregation which Thou hast purchased of old." "Lift up Thy feet unto the perpetual desolations." "The Lord bind up the breach of His people." "Let the children or Zion be joyful in their King."

JAMES HARPER, *Convener.*

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APPENDIX.

FINDING ON THE SUBJECT OF FORMULAS.

"The Joint-Committee entered into conversation on the subject of formulas used in the several Churches, and relative questions in connexion with the report of the Free Church Committee thereanent. After comparing the statements in the several formulas, and questions put to office-bearers at ordination and admission, as well as to students, previously to their being licensed as probationers, and after conversation thereanent, the Joint-Committee hereby record their gratification at finding that there appears to be no intended difference of meaning in the diversity of expression in adhering to the Westminster Confession of Faith, and that there does not appear to be any difficulty connected with that diversity as to an agreement by the several Churches in a common formula. In this finding, the Committee do not embrace any definite conclusion as to the manner in which the views of the several Churches on the subject of the relation of the civil magistrate to religion and the Church are at present expressed in their respective formulas, or in which they ought to be dealt with in the formula of the proposed Union Church. The fitting time for framing such a formula will not arrive till a basis of union shall have been agreed on."—*See Appendix to Minutes, May, 1869, p. 796.*

FORMULAS IN USE BY THE NEGOTIATING CHURCHES SEVERALLY:—

I.—FREE CHURCH OF SCOTLAND.

Act of Assembly 1846. XII. *Anent Questions and Formula.*

Whereas it has become necessary, in consequence of the late change in the outward condition of the Church, to amend the Questions and Formula to be used at the licensing of Probationers, and the ordination of Deacons, Elders, and Ministers respectively, the General Assembly, with consent of a majority of Presbyteries, Enact and Ordain, that the following shall be the questions so to be used: And, considering that the Formula, to this Act subjoined, embodies the substance of the answers to the said questions, the Assembly appoint the same to be subscribed by all Probationers of the Church before receiving license to preach the gospel, and by all office-bearers at the time of their admission: and the General Assembly, in passing this Act, think it right to declare, that, while the Church firmly maintains the same scriptural principles as to the duties of nations and their rulers in reference to true religion and the Church of Christ, for which she has hitherto contended, she disclaims intolerant or persecuting principles, and does not regard her Confession of Faith, or any portion thereof, when fairly interpreted, as favouring intolerance or persecution, or consider that her office-bearers, by subscribing it, profess any principles inconsistent with liberty of conscience and the right of private judgment.

I. ELDERS AND DEACONS.

Questions to be put before Ordination.

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and manners?

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2. Do you sincerely own and declare the Confession of Faith, approven by former General Assemblies of this Church, to be the confession of your faith; and do you own the doctrine therein contained to be the true doctrine, which you will constantly adhere to?

3. Do you own and acknowledge the Presbyterian Church Government of this Church, by Kirk-Sessions, Presbyteries, Provincial Synods, and General Assemblies, to be the only government of this Church; and do you engage to submit thereto, concur therewith, and not to endeavour, directly or indirectly, the prejudice or subversion thereof?

4. Do you believe that the Lord Jesus Christ, as King and Head of the Church, has therein appointed a government in the hands of Church-officers, distinct from, and not subordinate in its own province to, civil government, and that the Civil Magistrate does not possess jurisdiction or authoritative control over the regulation of the affairs of Christ's Church; and do you approve of the general principles embodied in the Claim, Declaration, and Protest, adopted by the General Assembly of the Church of Scotland in 1842, and in the Protest of Ministers and Elders, Commissioners from Presbyteries to the General Assembly, read in presence of the Royal Commissioner on 18th May, 1843, as declaring the views which are sanctioned by the Word of God, and the standards of this Church, with respect to the spirituality and freedom of the Church of Christ, and her subjection to Him as her only Head, and to His Word as her only standard?

5. Do you promise to observe uniformity of worship and of the administration of all public ordinances within this Church, as the same are at present performed and allowed?

6. Do you accept the office of an Elder [Deacon] of this Congregation, and promise, through grace, faithfully, diligently, and cheerfully, to discharge all the duties thereof?

II. PROBATIONERS.

Questions to be put to Probationers before they are Licensed to preach the Gospel.

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and manners?

2. Do you sincerely own and believe the whole doctrine of the Confession of Faith, approven by the General Assemblies of this Church, to be the truths of God, contained in the Scriptures of the Old and New Testaments: and do you own the whole doctrine therein contained as the confession of your faith?

3. Do you sincerely own the purity of worship presently authorised and practised in this Church, and also own the Presbyterian government and discipline; and are you persuaded that the said doctrine, worship, and discipline, and Church government, are founded upon the Holy Scriptures, and agreeable thereto?

4. Do you believe that the Lord Jesus Christ, as King and Head of the Church, has therein appointed a government in the hands of Church-officers, distinct from, and not subordinate in its own province to, civil government, and that the Civil Magistrate does not possess jurisdiction or authoritative control over the regulation of the affairs of Christ's Church; and do you approve of the general principles embodied in the Claim, Declaration, and Protest, adopted by the General Assembly of the Church of Scotland in 1842, and in the Protest of Ministers and Elders, Commissioners from Presbyteries to the General Assembly, read in presence of the Royal Commissioner on 18th May, 1843, as declaring the views which are sanctioned by the Word of God, and the standards of this Church, with respect to the spirituality and freedom of the Church of Christ, and her subjection to Him as her only Head, and to His word as her only standard?

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5. Do you promise that, through the grace of God, you will firmly and constantly adhere to, and in your station, to the utmost of your power, assert, maintain, and defend the said doctrine, worship, and discipline, and the government of this Church, by Kirk-Sessions, Presbyteries, Provincial Synods, and General Assemblies?

6. Do you promise that in your practice you will conform yourself to the said worship, and submit yourself to the said discipline and government of this Church, and not endeavour, directly or indirectly, the prejudice or subversion of the same?

7. Do you promise that you shall follow no divisive courses from the doctrine, worship, discipline, and government of this Church?

8. Do you renounce all doctrines, tenets, or opinions whatsoever, contrary to, or inconsistent with, the said doctrine, worship, discipline, and government of this Church?

9. Do you promise that you shall subject yourself to the several judicatories of this Church? Are you willing to subscribe to those things?

III. PROBATIONERS AFTER BEING CALLED BY A CONGREGATION.

Questions to be put to Probationers before Ordination (and also to a Minister already ordained, at his admission to a Pastoral Charge).

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and manners?

2. Do you sincerely own and believe the whole doctrine contained in the Confession of Faith, approven by former General Assemblies of this Church, to be founded upon the Word of God; and do you acknowledge the same as the confession of your faith; and will you firmly and constantly adhere thereto, and to the utmost of your power assert, maintain, and defend the same, and the purity of worship as presently practised in this Church?

3. Do you disown all Popish, Arian, Socinian, Arminian, Erastian, and other doctrines, tenets, and opinions whatsoever, contrary to, and inconsistent with, the foresaid Confession of Faith?

4. Are you persuaded that the Presbyterian government and discipline of this Church are founded upon the Word of God, and agreeable thereto; and do you promise to submit to the said government and discipline, and to concur with the same, and not to endeavour, directly, or indirectly, the prejudice or subversion thereof, but to the utmost of your power, in your station, to maintain, support, and defend the said discipline and Presbyterian government by Kirk-Sessions, Presbyteries, Provincial Synods, and General Assemblies?

5. Do you believe that the Lord Jesus Christ, as King and Head of the Church, has therein appointed a government in the hands of Church-officers, distinct from, and not subordinate in its own province to, civil government, and that the Civil Magistrate does not possess jurisdiction or authoritative control over the regulation of the affairs of Christ's Church; and do you approve of the general principles embodied in the Claim, Declaration, and Protest, adopted by the General Assembly of the Church of Scotland in 1842, and in the Protest of Ministers and Elders, Commissioners from Presbyteries to the General Assembly, read in presence of the Royal Commissioner on 18th May, 1843, as declaring the views which are sanctioned by the Word of God, and the standards of this Church, with respect to the spirituality and freedom of the Church of Christ, and her subjection to Him as her only Head, and to His Word as her only standard?

6. Do you promise to submit yourself willingly and humbly, in the spirit of meekness, unto the admonitions of the brethren of this Presbytery, and to be subject to them, and all other Presbyteries and superior judicatories of

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this Church, where God in his Providence shall cast your lot; and that, according to your power, you shall maintain the unity and peace of this Church against error and schism, notwithstanding of whatsoever trouble or persecution may arise, and that you shall follow no divisive courses from the doctrine, worship, discipline, and government of this Church?

7. Are not zeal for the honour of God, love to Jesus Christ, and desire of saving souls, your great motives and chief inducements to enter into the function of the holy ministry, and not worldly designs and interests?

8. Have you used any undue methods, either by yourself or others, in procuring this call?

9. Do you engage, in the strength and grace of Jesus Christ, our Lord and Master, to rule well your own family, to live a holy and circumspect life, and faithfully, diligently, and cheerfully, to discharge all the parts of the ministerial work, to the edification of the body of Christ?

10. Do you accept of and close with the call to be pastor of this congregation, and promise, through grace, to perform all the duties of a faithful minister of the gospel among this people?

IV. FORMULA.

(To be subscribed by Probationers before receiving licence, and by all office-bearers at the time of their admission.)

I, , do hereby declare, that I do sincerely own and believe the whole doctrine contained in the Confession of Faith, approven by former General Assemblies of this Church to be the truths of God; and I do own the same as the confession of my faith; as likewise I do own the purity of worship authorised and practised in the Free Church of Scotland, and also the Presbyterian government and discipline thereof; which doctrine, worship, and church government, I am persuaded, are founded on the Word of God, and agreeable thereto: I also approve of the general principles respecting the jurisdiction of the Church, and her subjection to Christ as her only Head, which are contained in the Claim of Right and in the Protest referred to in the questions already put to me; and I promise that, through the grace of God, I shall firmly and constantly adhere to the same, and to the utmost of my power shall, in my station, assert, maintain, and defend the said doctrine, worship, discipline, and government of this Church, by Kirk-Sessions, Presbyteries, Provincial Synods, and General Assemblies, together with the liberty and exclusive jurisdiction thereof; and that I shall, in my practice, conform myself to the said worship, and submit to the said discipline, government, and exclusive jurisdiction, and not endeavour, directly or indirectly, the prejudice or subversion of the same; and I promise that I shall follow no divisive course from the doctrine, worship, discipline, government, and exclusive jurisdiction of this Church, renouncing all doctrines, tenets, and opinions whatsoever, contrary to, or inconsistent with, the said doctrine, worship, discipline, government, or jurisdiction of the same.

II.—UNITED PRESBYTERIAN CHURCH.

Formula for Ministers at Ordination.

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and practice?

2. Do you acknowledge the Westminster Confession of Faith, and the Larger and Shorter Catechisms, as an exhibition of the sense in which you understand the Holy Scriptures; it being understood, that you are not required to approve of anything in these documents which teaches or is supposed to teach, compulsory or persecuting and intolerant principles in religion?

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3. Are you persuaded that the Lord Jesus Christ, the only King and Head of the Church, has therein appointed a government distinct from, and not subordinate to, civil government? And do you acknowledge the presbyterian form of government, as authorized and acted on in this Church, to be founded on, and agreeable to, the Word of God?

4. Do you approve of the constitution of the United Presbyterian Church, as exhibited in the Basis of Union; and, while cherishing a spirit of brotherhood towards all the faithful followers of Christ, do you engage to seek the purity, edification, peace, and extension of this Church?

5. Are zeal for the glory of God, love to the Lord Jesus Christ, and a desire to save souls, and not worldly interests or expectations, so far as you know your own heart, your great motives and chief inducements to enter into the office of the holy ministry?

6. Have you used any undue methods, by yourself or others, to obtain the call of this Church?

[*The members of the church being requested to stand up, let this question be put to them.*]

Do you, the members of this church, testify your adherence to the call which you have given to Mr A. B. to be your minister? and do you receive him with all gladness, and promise to provide for him suitable maintenance, and to give him all due respect, subjection, and encouragement in the Lord?

[*An opportunity will here be given to the members of the chucrh of signifying their assent to this, by holding up their right hand.*]

7. Do you adhere to your acceptance of the call to become minister of this church?

8. Do you engage, in the strength of the grace that is in Christ Jesus, to live a holy and circumspect life, to rule well your own house, and faithfully, diligently, and cheerfully to discharge all the parts of the ministerial work to the edifying of the body of Christ?

9. Do you promise to give conscientious attendance on the courts of the United Presbyterian Church, to be subject to them in the Lord, to take a due interest in their proceedings, and to study the things which make for peace?

10. And all these things you profess and promise, through grace, as you shall be answerable at the coming of the Lord Jesus Christ, with all his saints, and as you would be found in that happy company?

Formula for Elders at their Ordination.

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and practice?

2. Do you acknowledge the Westminster Confession of Faith, and the Larger and Shorter Catechisms, as an exhibition of the sense in which you understand the Holy Scriptures; it being understood that you are not required to approve of anything in these documents which teaches or is supposed to teach, compulsory or persecuting and intolerant principles in religion?

3. Are you persuaded that the Lord Jesus Christ, the only King and Head of the Church, has therein appointed a government distinct from, and not subordinate to civil government? And do you acknowledge the presbyterian form of government, as authorized and acted on in this Church, to be founded on, and agreeable to, the Word of God?

4. Do you approve of the constitution of the United Presbyterian Church, as exhibited in the Basis of Union; and, while cherishing a spirit of brotherhood towards all the faithful followers of Christ, do you engage to seek the purity, edification, peace, and extension of this Church?

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5. Are zeal for the glory of God, love to the Lord Jesus Christ, and a desire to save souls, and not worldly interests or expectations, so far as you know your own heart, your great motives and chief inducements to enter into the office of ruling elder?

6. Have you used any undue methods, by yourself or others, to obtain the call of this church?

7. Do you adhere to your acceptance of the call to become ruling elder of this church?

8. Do you engage, in the strength of the grace that is in Christ Jesus, to perform with diligence and faithfulness the duties of a ruling elder, watching over the flock of which you are called to be an overseer, in all things showing yourself a pattern of good works, and giving a conscientious attendance upon the meetings of the session, and also of superior courts, when called to sit as a member in them.

9. And all these things you profess and promise, through grace, as you shall be answerable at the coming of the Lord Jesus Christ, with all his saints, and as you would be found in that happy company?

Formula for Preachers at Licence.

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and practice?

2. Do you acknowledge the Westminster Confession of Faith, and the Larger and Shorter Catechisms, as an exhibition of the sense in which you understand the Holy Scriptures; it being understood that you are not required to approve of anything in these documents which teaches or is supposed to teach, compulsory or persecuting and intolerant principles in religion?

3. Are you persuaded that the Lord Jesus Christ, the only King and Head of the Church, has therein appointed a government distinct from, and not subordinate to, civil government? And do you acknowledge the presbyterian form of government, as authorized and acted on in this Church, to be founded on, and agreeable to the Word of God?

4. Do you approve of the constitution of the United Presbyterian Church, as exhibited in the Basis of Union; and, while cherishing a spirit of brotherhood towards all the faithful followers of Christ, do you engage to seek the purity, edification, peace, and extension of this Church?

5. Are zeal for the glory of God, love to the Lord Jesus Christ, and a desire to save souls, and not worldly interests or expectations, so far as you know your own heart, your great motives and chief inducements for desiring to enter into the office of the holy ministry?

6. Is it your resolution, in the strength of the grace that is in Christ Jesus, as a probationer for the ministry, in connection with this Church, to preach the gospel faithfully, not shunning to declare all the counsel of God, and to visit and comfort the afflicted, as far as you have opportunity?

7. Do you engage, in the strength of the grace that is in Christ Jesus, to live a holy and circumspect life, to rule well your own house, and faithfully, diligently, and cheerfully to discharge all the parts of the work of a probationer for the office of the ministry?

8. Do you promise to submit yourself in the Lord, to the authority of the supreme court of this Church, and of its several presbyteries under whose inspection you may be called to labour?

9. And all these things you profess and promise, through grace, as you shall be answerable at the coming of the Lord Jesus Christ, with all his saints, and as you would be found in that happy company?

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III.—REFORMED PRESBYTERIAN FORMULAS.

The Reformed Presbyterian Synod having, on May 7, 1863, appointed a Committee to revise the Formula for Ordination of Ministers and Ruling Elders, and Licensing of Probationers, a Report embodying the following Revised Formula was submitted by the Committee at the late meeting of Synod on May 4, 1869. Of the Report thus submitted the Synod expressed a general approval; the Committee was re-appointed; and it was agreed to send down the Revised Formula, in Overture, to Sessions and Presbyteries, with instructions that they send in their Reports to the Convener of the Committee (Dr Binnie) before the 1st January 1870. According to the Reports sent in, the Revised Formula has been accepted by the Church, but it cannot become law till the Synod in May.

FORMULA OF QUESTIONS TO BE PUT AT THE ORDINATION OF MINISTERS, THE LICENSING OF PROBATIONERS, AND THE ORDINATION OF RULING ELDERS.

I. *Formula of Questions to be put at the Ordination of Ministers.*

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God and the only rule of faith and manners?

2. Do you sincerely own and believe the whole doctrine of the Confession of Faith and Larger and Shorter Catechisms, agreed upon by the Assembly of Divines at Westminster, as the same are received and approved by this Church in its authorized Testimony, to be founded upon and agreeable to the Word of God; and do you own the said Confession and Catechisms as the Confession of your faith?

3. Are you persuaded that the Lord Jesus Christ, the only King and Head of the Church, has therein appointed a government distinct from, and not subordinate in its own province to, civil government? And do you acknowledge the Presbyterian form of government, as authorized and acted on in this Church, to be founded upon and agreeable to the Word of God?

4. Do you sincerely own the purity of worship authorized by the Reformed Church of Scotland and the Presbyterian government and discipline of the said Church? Do you promise that you will conform yourself to the said worship and submit yourself to the said government and discipline, and that you will not endeavour, directly or indirectly, the prejudice or subversion of the same?

5. Do you promise that you will follow no divisive courses from the doctrine, worship, government, and discipline of the said Church?

6. Do you approve of the Constitution of the Reformed Presbyterian Church on the principles of the Testimony it has emitted in behalf of the Covenanted Reformation and the contendings of Christ's faithful martyrs in Scotland; and do you engage to seek the purity, edification, peace, and extension of this Church?

7. Have you used any unlawful means for obtaining the call of this Congregation?

8. Are not zeal for the glory of God, love to the Lord Jesus Christ, and a desire to save souls, and not worldly interests and expectations, so far as you know your own heart, your great motives and chief inducements in desiring to enter into the office of the holy ministry?

9. Do you engage, in the strength that is in Christ Jesus to the following ministerial duties? (1.) To show painfulness, faithfulness, and impartiality. (2.) To walk brotherly, and concur in advancing the power of godliness, and opposing everything contrary thereto. (3.) To separate the precious from the vile in doctrine, discipline, sacraments, and conversation, and especially to

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debar from the communion all scandalous and erroneous persons. (4.) To be painful in studying, preaching, exhortation, visiting the sick, visiting of families, and other ministerial duties. (5.) To countenance and connive at no man's sin for fear or favour. (6.) To walk exemplarily, and to be an example to the flock committed to your charge. (7.) To concur with no persons or judicatories for strengthening the hands of evil-doers, or grieving the hearts of the Lord's people. (8.) Not to content yourself with general doctrine, but to be careful to speak to consciences in a lively and searching way. (9.) To endeavour to know particularly the case of the flock, that you may know the better how to apply yourself to them in public and private. (10.) To endeavour to know the Lord's working in your own heart, that you may know the better to speak a word in season to him that is weary. (11.) Not to consent to loose any from the censures of the Church on a bare confession of their guilt, without signs of repentance. (12.) Not to be silent, or to speak ambiguously in the public cause, but faithfully to declare against all the prevailing evils of the times wherein your lot is to live. (13.) To be careful in preparation for public duties, giving yourself to reading and meditation, not contenting yourself therewith, but wrestling in prayer for a blessing on your public performances. (14.) To be careful that your family (if it please the Lord to give you one) be unblamable, and examples to the flock. (15.) To submit to this Presbytery in the Lord; and to continue in these and all other ministerial duties, whatever trouble or persecution may follow thereupon.

10. And all these things you profess and engage unto, through grace, as you shall be answerable at the coming of the Lord Jesus Christ, with all His saints, and as you would be found in that happy company at His glorious appearing in the day of judgment?

II. *At the Licensing of Probationers.*

(In addition to the first six questions of the preceding Formula.)

7. Are not zeal for the glory of God, love to the Lord Jesus Christ, and a desire to save souls, and not worldly interests and expectations, as far as you know your own heart, your great motives and chief inducements in desiring to receive a licence to preach the gospel as a Probationer for the holy ministry?

8. Do you promise that you will submit yourself cheerfully and in the spirit of meekness to the admonitions of the brethren of this Presbytery, according to the Word of God, and that you will be subject in the Lord to them and to the other Presbyteries of this Church, under whose inspection you may be called to labour?

9. Do you engage, in the strength of the grace that is in our Lord and Master Jesus Christ, to live a holy and circumspect life, following after righteousness, godliness, faith, love, patience, meekness: and to preach faithfully and sincerely wherever you shall be appointed or called, not with the enticing words of man's wisdom, but in the purity and simplicity of the gospel, not ceasing to declare the whole counsel of God; as also to visit and comfort the afflicted as you shall have access and opportunity; and to perform whatever other duties are incumbent on you, as a Probationer for the holy ministry in connection with this Church, in order to the convincing and reclaiming of sinners, and the edifying of the body of Christ?

10. And all these things you profess and engage unto, through grace, as you shall be answerable at the coming of the Lord Jesus Christ, with all His saints, and as you would be found in that happy company at His glorious appearing in the day of judgment?

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III.—*At the Ordination of Ruling Elders.*

(In addition to the first six questions, as above.)

7. Are not zeal for the glory of God, love to the Lord Jesus Christ, and a desire to save souls, and not worldly interests and expectations, so far as you know your own heart, your great motives and chief inducements in desiring to enter the office of Ruling Elder?

8. Do you engage, in the strength of the grace that is in Christ Jesus, that you will discharge with diligence, fidelity, and cheerfulness, the duties of a Ruling Elder, studying to live a holy and circumspect life, to rule well your own house, to show yourself a pattern of good works, to watch over the flock of which you are called to be an overseer, to give conscientious attendance upon the meetings of the Session, and also of superior Courts when you are called to sit as a member in them; and to perform whatever other duties are incumbent upon or competent to you in the office of the Ruling Eldership for the edifying of the body of Christ?

10. And all these things you profess and engage unto, through grace, as you shall be answerable at the coming of the Lord Jesus Christ, with all His saints, and as you would be found in that happy company at His glorious appearing in the day of judgment?

IV.—ENGLISH PRESBYTERIAN CHURCH.

Questions to Probationers before Licence.

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and manners?

2. Do you sincerely own and believe the whole doctrine of the confession of faith, compiled by the Assembly of Divines that met at Westminster, A.D. 1643, to be the truths of God contained in the Scriptures of the Old and New Testaments; and do you own the whole doctrine therein contained as the confession of your faith?

3. Do you sincerely own the purity of worship presently authorized and practised in this Church; and do you also own the Presbyterian government and discipline now instituted and exercised therein; and are you persuaded, that the said doctrine, worship, discipline, and church government are founded upon the Holy Scriptures, and agreeable thereto?

4. Do you promise that, through the grace of God, you will firmly and constantly adhere to, and in your station, to the utmost of your power, assert, maintain, and defend the said doctrine, worship and discipline of this Church by Sessions, Presbyteries, and Synod?

5. Do you promise that in your practice you will conform yourself to the said worship, and submit yourself to the said discipline and government of this Church, and will never endeavour, directly or indirectly, the prejudice or subversion of the same? And that you will follow no divisive courses from the said worship, discipline, and government of this Church?

6. Do you renounce all doctrines, tenets, or opinions whatsoever, contrary to, or inconsistent with, the said doctrine, worship, discipline, and government of this Church?

7. Do you promise that you shall submit yourself to the several judicatories of this Church? Are you willing to subscribe to these things?

11. The candidate having giving an affirmative answer to each of the foregoing questions, he is then required to subscribe the *Formula.*

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Formula to be subscribed before License.

I, subscribing hereunto with my own hand, do hereby declare, that I do sincerely own and believe the whole doctrine contained in the Confession of Faith, compiled by the Assembly of Divines that met at Westminster, A.D., 1643, to be the truths of God; and I do own the same to be the confession of my faith; as likewise I do own the purity of Worship presently authorised and practised in this Church; and also the Presbyterian Government and Discipline now instituted and exercised therein; which doctrine, worship, and church government, I am persuaded are founded on the Word of God, and agreeable thereto; and I promise that, through the grace of God, I shall firmly and constantly adhere to the same, and to the utmost of my power shall, in my station, assert, maintain, and defend the said doctrine, worship, and government of this Church, by Sessions, Presbyteries, and Synod; and that I shall, in my practice, conform myself to the said worship, and submit to the said discipline and government; and never endeavour, directly or indirectly, the prejudice or subversion of the same; and I promise that I shall follow no divisive course from the said worship, government, and discipline; renouncing all doctrines, tenets, and opinions whatsoever, contrary to, or inconsistent with, the said doctrine, worship, discipline, or government of this Church.

Questions before Ordination of Elders and Deacons.

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and manners?

2. Do you sincerely own and declare the Westminster Confession of Faith, as approved by the General Assembly of the Church of Scotland, in 1647, to be the confession of your faith; and do you own the doctrine therein contained to be the true doctrine, which you will constantly adhere to?

3. Do you own and acknowledge the Presbyterian form of Church Government of this Church, by Kirk-sessions, Presbyteries, and Provincial or General Synods, to be the only government of this Church; and do you engage to submit thereto, concur therewith, and never endeavour, directly or indirectly, the prejudice or subversion thereof?

4. Do you promise to observe uniformity of worship, and of the administration of public ordinances within this Church, as the same are at present performed and allowed?

5. Do you then accept of the office of an elder [deacon] of this congregation, and promise, through grace, faithfully, diligently, and cheerfully, to discharge all the duties thereof?

Formula to be Signed.

I, subscribing my name hereto, do sincerely own and declare the Westminster Confession of Faith, as approved by the General Assembly of the Church of Scotland, in 1647, to be the confession of my faith; and I own the doctrine therein contained to be the true doctrine, which I will constantly adhere to: As likewise, I own and acknowledge the Presbyterian Church government of this Church, by Kirk-sessions, Presbyteries, and Provincial or General Synods, to be the only government of this Church; and I sincerely promise and declare, that I will submit thereto, concur therewith, and never endeavour, directly or indirectly, the prejudice or subversion thereof; and that I will observe uniformity of worship, and of the administration of public ordinances within this Church, as the same are at present performed and allowed.

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Questions to be answered before Ordination or Induction.]

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and manners?

2. Do you sincerely own and believe the whole doctrines contained in the Westminster Confession of Faith, as approved by the General Assembly of the Church of Scotland, in the year 1647, to be founded upon the Word of God; and do you acknowledge the same as the confession of your faith; and will you firmly and constantly adhere thereto, and, to the utmost of your power, assert, maintain, and defend the same, and the purity of worship as presently practised in this church?

3. Do you disown all Popish, Arian, Socinian, Arminian, Erastian, and other doctrines, tenéts, and opinions, whatsoever, contrary to, and inconsistent with, the foresaid Confession of Faith?

4. Are you persuaded that the Presbyterian government and discipline of this Church are founded upon the Word of God, and agreeable thereto; and do you promise to submit to the said government and discipline, and to concur with the same, and never to endeavour, directly or indirectly, the prejudice or subversion thereof; but to the utmost of your power, in your station, to maintain, support, and defend the said discipline and Presbyterian government by Kirk-Sessions, Presbyteries, and Provincial or General Synods, during all the days of your life?

5. Do you promise to submit yourself, willingly and humbly, in the spirit of meekness, unto the admonitions of the brethren of this Presbytery, and to be subject to them, and all other Presbyteries, and superior judicatories of this Church, where God in his providence shall cast your lot; and that, according to your power, you shall maintain the unity and peace of this Church against error and schism, notwithstanding whatsoever trouble or persecution may arise; and that you shall follow no divisive courses from the doctrine, worship, discipline, and government of this Church?

6. Are zeal for the honour of God, love to Jesus Christ, and desire of saving souls, your great motives and chief inducements to enter into the functions of the holy ministry, and not worldly designs and interests?

7. Have you used any undue methods, either by yourself or others, in procuring this call?

8. Do you engage in the strength and grace of Jesus Christ, our Lord and Master, to rule well your own family, to live a holy and circumspect life, and faithfully, diligently, and cheerfully to discharge all the parts of the ministerial work, to the edification of the body of Christ?

9. Do you accept of, and close with the call to be pastor of this congregation, and promise, through grace, to perform the duties of a faithful minister of the Gospel among this people?

Formula subscribed at Ordination or Induction.

I, subscribing to this with my own hand, do hereby declare, that I do sincerely own and believe the whole doctrine contained in the Westminster Confession of Faith, as approved by the General Assembly of the Church of Scotland, in the year 1647, to be the truths of God; and I do own the same as the confession of my faith: As likewise, I do own the purity of worship presently authorised and practised in this Church, and also the Presbyterian government and discipline thereof; which doctrine, worship, and church government, I am persuaded, are founded upon the Word of God, and agreeable thereto: And I promise that through the grace of God I shall firmly and constantly adhere to the same; and to the utmost of my power, shall in my station assert, maintain and defend the said doctrine, worship, discipline, and

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government of this Church, by Kirk-sessions, Presbyteries, and Provincial or General Synods; and that I shall, in my practice, conform myself to the said worship, and submit to the said discipline and government; and never endeavour, directly or indirectly, the prejudice or subversion of the same: And I promise that I shall follow no divisive course from the doctrine, worship, discipline, and government of this Church: Renouncing all doctrines, tenets, and opinions whatsoever, contrary to, or inconsistent with the said doctrine, worship, discipline, or government of this Church.

BASES OF UNION ADOPTED BY PRESBYTERIAN CHURCHES IN BRITISH COLONIES.

I.—PRESBYTERIAN CHURCH OF VICTORIA.—*7th April, 1859.*

1. That the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Form of Presbyterian Church Government, the Directory for Public Worship, and the Second Book of Discipline, be the standards and formularies of this Church.

2. That, inasmuch as there is a difference of opinion in regard to the doctrines contained in these standards relative to the power and duty of the Civil Magistrate in matters of religion, the office-bearers of this Church, in subscribing these standards and formularies, are not to be held as countenancing any persecuting or intolerant principles, or as professing any views in reference to the power and duty of the Civil Magistrate, inconsistent with the liberty of personal conscience, or the right of private judgment.

3. That this Synod asserts for itself a separate and independent character and position as a Church, possesses supreme jurisdiction over its subordinate judicatories, congregations, and people, and will receive all ministers and preachers from other Presbyterian Churches applying for admission, who shall thereupon become subject to its authority alone.

II.—PRESBYTERIAN CHURCH OF NOVA SCOTIA.—*October 4th, 1860.*

The Synod of the Presbyterian Church of Nova Scotia, and the Synod of the Free Church of Nova Scotia, recognising each other as Churches of Christ, deploring the differences which have hitherto existed between them, and desirous of forming a union, agree to the following statement of principles as a basis:—

1. That whatever designation may be adopted by the United Church, it shall be in all respects free and completely independent of foreign jurisdiction and interference, but may hold friendly intercourse with sister churches, whose soundness in the faith, and whose ecclesiastical polity, accord with the sentiments of the united body.

2. That the great object of union shall be the advancement of the Redeemer's glory by a more visible expression of the unity and love of the members of Christ's body, the cultivation of a more fervent piety, devoted zeal, and practical godliness, and subordinate thereto the setting forth of a more united testimony against all Popish, Socinian, Arminian, Erastian, and other heresies, as these have been exhibited in past ages, or are now manifested under the garb of the religion of Jesus, and the providing by the combined exertions of the United Body of a duly qualified ministry for an efficient dispensation of gospel ordinances within our bounds, and for the enlargement and permanence of the church, and the preparation of a platform of discipline for the sake of obtaining uniformity in the proceedings of church courts.

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3. That the standards of the United Church shall be the Westminster Confession of Faith, with the Catechisms Larger and Shorter; the following explanations being subjoined, in reference to the statement of the Confession regarding the power of the Civil Magistrate, *circa sacra*, as limited by the Act of the General Assembly of the Church of Scotland, 27th August, 1647, and excepted to by the Presbyterian Church of Nova Scotia.

1st, That the United Body disclaim, as unscriptural, all right on the part of the Civil Magistrate to regulate or review the procedure of the courts of Christ's church, maintaining that the church is a free institution under law to Jesus, and to be held entirely by His authority, and furnished by Him with ample power to meet, deliberate, and consult in His name, whenever, and as often as the rights or interests or government of His house may require.

2d, That while recognising Magisterial authority as an ordinance of God for good to man, and holding, in the language of the Associate Presbytery, that "it is peculiarly incumbent on every civil state wherein Christianity is introduced, to study and bring to pass that civil government among them, even in agreeableness to the mind of God, be subservient to the spiritual kingdom of Jesus Christ, and to the interests of true religion," a principle clearly founded on the supremacy of the Lord Jesus Christ over the church and over the nations, the United Body repudiates the idea of attempting to enforce the belief or profession of Christianity by the power of the sword, as alike contrary to the law of Christ, the spirit of His gospel, the rights of conscience, and the liberties of man.

3d, Finally, while recognising the responsibilities of the Civil Magistrate to God, and praying for the time when kings shall be nursing fathers, and their queens nursing mothers to the church, the Synod finds that the question as to the mode in which the Civil Magistrate may discharge his responsibilities, is one on which, in their circumstances, they are not called upon to come to any deliverance.

III.—CANADA PRESBYTERIAN CHURCH.—*June, 1861.*

"The Presbyterian Church of Canada," and "The United Presbyterian Church in Canada," believing that it would be for the glory of God, and for the advancement of the cause of Christ in the land, that they should be united and form one Church, do agree to unite on the following basis, to be subscribed by the Moderators of the respective Synods in their name and behalf; declaring at the same time, that no inference from the fourth Article of said Basis is held to be legitimate, which asserts that the Civil Magistrate has the right to prescribe the faith of the Church, or to interfere with the freedom of her ecclesiastical action; further, that unanimity of sentiment is not required in regard to the practical application of the principle embodied in the said fourth Article, and that, whatever differences of sentiment may arise on these subjects, all action in reference thereto shall be regulated by, and be subject to, the recognised principles of Presbyterian Church order.

Article I. *Of Holy Scripture.*—That the Scriptures of the Old and New Testaments, being the inspired Word of God, are the supreme and infallible rule of faith and life.

Article II. *Of the Subordinate Standards.*—That the Westminster Confession of Faith, with the Larger and Shorter Catechisms, are received by this Church as her subordinate Standards.

But whereas certain sections of the said Confession of Faith which treat of the power or duty of the Civil Magistrate have been objected to, as teaching principles adverse both to the right of private judgment in religious matters, and to the prerogatives which Christ has vested in his Church, it is to be understood as follows:—

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1. That no interpretation or reception of those sections is held by this Church which would interfere with the fullest forbearance as to any differences of opinion which may prevail on the question of the endowment of the Church by the State.

2. That no interpretation or reception of these sections is required by this Church which would accord to the State any authority to violate that liberty of conscience and right of private judgment, which are asserted in Chap. XX., Sec. 2, of the Confession, and in accordance with the statements of which this Church holds, that every person ought to be at full liberty to search the Scriptures for himself, and to follow out what he conscientiously believes to be the doctrine of Scripture, without let or hindrance, provided that no one is allowed, under pretext of following the dictates of conscience, to interfere with the peace and good order of society.

3. That no interpretation or reception of these sections is required by this Church, which would admit of any interference on the part of the State with the spiritual independence of the Church, as set forth in Chap. XXX. of the Confession.

III. *Of the Headship of Christ.*—That the Lord Jesus Christ is the only King and Head of His Church; that He has made her free from all external or secular authority in the administration of her affairs, and that she is bound to assert and defend this liberty to the utmost, and ought not to enter into such engagements with any party as would be prejudicial thereto.

IV. *Of the Headship of Christ over the Nations and the Duty of the Civil Magistrate.*—That the Lord Jesus Christ, as the Mediator, is invested with universal sovereignty, and is, therefore, King of nations, and that all men, in every capacity and relation, are bound to obey His will as revealed in His word; and particularly, that the civil magistrate (including in that term, all who are in any way concerned in the legislative or administrative action of the State), is bound to regulate his official procedure, as well as his personal conduct, by the revealed will of Christ.

V. *Of Church Government.*—That the system of polity exhibited in the "Westminster Form of Presbyterian Church Government," in so far as it declares a plurality of elders for each congregation, the official equality of presbyters who minister in word and doctrine, without any officers in said church, superior to said presbyters, and the unity of the church in a due subordination of a smaller part to a larger, and of a larger to the whole, is the government of this Church, and is, in the general features of it therein set forth, believed by this Church to be founded on, and agreeable to, the Word of God.

VI. *Of Worship.*—That the ordinances of worship shall be administered in this Church as they have heretofore been, by the respective bodies of which it is composed, in a general accordance with the directions contained in the Westminster Directory of Worship.

IV.—PRESBYTERIAN CHURCH OF NEW ZEALAND.—*25th Nov., 1862.*

Preamble.—We, the undersigned ministers and elders of the Presbyterian Church of Otago, of the Presbyterian Church of Auckland, and of the Presbyterian Church of Wellington, and the several other undersigned ministers and elders in New Zealand, believing that it would be for the glory of God and the advancement of the cause of Christ, that we should unite and form one Church, do hereby agree so to unite under the name and title of the Presbyterian Church of New Zealand, and resolve that the following be adopted as the "basis of union."

1. That the Word of God, as contained in the Scriptures of the Old and New Testaments, is the only infallible rule of faith and practice, and the only

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certain standard by which all matters of doctrine, worship, government, and discipline in the church of Christ are to be decided.

2. That the Westminster Confession of Faith, the Larger and Shorter Catechisms, are adopted as the *subordinate* Standards of this Church; as also the Directory for Public Worship, the form of Presbyterian Government, and the First and Second Books of Discipline, in so far as these latter are applicable to the circumstances of the Church.

In reference to these *subordinate* Standards, this Church thinks it right to declare,—

(1.) That inasmuch as the doctrines therein contained, relative to the power of the civil magistrate, are liable to a difference of interpretation, her office-bearers, in subscribing her standards, are not to be held as countenancing persecuting or intolerant principles, or as professing any views inconsistent with liberty of conscience and the right of private judgment.

(2.) That this Church, while recognising the authority of the civil magistrate in his own province, and the great principle of the responsibility of nations and rulers to God, asserts for herself a distinct and independent character and position; claims, as vested in her superior courts, supreme and exclusive jurisdiction in matters spiritual over all her office-bearers, congregations, and people; and declares that no spiritual privilege enjoyed by her office-bearers and members is subject to the control or interference of any body foreign to herself.

V.—PRESBYTERIAN CHURCH OF QUEENSLAND.—*Nov. 25, 1863.*

1. That the Word of God contained in the Scriptures of the Old and New Testaments is the only rule of faith and practice.

2. That the Westminster Confession of Faith, the Larger and Shorter Catechisms, the form of Presbyterian Church Government, the Directory for Public Worship, and the Second Book of Discipline are the *subordinate* Standards and formularies of this Church.

3. That, inasmuch as there is a difference of opinion in regard to the doctrines contained in these standards, relative to the power and duty of the civil magistrate, in matters of religion, the office-bearers of this Church, in subscribing these standards and formularies, are not to be held as countenancing any persecuting or intolerant principles, or as professing any views in reference to the power and duty of the civil magistrate, inconsistent with the liberty of personal conscience, or the right of private judgment.

4. That this Church asserts for itself a separate and independent character and position, possesses supreme jurisdiction over its subordinate judicatories, congregations, and people, and will receive ministers and preachers from other Presbyterian Churches applying for admission, on an equal footing, who shall thereupon become subject to its authority alone.

VI.—PRESBYTERIAN CHURCH OF SOUTH AUSTRALIA.—*May 10, 1865.*

1. That the designation of the United Church shall be, "The Presbyterian Church of South Australia."

2. That the Word of God, as contained in the Scriptures of the Old and New Testaments, is held by this Church as the supreme and only authoritative rule of faith and practice.

3. That the Westminster Confession of Faith, and the Larger and Shorter Catechisms, are the subordinate Standards of this Church; but that, in adopting these standards, this Church is not to be held as approving of anything in them which may be supposed to countenance persecuting or intolerant principles, or to deny or invade the right of private judgment.

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4. That by Christ's appointment, the church is spiritually independent, and is not subordinate in its own province and in the administration of its own affairs to the jurisdiction, or authoritative interference of the civil power.

5. That this Church asserts for itself a separate and independent position in relation to other churches; and that its highest court shall possess supreme and final jurisdiction over its inferior judicatories, office-bearers, and members; and that it shall receive ministers and probationers from other Presbyterian Churches applying for admission, on their affording satisfactory evidence of their qualifications and eligibility, and subscribing the formula in accordance with these articles.

Note.—That the Form of Presbyterian Church Government, and the Directory for Public Worship, are regarded by this Church as containing excellent suggestions on the points discussed, and hence as worthy of the careful consideration of ministers and office-holders.

VII.—PRESBYTERIAN CHURCH OF NEW SOUTH WALES.—*Sept., 1865.*

1. That the designation of the United Church shall be, the "Presbyterian Church of New South Wales;" and that the Supreme Court of the Church shall be designated, "The General Assembly of the Presbyterian Church of New South Wales."

2. That the Word of God, as contained in the Scriptures of the Old and New Testaments, is held by this Church as the supreme, and only authoritative rule of faith and practice.

3. That the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Form of Presbyterial Church Government, the Directory for the Public Worship of God, and the Second Book of Discipline, are the subordinate standards of the church.

The subordinate Standards above enumerated, are received with the following explanations:—

1. That, while the Confession of Faith contains the creed to which, as to a confession of his own faith, every office-bearer in the church must testify in solemn form his personal adherence, and while the Catechisms are sanctioned as directories for catechising, the Directory for Public Worship, the Form of Church Government, and the Second Book of Discipline are of the nature of regulations rather than tests, and are not to be imposed by subscription upon ministers and elders.

2. That in adopting these standards this Church is not to be held as countenancing persecuting or intolerant principles, or any denial or invasion of the rights of private judgment.

3. That, by Christ's appointment, the church is spiritually independent, and is not subject, in its own province, and in the administration of its own affairs, to the jurisdiction or authoritative interference of the civil power.

5. That the Church asserts for itself a separate and independent position in relation to other churches; and that its highest court shall possess supreme and final jurisdiction over its inferior judicatories, office-bearers, and members.

6. That this Church shall receive ministers and probationers from other Presbyterian Churches applying for admission, on their affording satisfactory evidence of their qualifications and eligibility, and subscribing the formula.

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No. II.—*(See Minutes, passim.)*

ALTERATIONS MADE ON RULES AND FORMS OF PROCEDURE BY RESOLUTIONS OF SYNOD, 1870.

Chap. I., Sect. III. Rule 15, Insert as (5), "All applications for Special Grants from Synod Fund are transmitted by the Committee to the Finance Committee, that they may report whether the state of the Funds is such as to allow the grant to be made."—6th Sed., p. 25.

——— Sect. III. After Rule 24, add "24.2., The Synod invite notices of leading motions on important subjects. Notices given on the first Monday of the Synod's Meeting are printed on the Roll of Causes, which is put into the hands of Members on Tuesday Morning; and further notice papers are printed and put into the hands of Members on entering to the evening sederunt on Tuesday, and the morning sederunt on Thursday, containing notices given up to the hour of afternoon adjournment on Tuesday and Wednesday respectively: and at such other times as the Synod may deem necessary. It is recommended that notices be given early enough to secure that they are in the hands of Members in due time before the discussion of the question to which they refer; and that notices of primary motions be given early enough to allow the movers of amendments to have their amendments put upon the notice paper." —Adopted *ad interim*. 1st Sed., p. 11, and 12th Sed., p. 53.

Chap. VII., Sect. I. Rule 17, as modified in 1869. After the words "fitted to perform," insert, "but this is not to be understood as authorizing Ministers and Sessions to employ Students in pulpit ministrations except under the restrictions mentioned in Chap. 8, Sect. 2, Rule 19, and other Rules of the Forms of Procedure."—12th Sed., p. 52.

Chap. VIII., Sect. II.—Rule 19-3, as enacted in 1868, after the words "by their appointment," delete the words, "or with their sanction."—8th Sed., p. 35.

——— ——— After Rule 19-5, as enacted in 1868, add as 19-6, "The Theological Committee is directed to call the attention of Students, at the opening of the Hall, to the Synod's rules anent Students' preaching."—*Ibid.*

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Chap. IX., Sect. I.—Add as Rule 4, after "Synod." "In all cases not otherwise provided for by special orders of Synod, the Funds of the Church are invested in the names of the members of the Finance Committee for the time being, for behoof of the Synod, with the addition of any other trustee or trustees who may be named by any Committee having charge of any particular fund."—6th Sed., p 25.

——— ——— Insert "Rule 5," before "This Committee," and, add as (8.) "It reports on applications for Special Grants from Synod Fund transmitted by the Committee on Bills and Overtures in terms of Chap. 1, Sect. 3, Rule 15, (5)."—*Ibid.*

——— Sect. II., after Rule 2-2. (3.) as enacted in 1868, add, "and the Committee is authorized, in cases where such a step may be considered advisable, to appoint a Committee of their number to meet with such congregations as fail to contribute their fair proportion to the Synod's Fund, and deal persuasively with such, to induce them to greater liberality."—*Ibid.*

——— ——— Rule 8. Delete the words "to come before the Synod," and add, "but they are remitted by this Committee to the Committee on Finance previously to their coming before the Synod."—*Ibid.*

Chap. IX., Sect. IV., Rule 2. Delete, "and they are not re-eligible for at least one year."—9th Sed., p. 39.

——— ——— Rule 2. (1.) After the words "Edinburgh and Glasgow nominate," instead of "three," read "seven;" and instead of the scheme of nomination under Rule (3), substitute the scheme given in Appendix, No. IX.—9th Sed., p. 38, and 11th Sed., p. 43.

——— Sect. V., Rule 15. After "deputation," at close of rule, add, "Each Presbytery is instructed to appoint an Augmentation Committee for the management of the scheme in its district, and the Convener of such Presbyterial Committee is to report regularly to the Home Committee, through the Home Secretary, the progress of the fund among the Congregations of the Presbytery."—6th Sed., p. 26.

——— Sect. IX., Rule 2. (4.) Add, "The Synod, 1870, agreed, that besides other appeals contemplated by this rule, a biennial collection should be made in behalf of the fund, the first to be taken during 1870."—2nd Sed., p. 15.

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No. III.—(*See Minutes*, p. 13.)

REPORT ON GENERAL STATISTICS.

May 1870.

For the first time since the attempt was made to collect the Annual Statistics of the United Presbyterian Church, it can be reported that there is no congregation on the Synod's roll, from which a Schedule of Statistics has never been returned. The number of congregations which had declined to make returns has been annually diminishing; and this year it has been reduced to zero, as the two congregations which were mentioned in last year's report as not having made any return, have recently sent in their schedules, and have proved, by the returns now made, that they had previously withheld their reports from no feeling of inferiority to other churches, either in numbers or in liberality of contribution. While, however, there is no congregation which has not at some time given in a Statistical Return, there are five congregations which have not filled up the schedules sent to them for the year 1869; and of these, *two* belong to the Presbytery of Glasgow, and *one* to each of the Presbyteries of Annandale, Berwick, and Stirling. The Schedules of Statistics for the year 1869 have thus been filled up and returned by 595 congregations; and the returns have been complete from 27 out of the 31 Presbyteries of the Church. The following table exhibits the progressive increase in the number of congregations by which the annual returns have been made:—

YEAR.	CONGREGATIONS.				TOTAL.	YEAR.	CONGREGATIONS.				TOTAL.
	Reporting.	Not Reporting.	Former Returns	Estimated.			Reporting.	Not Reporting.	Former Returns.	Estimated.	
1848	No	Report				1859	478	58	39	19	536
1849	379	124	...	124	503	1860	484	56	38	18	540
1850	408	99	...	99	507	1861	507	44	29	15	551
1851	393	112	...	112	505	1862	528	34	22	12	557
1852	364	140	...	...	504	1863	551	27	20	7	578
1853	283	218	...	...	501	1864	565	20	14	6	585
1854	242	260 No	detail'd	Report	502	1865	580	12	7	5	592
1855	No	Report			505	1866	581	15	11	4	596
1856	449	67	34	33	516	1867	589	8	5	3	597
1857	450	70	44	26	520	1868	589	10	8	2	599
1858	488	45	21	24	533	1869	595	5	5	...	600

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The number of congregations on the Synod's roll has been increased during the year 1869, from 599 to 600. Four new congregations have been erected during that year,—namely, one at Pendleton, Manchester, by the Presbytery of Lancashire; one at Bow, on the east of London, by the Presbytery of London; one at Dennistoun, by the Presbytery of Glasgow; and one at Innellan, on the Clyde, by the Presbytery of Paisley and Greenock; and these four added to the 599 congregations previously on the Synod's roll, would have made a total number of 603. But during the year the congregation at Sixtowns, Ireland, has been removed from the roll of the Presbytery of Ireland; the two congregations formerly existing in Crieff have been formed into one church; and the two congregations at Duntocher, and Old Kilpatrick, Craigs, have been united as the congregation of Craigs and Duntocher. The names of three congregations have thus been taken from the number on the roll of the Synod, reducing the actual number of congregations at 31st December 1869 to 600, and the increase in the number of congregations in that year to one.

The number of baptisms, both of infants and adults, has been very nearly the same as in the preceding year. In 1868 the number of infants baptized was 11,544, and of adults 80, making the total number of baptisms 11,624; and in 1869, the number of infants baptized was 11,540, and of adults 96, making the total number 11,636. There has consequently been a decrease of 4 in the number of infants baptized, but an increase of 16 in the number of adults, and of 12 in the whole number of the baptized. It is most satisfactory to record that the returns again indicate a very considerable increase in the provision made in connection with congregations for the religious training of the young. The number of Sabbath-school teachers has again risen from 9753 to 10,036, showing an increase of 283; and the number of scholars has risen from 75,549 to 79,238, showing an increase of 3689 children and young persons under instruction. The number of Bible classes taught by ministers and elders in 1869 is returned as 731, which is 35 less than the number reported in 1868, but shows an increase of 14 over the returns for 1867. Of these 731 Bible classes, 555, or 12 less than in the previous year, attended by 17,225 young persons, or 119 less than in 1868, have been taught by ministers, while the rest have been taught by the eldership. The aggregate attendance on the whole 731 classes has been 20,475, showing a diminution for the year 1869 of 489, but giving an increase of 2033 within the last three years.

The number of members in full communion with the United Presbyterian Church at the close of the year 1869, is reported as 178,423, showing a numerical increase during the year of 518; and the average Sabbath attendance is returned as 205,187, which also shows an increase during the past year of 338. The average membership in each congre-

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gation is 297, and the average attendance is 342,—these averages being exactly the same as those given in last year's report.

The number of members has been diminished during the past year in the following 21 Presbyteries,—namely, Annandale, Arbroath, Banffshire, Berwick, Buchan, Carlisle, Cupar, Dumfries, Elgin and Inverness, Falkirk, Galloway, Kelso, Kilmarnock, Kinross, Kirkcaldy, Lanark, London, Melrose, Orkney, Paisley and Greenock, and Perth,—the diminution being largest in the Presbyteries of Perth (183), and Kilmarnock (155), being above 50 in each of the Presbyteries of Berwick, Cupar, Elgin and Inverness, Falkirk, Kelso, Kirkcaldy, Lanark, and London, and ranging from 12 to 35 in the other eleven Presbyteries named above. In the remaining ten Presbyteries of the Church, the number of members has been increased during the year 1869,—the largest number of accessions having been in the Presbyteries of Glasgow, which has added 884, and of Lancashire, which has added 212. The Presbyteries of Aberdeen and Dundee have each added considerably more than 100 members during the year; and in the remaining Presbyteries of Dunfermline, Edinburgh, Hamilton, Ireland, Newcastle, and Stirling, the increase of membership has ranged between 9 and 63, being least in the Presbytery of Dunfermline, and largest in that of Ireland.

As this diminution of the membership of the Church over so large a portion of its area is a fact that should arrest the attention of the Synod, and should excite inquiry as to its causes, and the means by which its increase may be prevented, a tabular statement has been prepared, to exhibit the number of congregations in each Presbytery in which the decrease in the number of members has not exceeded ten, or has been more than ten; the number of congregations in which the increase of the membership has not exceeded ten, or has been more than ten; the number of congregations in each Presbytery; the number of congregations in the larger cities and towns, or their vicinity, and the proportion of these in which the membership has increased; and the number of congregations in smaller towns and rural districts, with the proportion of these in which the membership has not diminished. From that table it will be seen, that of the 600 congregations on the Synod's roll, there are 274 in which the membership has increased, 54 in which the number of members has been the same in 1869 as in 1868, and 272 in which the membership has diminished. Also, that of the 212 congregations classified as in or near to large towns, there are 119 in which the number of members has been increased, and therefore 93 in which it has been stationary, or has decreased; while of the 388 congregations classified as located in small towns and rural districts, there are only 155 in which an increase of the number of members is returned, and, consequently, 233 in which the membership has been either stationary or retrograde. The table is subjoined.

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MEMBERSHIP OF CONGREGATIONS IN 1869 AS COMPARED WITH 1868.

PRESBYTERIES.	No. of Congregations in which the *Decrease* of Membership has been		No. of Congregations in which the *Increase* of Membership has been		No. of Congregations in which the Membership has been stationary.	Total No. of Congregations in Presbytery.	No. of Congregations in or near to the larger Cities or Towns.	No. of these in which the Membership has increased.	No. of Congregations in small Towns or rural Districts.	No. of these in which the Membership has increased.
	10 or less than 10.	More than 10.	10 or less than 10.	More than 10.						
Aberdeen .	2	1	6	4	1	14	6	4	8	6
Annandale .	2	1	4	...	4	11	...	...	11	4
Arbroath .	7	1	5	1	...	14	9	4	5	2
Banffshire .	2	1	6	...	1	10	...	...	10	6
Berwick . .	7	7	4	5	2	25	3	...	22	9
Buchan . .	5	...	3	...	...	8	...	...	8	3
Carlisle . .	3	1	3	1	1	9	1	...	8	4
Cupar . .	5	4	2	2	...	13	...	...	13	4
Dumfries .	3	2	7	1	2	15	3	1	12	7
Dundee . .	6	3	2	4	1	16	8	4	8	2
Dunfermline	3	2	3	3	...	11	4	3	7	3
Edinburgh .	14	12	21	9	2	58	28	18	30	12
Elgin and Inverness	3	3	3	...	4	13	2	2	11	1
Falkirk . .	6	2	4	...	1	13	5	3	8	1
Galloway .	9	...	2	...	...	11	...	...	11	2
Glasgow , ,	13	10	12	32	9	76	53	35	23	9
Hamilton .	2	4	3	4	2	15	7	4	8	3
Ireland . .	2	1	5	1	...	9	...	...	9	6
Kelso . . ,	5	2	2	1	...	10	4	1	6	2
Kilmarnock.	12	3	8	3	2	28	6	1	22	10
Kinross . .	3	2	...	2	...	7	...	...	7	2
Kirkcaldy .	4	4	5	2	2	17	2	1	15	6
Lanark . .	5	3	1	1	3	13	...	...	13	2
Lancashire .	3	8	8	11	...	25	17	13	8	6
London . .	3	5	2	4	...	14	14	6	...	...
Melrose . .	4	3	5	1	2	15	5	4	10	2
Newcastle .	11	4	16	5	2	38	11	2	27	19
Orkney . .	6	1	6	1	...	14	1	1	13	6
Paisley and Greenock	10	6	7	6	7	36	15	8	21	5
Perth. . .	8	7	5	2	4	26	4	1	22	6
Stirling . .	6	...	5	3	2	16	4	3	12	5
	174	98	165	109	54	600	212	119	388	155
	272		274							

The number of students enrolled in the Theological Hall for the session of 1869 was 146, of whom 4 were private students. The regular students were thus 142, being three more than in the year 1868; and of these, 28 were of the fifth year, 25 of the fourth year, 31 of the third, 30 of the second, and 28 of the first year. The gradual increase in the number of students which has been noted in several previous years has thus been continued in 1869, and is therefore the more hopeful and satisfactory.

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The number of paid agents employed as missionaries, Bible-women, catechists, etc., in connection with the congregations of the Synod, has been returned for the year 1869 as 188, being 5 less than in the previous year. Of these agents there are employed in the Presbytery of Aberdeen, 2; of Banffshire, 1; of Berwick, 1; of Buchan, 1; of Carlisle, 1; of Dundee, 4; of Dunfermline, 5; of Edinburgh, 32; of Elgin and Inverness, 2; of Falkirk, 1; of Glasgow, 88; of Hamilton, 1; of Kilmarnock, 1; of Lanark, 1; of Lancashire, 16; of London, 5; of Melrose, 2; of Newcastle, 3; of Orkney, 10; of Paisley and Greenock, 8; of Perth, 1; and of Stirling, 2. These agents are consequently employed in every district of the Church, though they are necessarily most numerous in those central districts in which the population is more densely massed together, and in which there is the greater need for their employment. On the labours of some of them there have manifestly rested the tokens of a divine blessing; and it is hoped that in every district in which they prosecute their unostentatious labours of Christian compassion and love, they are both blessed and made a blessing, and become as a sweet savour of Christ to those among whom they publish the glad tidings of 'redemption through His blood, the forgiveness of sins, according to the riches of His grace.'

From the statistics of persons and agencies the returns proceed to those of income and expenditure, and the total income of the Church may be distributed under two heads:—1*st*, Income which appears in the Treasurer's accounts, and in the statistical returns, as contributed by congregations, and which may, therefore, be regarded as strictly congregational; and, 2*d*, Income derived from legacies, contributions by foreign mission churches, and donations from individuals belonging either to our own or to other denominations, who pay their contributions direct to the Synod's Treasurer, without passing them through any congregational society. The latter head of the Treasurer's accounts represents income which is more fluctuating and precarious; the former head includes the more reliable sources of income, and is more closely associated with the permanent progress and prosperity of the Church. Under this head of congregational income, we may, however, again distinguish between income obtained for strictly congregational purposes, and income contributed for missionary and benevolent purposes.

The congregational income returned in the Schedules of Statistics for 1869, as collected for such congregational purposes as the support of ordinances, the erection, enlargement, or repair of buildings, the liquidation of congregational debt, and other items of interior expenditure, is £209,682, 11s. 3d., which is £14, 19s. 2d. less than the expenditure for the same purposes in the year 1868; but the amount returned as contributed in 1869 for missionary and benevolent purposes

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is £63,979, 12s. 10d., which is £4660, 13s. 8d. more than the sum received for these purposes in the year 1868. Under both heads of congregational income the amount returned as collected in 1869 is £273,662, 4s. 1d.; which exceeds the total congregational income for 1868 by £4645, 14s. 6d.;—an increase which is so much the more gratifying and encouraging, because it was made after so long a series of annual advances in the development of the resources of the Church. Commencing with the year 1860, the amounts returned as congregational income during the last ten years have been—£202,052; £205,166; £202,875; £216,018; £229,549; £246,701; £260,540; £265,561; £269,016; and £273,662; the income for 1869 exceeding that of 1859 by £81,201; and the aggregate amount collected and contributed in the ten years ending at 31st December 1869 having been £2,371,140, or £81,201 more than was collected in the ten years ending at 31st December 1868.

The amount received under the second general head of the Church's income,—namely, income derived from legacies, and from other contributions and donations which are not included in congregational returns, for the ten years which ended with 1868, was £169,766, showing a yearly average of £16,976; while the amount received in 1859, the first year of the decade, was £9597, and the sum reported as received in 1868, the last year of the ten, was £49,837, this branch of income having been increased during that year by the large legacies, amounting to £36,000, which were bequeathed to the funds of the Church by the late John Henderson, Esq. of Park. This non-congregational portion of the Church's income for 1869 has amounted to £15,904, 18s. 6d.; which, for the reason stated above, is nearly £34,000 less than the sum received in the previous year, but is a slight increase on this branch of income for 1867. The aggregate income under this head, during the ten years ending 31st December 1869, has been £176,074, which exceeds the aggregate income under the same head, for the ten years ending on 31st December 1868, by £6308.

In the amount of contributions made through congregations for all purposes, there has been, in the year 1869, a decrease in the sixteen Presbyteries of Hamilton, Melrose, Paisley and Greenock, Edinburgh, Elgin and Inverness, Buchan, Falkirk, Annandale, Perth, Orkney, Cupar, Dumfries, Berwick, Lanark, Stirling, and Dunfermline; this diminution being greatest (£1514) in the Presbytery of Hamilton, and least (£82) in the Presbytery of Dunfermline. In the remaining fifteen Presbyteries there has been an increase in the amount contributed in 1869 for all purposes; this increase being greatest (£4728) in the Presbytery of Lancashire, while in the Presbytery of London it has been £2662, and in the Presbytery of Glasgow £1622. In the four Presbyteries of Kilmarnock, Kirkcaldy, Newcastle, and Kinross, the increase has ranged between £1211 in Kilmarnock, and £905 in Kin-

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ross; and in the remaining Presbyteries of Ireland, Galloway, Arbroath, Banffshire, Dundee, Carlisle, Aberdeen, and Kelso, the increase has gradually descended from £386 in the Presbytery of Ireland to £1 in that of Kelso. In that portion of the Church which is located in England, and which comprises the four Presbyteries of Carlisle, Lancashire, London, and Newcastle, together with a portion of the Presbytery of Berwick, there has been, during the year 1869, an increase of 136 in the number of members; and the increase in the amount of contributions for all purposes has reached the large sum of £8415, 11s. 5d.

The following table exhibits a comparative statement of the membership and the income of the Presbyteries of the Church for the years 1868 and 1869:—

Presbyteries.	Number of Members.				Income for all Purposes.			
	In 1868.	In 1869.	Decrease in 1869.	Increase in 1869.	In 1868.	In 1869.	Decrease in 1869.	Increase in 1869.
Aberdeen	2,824	2,955	...	131	£4,124 17 1	£4,133 1 1	...	£8 4 0
Annandale	2,129	2,108	21	...	3,680 2 1	3,160 7 10	£519 14 3	...
Arbroath	3,703	3,691	12	...	3,820 8 0	3,978 13 6	...	158 5 6
Banffshire	1,283	1,269	14	...	1,414 15 3	1,453 11 4	...	38 16 1
Berwick	7,894	7,829	65	...	7,069 9 5	6,883 10 1	185 19 4	...
Buchan	1,119	1,103	16	...	1,830 15 6	1,278 3 5	552 12 1	...
Carlisle	802	787	15	...	1,204 2 10	1,220 5 7	...	16 2 9
Cupar	3,156	3,100	56	...	3,666 9 6	3,457 15 11	208 13 7	...
Dumfries	3,114	3,094	20	...	4,710 17 7	4,521 4 2	189 13 5	...
Dundee	6,183	6,302	...	119	6,253 9 1	6,273 17 11	...	20 8 10
Dunfermline	4,285	4,294	...	9	4,559 15 7	4,477 7 6	82 8 1	...
Edinburgh	26,400	26,419	...	19	38,497 13 1	37,438 2 4	1,059 10 9	...
Elgin and Inverness	2,108	2,051	57	...	3,962 7 5	2,954 16 10	1,007 10 7	...
Falkirk	3,508	3,449	59	...	4,322 0 9	3,786 13 2	535 7 7	...
Galloway	1,811	1,789	22	...	2,287 6 0	2,553 17 8	...	266 11 8
Glasgow	35,947	36,831	...	884	69,667 6 7	71,289 15 2	...	1,622 8 7
Hamilton	5,593	5,626	...	33	7,365 3 8	5,850 11 11	1,514 11 9	...
Ireland	830	893	...	63	796 6 7	1,182 7 2	...	386 0 7
Kelso	3,606	3,551	55	...	3,370 5 5	3,371 6 6	...	1 1 1
Kilmarnock	7,796	7,641	155	...	8,886 13 3	10,097 18 10	...	1,211 5 7
Kinross	1,639	1,619	20	...	1,531 2 9	2,437 1 1	...	905 18 4
Kirkcaldy	4,602	4,518	84	...	4,321 6 8	5,441 8 2	...	1,120 1 6
Lanark	3,783	3,720	63	...	3,673 17 10	3,539 15 3	134 2 7	...
Lancashire	3,994	4,206	...	212	14,753 5 11	19,481 5 1	...	4,727 19 2
London	2,279	2,222	57	...	9,460 3 7	12,122 17 6	...	2,662 13 11
Melrose	4,994	4,974	20	...	6,394 13 0	5,011 16 8	1,382 16 4	...
Newcastle	6,089	6,147	...	58	9,730 7 2	10,713 9 3	...	983 2 1
Orkney	4,845	4,822	23	...	3,355 14 2	3,043 5 2	312 9 0	...
Paisley and Greenock	10,791	10,756	35	...	20,646 10 6	19,320 12 5	1,325 18 1	...
Perth	6,127	5,944	183	...	6,915 11 6	6,542 8 9	373 2 9	...
Stirling	4,671	4,713	...	42	6,743 11 10	6,644 16 10	98 15 0	...
	177,905	178,423	1052	1570	£269,016 9 7	£273,662 4 1	£9,483 5 2	£14,128 19 8

The total income of the United Presbyterian Church from all sources in the year 1868 was larger than it had been in any previous year; and in consequence of the payment of Mr. Henderson's princely bequests in that year, it amounted to £318,853, 15s. 9d. For the year 1869 the total income has been £289,567, 2s. 7d., which is less than the above

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income for 1868 by £29,286, 13s. 2d. As compared with the total income for the year 1867 the returns for the year 1869 exhibit an increase of £8262 in the latter year; and if Mr. Henderson's legacies be deducted from the income for 1868, the balance will fall short of the income for the year 1869 by £6714. In the development of the ordinary financial resources of the United Presbyterian Church there has thus been, for a long series of years, steady and continuous progress; and the statistical returns of the past year give no indications that the highest limit has been reached, or that the strength of the Church is exhausted. Rather does the stream of benevolent contribution, which during the preceding years has run so continuously into the treasury of the Church, attest that the members of the Church, 'knowing the grace of our Lord Jesus Christ, that, though He was rich, yet for our sakes He became poor, that we through His poverty might be rich,' and having 'first given their own selves to the Lord,' have been brought under the constraining influence of a love to Christ which induces them to consecrate their substance and their gains to His service and to the advancement of His kingdom in the world, and which, by the strength and tenderness of the motives to that consecration which it supplies, will make it continually more and more cheerful and complete. And just in as far as these motives are influential in controlling the innumerable gifts which so large a number of givers are casting into the treasury of the Church, for the support of its ordinances at home, and for their extension in all the fields of missionary enterprise into which that Church has found an entrance, will they secure the continued and increasing abundance of the offerings, by transforming them into acts of worship and of homage, which the believing heart will delight to render to its Saviour and its King, by filling the minds of the offerers with the grateful conviction that the Lord Jesus has honoured His people by placing the advancement of His kingdom and glory in the world instrumentally in their hands; and by imparting greater earnestness and fervour to the petitions which they present for the coming of His kingdom, and to the efforts which they put forth for hastening the advent of that millennial age in which 'men shall be blessed in Him, and all nations shall call Him blessed.'

The amount raised by congregations for the payment of ministers' stipends has had a special place assigned to it in these reports. Last year it was reported that the amount of the payments made by congregations to their own ministers for stipend was £106,599, 2s. 4d.; that the sums paid as allowances for travelling and other incidental expenses amounted to £2686, 1s. 6d.; and that taken together these payments amounted to £109,285, 3s. 10d., which was an increase of £2940 beyond the total payments of the year 1867, and a near approximation to

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the rate of £3000 per annum at which the aggregate stipends paid by the congregations on the Synod's roll had been steadily increased during the ten years ending in 1867. That rate of increase has again been fully sustained during the year 1869. In that year the direct payments for stipend made by congregations have been £109,932, 7s. 10d., and the sums paid for travelling and other incidental expenses have amounted to £2961, 16s. 1d., making together as the full amount of payments £112,894, 3s. 11d., and showing an increase on the total payments for stipends in the preceding year of £3609. Exclusive of the allowances for expenses, the amounts paid for stipends in each of the ten years of the decade terminating with the year 1869 have been £77,932; £80,185; £83,196; £84,922; £92,405; £95,975; £100,456; £103,495; £106,599; and £109,932. In all, these payments amount to £935,097, which is £34,627 more than was raised for stipends in the decade which closed with the year 1868, and shows that the amount raised for stipends by the congregations of the Church in 1869 exceeded the sum raised for that purpose in 1859 by very nearly £35,000.

An important addition to the sums thus contributed by congregations for the support of their own ministers is the amount of the payments made under the direction of the Home Committee of the Board of Missions as supplements to the weaker congregations on the Synod's roll. The amount of these supplemental grants, which had been very considerably increased in 1868, and the aggregate of which for that year was £9456, has in 1869 been £10,835, or £1379 more than in the preceding year. Adding these supplemental grants to the payments by congregations for the support of their own ministers, there is found as (exclusive of payments from bequests and other extraneous sources) the total annual stipend paid by the United Presbyterian Church the sum of £123,729; which gives an average stipend to each minister of £206, 4s. 3d., and implies an average contribution for stipend from each member of the Church of 13s. 10d. This result is more clearly set forth by the following—

COMPARATIVE TABLE OF STIPENDS FOR TEN YEARS.

	1860.	1861.	1862.	1863.	1864.	1865.	1866.	1867.	1868.	1869.	Total.
Congregational, .	£77,932	£80,185	£83,196	£84,922	£92,405	£95,975	£100,456	£103,495	£106,599	£109,932	£935,097
Sacramental and Travelling Expenses, . . .	2,462	2,317	2,440	2,588	2,868	2,736	2,714	2,849	2,686	2,962	26,622
Supplements, . .	4,133	4,478	4,405	4,920	4,818	5,315	5,377	5,220	9,456	10,835	58,957
Total, . . .	£84,527	£86,980	£90,041	£92,430	£100,091	£104,026	£108,547	£111,564	£118,741	£123,729	£1,020,676
Aver. per Member,	£ s. d. 0 10 5	£ s. d 0 10 6	£ s. d. 0 10 9	£ s. d. 0 10 9	£ s. d. 0 11 8	£ s. d 0 12 0	£ s. d 0 12 5	£ s. d. 0 12 8	£ s. d. 0 13 4	£ s. d 0 13 10	£ s. d. 0 11 10
Aver. per Congregation, .	156 10 7	159 5 3	163 4 0	161 14 7	171 1 11	175 14 5	182 2 6	186 17 6	198 4 8	206 4 3	176 2 7

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The returns given in the schedules for the past year in reference to libraries and books, indicate that the number of libraries in congregations has decreased from 501 in the year 1868, to 498 in the year 1869, which is a diminution of three during the latter year. The number of volumes in these libraries has, however, been increased from 193,017 to 194,809, being an addition of 1792 volumes in the year 1869. There is no return of the number of readers in these libraries, nor of the number of volumes taken out for perusal and study; but as the means of knowledge have been increased by the addition to these libraries of so many new books, it may be hoped that there has also been, especially among the young, a corresponding desire to improve the facilities thus afforded for the acquisition of knowledge and the improvement of the mind.

In the aggregate attendance at prayer-meetings, weekly, fortnightly, and monthly, there has been a decrease in the year 1869, as compared with 1868, of 490,—the numbers having been in 1868, 28,247, and in 1869 only 27,757.

The number of out-stations at which the ministers of the Church have conducted religious services, in addition to the public services in their stated places of worship, with greater or less frequency and regularity during the year 1869, have been returned as 729.

As the present report on Statistics, in all its leading features, closely resembles that which was presented to the Synod twelve months ago, it is unnecessary to prolong it by a formal conclusion. A remark or two on its character as a report on the statistics of congregational finance, and on the statistics of persons and agencies, alone are added. And in reference to the statistics of congregational finance, the report presents indications of continued prosperity, which should excite devout gratitude to the Giver of all good, and should inspire hope and trustful confidence for the future. Although the year has been one of dulness and depression in some departments of business and trade, there has been no falling off in the aggregate amount contributed by the members of the Church for the support of religious ordinances at home, and for the extension of the kingdom of the Redeemer in distant lands. From week to week, and from month to month, the stream of Christian benevolence has flowed on almost spontaneously; and the result has been such as sustains confidence in the liberality of the Christian people, as illustrates the wisdom of the law of Christ's house, 'Freely ye have received, freely give,' and as affords encouragement to the office-bearers in that house to devise and attempt more liberal things for the advancement of the work of Christ, and for the attainment of the ends for which the Church has been planted in the earth, in the confident expectation, that by liberal things they shall be sustained, and that still the prediction and the pro-

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mise shall be fulfilled, 'And He shall live, and to Him shall be given of the gold of Sheba; prayer also shall be made for Him continually, and daily shall He be praised.'

In reference to the statistics of persons and agencies, the report shows that although in the preceding period of ten years there have been added to the Synod's roll 60 congregations, with an increased membership of nearly 15,000 communicants, yet in point of numbers the United Presbyterian Church has, during the past year, been almost stationary. If there has been increase in some districts of the Church, it has been almost neutralized by diminution in other places; and the addition of one congregation and about 500 members, is all the numerical increase which has been gained by the labours of a year. It is not forgotten that other results have been achieved by the faithful preaching of the gospel and the diligent performance of pastoral work, in the religious training of the young, in the building up of believers on their most holy faith, and in their confirmation and establishment in the truth of Christ. But the Church should 'lengthen her cords' as well as 'strengthen her stakes;' and as, amid all merely local changes by which the inhabitants of certain districts may be reduced in number, the population of the country at large is steadily augmenting, the facts stated in this report may suggest the consideration of the question, Whether the Church is, to the extent of her resources and opportunities, fulfilling her mission to the world? or, whether there is not a call addressed to her to go up and possess the land, and to put forth throughout all her borders more earnest, prayerful, and continuous efforts for gathering the outcast and the wanderers into the fold of Christ; for beseeching men in Christ's stead to be reconciled to God; and for the realization of that revival of spiritual power in connection with the preaching of the gospel and the administration of gospel ordinances, through which, in apostolic times, 'the Lord added to the Church daily such as should be saved.'

ROBERT S. SCOTT, *Home Secretary.*

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I.—GENERAL STATISTICS OF THE YEAR 1869.

Name of Presbytery.	No. of Congs.	No. of Returns.	No. of Baptisms.	No. of Elders.	No. of Members.	Average Attendance.	Ordinary and Extraordinary Income for Congregational Purposes.	Missionary and Benevolent.	Together.	Average per Member. Congregational.	Average per Member. Missionary.	Average per Member. Together.
							£ s. d.	£ s. d.	£ s. d.	s. d.	s. d.	s. d.
Aberdeen	14	14	205	98	2,955	3,590	3,503 11 8	629 9 5	4,133 1 1	23 9	4 3	28 0
Annandale	11	10	110	52	1,878	2,092	2,515 16 1	448 11 9	2,964 7 10	26 10	4 9	31 7
Arbroath	14	14	267	104	3,691	4,420	3,279 2 2	699 11 4	3,978 13 6	17 9	3 9	21 6
Banffshire	10	10	96	50	1,269	1,865	1,337 12 1	115 19 3	1,453 11 4	21 1	1 10	22 11
Berwick	25	24	420	184	7,499	6,820	5,555 18 9	1,077 18 4	6,633 17 1*	14 10	2 11	17 9
Buchan	8	8	69	51	1,103	1,490	1,046 6 6	231 16 11	1,278 3 5	19 0	4 2	23 2
Carlisle	9	9	67	33	787	1,040	1,021 18 0	198 7 7	1,220 5 7	26 0	5 0	31 0
Cupar	13	13	153	90	3,100	3,269	3,141 12 1	316 3 10	3,457 15 11	20 4	2 0	22 4
Dumfries	15	15	174	94	3,094	3,168	3,957 13 8	563 10 6	4,521 4 2	25 7	3 8	29 3
Dundee	16	16	458	152	6,302	7,290	4,827 11 5	1,446 6 6	6,273 17 11	15 4	4 7	19 11
Dunfermline	11	11	273	95	4,294	5,060	3,213 10 1	1,263 17 5	4,477 7 6	14 11	5 11	20 10
Edinburgh	58	58	1621	577	26,419	27,199	24,624 3 7	12,813 18 9	37,438 2 4	18 8	9 8	28 4
Elgin and Inverness	13	13	166	82	2,051	4,175	2,559 15 6	395 1 4	2,954 16 10*	25 0	3 10	28 10
Falkirk	13	13	273	90	3,449	3,516	3,004 9 6	782 3 8	3,786 13 2	17 5	4 6	21 11
Galloway	11	11	101	59	1,789	2,120	2,172 2 7	381 15 1	2,553 17 8	24 4	4 3	28 7
Glasgow	76	74	2666	833	36,163	42,280	48,339 17 11	21,915 12 5	70,255 10 4	26 9	12 1	38 10
Hamilton	15	15	444	146	5,626	5,436	5,285 18 0	564 13 11	5,850 11 11*	18 10	2 0	20 10
Ireland	9	9	58	32	893	895	1,125 18 3	56 8 11	1,182 7 2	25 3	1 3	26 6
Kelso	10	10	145	76	3,551	3,352	2,575 13 1	795 13 5	3,371 6 6*	14 6	4 6	19 0
Kilmarnock	28	28	441	224	7,641	9,180	8,414 9 6	1,683 9 4	10,097 18 10	22 0	4 5	26 5
Kinross	7	7	61	40	1,619	1,610	2,156 1 6	280 19 7	2,437 1 1	26 8	3 5	30 1
Kirkcaldy	17	17	258	113	4,518	5,575	4,939 6 6	502 1 8	5,441 8 2	21 10	2 3	24 1
Lanark	13	13	270	91	3,720	3,490	2,769 10 11	770 4 4	3,539 15 3*	14 11	4 2	19 1
Lancashire	25	25	324	130	4,206	7,358	15,239 10 8	4,241 14 5	19,481 5 1*	72 6	20 2	92 8
London	14	14	148	71	2,222	4,475	10,665 0 6	1,457 17 0	12,122 17 6*	96 0	13 1	109 1
Melrose	15	15	259	131	4,974	5,130	3,957 11 4	1,054 5 4	5,011 16 8	15 11	4 3	20 2
Newcastle	38	38	532	226	6,147	7,687	9,623 7 10	1,090 1 5	10,713 9 3	31 4	3 6	34 10
Orkney	14	14	235	132	4,822	5,520	2,298 2 0	745 3 2	3,043 5 2	9 6	3 1	12 7
Paisley and Greenock	36	36	698	292	10,756	13,687	14,776 19 9	4,543 12 8	19,320 12 5	27 6	8 6	36 0
Perth	26	26	282	176	5,944	6,021	5,072 16 10	1,469 11 11	6,542 8 9	17 1	4 11	22 0
Stirling	16	15	230	109	4,040	4,404	4,359 19 11	1,031 6 2	5,391 6 1	21 7	5 1	26 8
	600	595	11504	4633	176,522	203,214	207,361 8 2	63,567 7 4	270,928 15 6	23 6	7 2	30 8
Former Returns	.	5	132	59	1,901	1,973	2,321 3 1	412 5 6	2,733 8 7	Average for each Member.		
Totals	.	600	*11636	4692	178,423	205,187	209,682 11 3	63,979 12 10	273,662 4 1			
Average in each Congregation			19	8	297	342	349 9 5	106 12 8	456 2 1			

* Of this number, 96 were Adults.

* In such Presbyteries as Berwick, Hamilton, Kelso, and Lanark, it is to be observed that the averages would be comparatively higher, while in those of Elgin and Inverness, Lancashire, London etc., they would be lower, if calculated on attendance instead of membership.

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GENERAL STATISTICS OF THE YEAR 1869.—*continued.*

Name of Presbytery.	Stipend.	Ministers' Sacramental and Travelling Expenses.	Annual Value of Manses.	Paid for Liquidation of Debt.	Instruction of the Young. Number of Teachers.	Attendance.	No. of Ministers and Elders' Classes.	Attendance.	Libraries. No. of Libraries.	No. of Volumes.	Prayer Meetings. Weekly.	Fortnightly.	Monthly.	Aggregate Attendance.	No. of Paid Agents, Missionaries, etc.	No. of Stations at which Religious Services were conducted by Ministers.
	£ s. d.	£ s. d.	£ s.	£ s. d												
Aberdeen . .	1,884 6 0	49 14 6	90 10	851 6 7	196	1,572	18	492	11	3056	300	90	70	460	2	30
Annandale . .	1,252 6 8	10 18 0	159 0	81 4 2	101	649	4	79	7	2707	199	...	99	298	...	9
Arbroath . .	2,062 1 0	55 14 0	202 10	312 3 6	205	1,586	29	603	13	4287	345	20	60	425	...	6
Banffshire . .	899 4 0	14 6 2	85 0	299 14 8	85	712	5	85	6	960	330	50	176	556	1	21
Berwick . . .	3,554 0 0	80 15 2	331 15	686 2 8	265	1,959	27	587	24	10425	611	110	210	931	1	60
Buchan . . .	719 1 6	11 7 8	88 0	116 6 2	70	527	12	226	7	1369	187	66	200	453	1	18
Carlisle . . .	732 2 8	13 7 0	29 0	96 15 9	107	817	5	89	7	1416	105	...	61	166	1	5
Cupar . . .	1,822 10 0	30 0 0	253 0	657 1 6	104	858	13	310	8	2321	258	51	185	494	...	16
Dumfries . .	1,820 19 0	35 10 0	270 10	796 17 7	147	997	11	285	15	4558	292	190	240	722	...	51
Dundee . . .	2,950 0 0	96 2 9	222 10	701 0 2	310	2,200	18	858	15	5910	517	20	64	601	4	4
Dunfermline .	2,060 11 2	83 10 0	206 10	300 0 0	235	1,647	16	558	9	5781	508	...	110	618	5	...
Edinburgh . .	14,484 4 3	212 2 6	702 10	2,695 17 7	1116	8,230	82	2759	53	28226	1893	265	537	2695	32	79
Elgin and Inverness	1,698 5 0	28 7 11	167 0	215 0 0	141	1,187	13	167	10	2098	833	88	338	1259	2	24
Falkirk . . .	1,917 4 5	46 0 0	229 0	170 0 0	142	1,310	14	313	8	3575	293	20	80	393	1	13
Galloway . .	1,319 10 6	63 6 0	199 0	137 8 7	104	796	4	93	8	1336	255	140	20	415	...	18
Glasgow . . .	22,867 5 0	857 18 11	656 15	6,240 2 5	2368	20,259	126	4753	55	26742	4112	117	340	4569	87	65
Hamilton . .	2,320 0 0	46 7 0	300 10	1,436 0 8	240	1,902	14	521	10	4910	457	20	...	477	1	13
Ireland . . .	569 18 3	...	37 0	262 11 9	62	549	8	191	3	560	135	...	345	480	...	22
Kelso	1,814 0 0	23 9 3	231 10	65 14 10	84	649	11	221	9	6355	210	100	480	790	...	52
Kilmarnock .	3,976 11 0	163 14 0	449 10	857 1 2	514	4,262	34	853	26	10415	911	179	120	1210	1	14
Kinross . . .	910 0 0	52 5 0	135 0	1,024 2 8	60	370	7	200	7	3417	80	...	435	515	...	5
Kirkcaldy . .	2,278 17 4	82 10 0	345 0	1,057 15 2	224	1,735	17	660	10	2104	397	100	20	517	...	6
Lanark . . .	1,804 10 0	50 10 0	214 0	403 13 8	142	963	20	327	11	2970	199	70	126	395	1	18
Lancashire . .	6,896 7 0	105 15 0	31 0	6,019 12 3	568	4,819	30	494	22	8371	695	80	...	775	16	5
London . . .	3,424 4 5	45 0 0	22 10	4,506 18 10	214	1,715	16	407	13	3923	610	...	200	810	5	16
Melrose . . .	2,421 8 3	13 0 3	285 10	513 18 3	235	1,499	21	490	15	5300	493	150	114	757	2	18
Newcastle . .	4,998 10 11	117 13 6	297 3	786 7 1	656	4,597	38	768	38	10759	772	20	178	970	3	47
Orkney . . .	1,862 10 0	32 6 0	154 10	13 11 6	197	1,860	17	631	12	4000	1635	...	440	2075	10	29
Paisley and Greenock	7,648 7 5	348 16 11	811 10	1,709 7 7	616	4,816	50	1261	24	12272	1121	40	155	1316	8	24
Perth	3,412 6 6	70 17 7	327 10	251 3 8	200	1,610	28	534	22	7395	320	146	260	726	1	32
Stirling . . .	2,303 18 7	79 11 0	284 1	859 13 2	226	1,933	18	461	12	4031	295	49	42	386	2	9
	108,685 0 10	2920 16 1	7818 14	34,124 13 7	9934	78,585	726	20276	490	191549	19368	2181	5705	27254	187	729
Former Returns	1,247 7 0	41 0 0	8 0	492 15 2	102	653	5	199	8	3260	190	28	285	503	1	...
Totals . . .	109,932 7 10	2961 16 1	7826 14	34,617 8 9	10036	79,238	*731	20475	*498	194809	19558	2209	5990	27757	188	729
Average in each Congregation .	183 4 5	4 18 8	...	57 13 11	* Of which 555 are ministers' classes, with an attendance of 17,225.				* In each Lib. 391 vols.		...	...	...	...	...	...

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II.—COMPARATIVE TABLE OF GENERAL STATISTICS FOR TEN YEARS.

	1860.	1861.	1862.	1863.	1864.	1865.	1866.	1867.	1868.	1869.	Total Contributions from 1860 to 1869.	Increase in 1869 compared with [illegible]
Number of Elders, . .	...	4,036	4,236	4,256	4,308	4,466	4,595	4,540	4,678	4,692	...	...
" Students, . .	181	171	161	151	138	134	132	136	139	142	...	...
" Congregations,	540	551	557	578	585	592	596	597	599	600	...	60
" Communicants,	163,554	167,558	168,245	169,525	170,590	172,752	174,930	176,391	177,905	178,423	...	14,869
Sabbath Attendance, . .	191,566	198,682	195,442	198,473	199,101	202,800	204,265	205,462	204,849	205,187	...	13,621
Baptisms, ...	9,416	10,140	9,325	10,667	10,756	10,619	11,327	11,608	11,624	11,636	...	2,220
Sabbath School Teachers, .	8,649	9,214	9,036	9,114	8,976	8,977	9,339	9,536	9,753	10,036	...	1,387
Number of Scholars, . .	68,495	71,635	72,322	71,154	71,084	72,501	73,754	75,062	75,549	79,238	...	10,743
Ministers' & Elders' Classes,	712	713	671	694	671	700	656	717	766	731	...	19
Attendance at Bible Classes,	20,510	20,614	22,679	19,420	18,495	18,068	18,442	19,606	20,964	20,475	...	...
Attendance at Weekly Prayer Meetings, . .	...	...	...	...	25,839	24,942	20,684	20,565	19,443	19,558	...	...
At Fortnightly " .	...	...	...	...	2,849	2,175	2,553	2,133	2,692	2,209	...	...
At Monthly " .	...	...	...	...	6,084	5,503	6,566	5,532	6,112	5,990	...	...
Aggregate Attendance, .	44,299	52,119	42,782	41,168	34,772	32,620	29,803	28,230	28,247	27,757	...	...
Debt Paid, ...	£46,010	£38,504	£24,752	£27,416	£35,862	£34,692	£47,556	£35,614	£40,011	£34,617	£365,034	...
Stipend, ...	77,932	80,185	83,196	84,922	92,405	95,975	100,456	103,495	106,599	109,932	935,097	£32,000
Congregational Income. Ordinary, . . .	£161,956	£162,487	£157,498	£164,626	£178,859	£195,024	£203,408	£205,815	£209,697	£209,683	£1,849,053	£47,727
Congregational Income. Missionary and Benevolent, . . .	40,096	42,679	45,377	51,392	50,690	51,677	57,132	59,746	59,319	63,979	522,087	23,883
Congregational Income. Average per Member,	24s. 8¼d.	24s. 5¾d.	24s. 1½d.	25s. 3½d.	26s. 11d.	28s. 5d.	29s. 9d.	30s. 1d.	30s. 4d.	30s. 8d.	...	...
Total Congl. Income, .	£202,052	£205,166	£202,875	£216,018	£229,549	£246,701	£260,540	£265,561	£269,016	£273,662	£2,371,140	£71,610
Legacies for Missions, .	567	2,053	3,638	997	644	3,206	2,482	1,434	26,659	3,723	45,403	...
Personal Donations for Missions, ...	3,607	6,740	9,389	6,190	7,347	8,528	4,859	4,928	6,072	3,632	61,292	...
Societies and Foreign Donations not Congregational,	930	886	1,838	1,752	1,388	1,266	446	1,064	833	677	11,080	...
Aged and Infirm Ministers' Fund, ...	950	827	1,252	1,062	957	980	1,299	2,333	2,449	1,172	13,281	...
Scholarships, ...	326	395	445	457	577	467	472	2,508	2,432	1,439	9,513	...
Manse Subscriptions not included in Congregational Income, ...	...	...	...	696	642	1,972	245	1,872	706	2,823	8,956	...
Interest on Manse Fund, .	...	...	...	...	542	623	837	527	534	302	3,365	...
London Church Extension Fund, ...	...	2,062	1,410	50	1,313	1,052	1,417	779	...	...	8,083	...
City Ch. Extension Fund, .	...	...	...	...	...	...	...	...	5,117	190	5,307	...
Permanent Loan Fund, .	...	...	...	...	...	...	2,508	304	35	1,733	4,580	...
Debt Liquidation Fund, .	...	...	...	...	...	...	...	...	5,000	214	5,214	...
Benevolent Income not Congregational, .	£6,380	£12,963	£17,972	£11,204	£13,410	£18,094	£14,565	£15,744	£49,837	£15,905	£176,074	£9,52[illegible]
In all, . . .	£208,432	£218,129	£220,847	£227,222	£242,959	£264,795	£275,105	£281,305	£318,853	£289,567	£2,547,214	£81,13[illegible]

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III.—COMPARATIVE TABLE FOR 1868 AND 1869.

	1868.	1869.	Increase in 1869 compared with 1868.
Number of Ministers, including Colleagues (supposing all vacancies filled up),	630	632	2
Elders,	4,678	4,692	14
Preachers, including those employed for Occasional Supply,	91	103	12
Students of Divinity,	139	142	3
Baptisms,	11,624	11,636	12
Members,	177,905	178,423	518
Average Attendance on Sabbath,	204,849	205,187	338
Income for Congregational purposes,	£209,697 10 5	£209,682 11 3	.....
Congregational Income for Mission and Benevolence,	59,318 19 2	68,979 12 10	£4,660 13 8
Total Congregational Income,	£269,016 9 7	£278,662 4 1	£4,645 14 6
Average Contribution per Member for said Income,	£1 10 4	£1 10 8	.....
Personal Donations for Missions,	£6,072 1 8	£3,632 7 11	.....
Legacies for Missions,	26,659 4 9	3,722 14 7	.....
Non-Congregational Societies, Schools, and Foreign Contributions for Missions,	833 6 2	676 15 9	.....
Total of the above Three,	£33,564 12 7	£8,031 18 8	.....
Scholarships,	£2,432 9 8	£1,438 13 8	.....
Donations—Aged and Infirm Ministers' Fund,	1,500 16 11	252 16 11	.....
Interest on Aged Ministers' Fund,	948 10 5	919 1 9	.....
Manse Subscriptions not included in Congregational Income,	705 9 4	2,823 9 2	.....
Interest on Manse Fund,	538 15 6	301 13 7	.....
City Church Extension Fund,	5,116 19 9	190 10 0	.....
London Church Extension Fund,	...	...	.....
Permanent Loan Fund,	34 12 0	1,732 16 3	.....
Debt Liquidation Fund,	5,000 0 0	213 18 11	.....
Total of the above Nine,	£16,272 13 7	£7,873 0 3	.....
Total Income from all Sources,	£318,853 15 9	£289,567 2 7	.....
Total Stipend, excluding Supplement, but including Travelling Expenses,	£109,285 3 10	£112,894 8 11	£3,609 0 1
Amount of Supplement,	9,456 10 0	10,835 1 0	1,378 11 0
Debt paid by Congregations (162 in 1868, 171 in 1869),	39,367 4 7	34,124 13 7	.....
Sabbath School Teachers,	9,753	10,036	283
Do. do. Scholars,	75,549	79,238	3,689
Ministers' and Elders' Classes,	766	731	.....
Attendance at these,	20,964	20,475	.....
Volumes in 501 Congregational Libraries in 1868, and 498 in 1869,	193,017	194,809	1792
Aggregate attendance at Prayer Meetings,	28,247	27,757	.....
Paid Agents (Missionaries, Bible Women, etc.),	193	188	.....

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IV.—DECENNIAL TABLE OF AVERAGES.

Name of Presbytery.	Average contribution per member for all purposes for ten years.										Average for 10 Years.
	1860.	1861.	1862.	1863.	1864.	1865.	1866.	1867.	1868.	1869.	
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Aberdeen,	1 6 6	1 2 3¼	1 8 4¼	1 1 9	1 5 0	1 8 3	1 5 6	1 8 4	1 9 3	1 8 0	1 6 4
Annandale,	0 15 4	1 3 7	1 16 0¼	1 18 0	1 6 7	1 11 6	1 18 3	1 6 4	1 14 7	1 11 7	1 10 3
Arbroath,	1 1 1	1 1 9¼	0 19 2¾	1 1 5	1 2 2	0 19 8	1 5 8	1 2 8	1 0 8	1 1 6	1 1 7
Banffshire,	0 17 9¼	0 19 11¾	1 7 0¾	0 17 7	0 17 5	0 18 3	1 5 6	0 19 11	1 2 1	1 2 11	1 0 10
Berwick,	1 7 2¾	0 16 8¼	0 17 8	0 15 7	0 15 11	0 17 1	0 18 5	0 18 9	0 18 0	0 17 9	0 18 3
Buchan,	0 18 4¾	0 18 3¾	1 0 7	1 0 3	1 1 11	1 6 6	1 7 9	1 9 0	1 12 9	1 3 2	1 3 10
Carlisle,	1 7 10¼	1 1 11¾	1 4 2¼	1 11 5¼	3 0 1	1 10 11	1 15 3	1 11 9	1 10 0	1 11 0	1 12 1
Cupar,	0 16 7¼	0 15 1¾	0 16 5	0 15 9¼	1 2 2	1 5 7	1 6 10	1 5 1	1 3 3	1 2 4	1 1 5
Dumfries,	1 2 11	1 6 4¾	1 1 10¼	1 0 5¾	1 0 3	1 2 6	1 3 2	1 6 9	1 10 3	1 9 3	1 4 7
Dundee,	1 0 5¼	0 16 6¾	0 19 2¾	0 17 9	0 19 8	0 19 11	1 3 0	0 18 5	1 0 3	0 19 11	0 19 6
Dunfermline,	0 18 6	1 2 10¼	1 0 0¼	1 1 9¼	1 3 1	1 0 9	1 1 0	1 3 9	1 1 4	1 0 10	1 1 5
Edinburgh,	1 2 0	1 1 10	1 1 11¼	1 3 1	1 4 6	1 4 2	1 6 11	1 8 5	1 9 2	1 8 4	1 5 3
Elgin and Inverness,	1 1 7¾	1 4 2¾	1 5 1½	1 2 7½	1 4 7	1 4 7	1 8 0	1 8 11	1 17 7	1 8 10	1 6 9
Falkirk,	0 16 10¾	0 18 6¼	1 0 11	0 18 6	0 19 2	1 1 10	1 2 6	1 2 2	1 4 7	1 1 11	1 0 9
Galloway,	1 5 6	1 5 8¾	1 2 11¾	1 1 0½	1 3 5	1 8 5	1 11 3	1 6 3	1 5 3	1 8 7	1 5 10
Glasgow,	1 14 4	1 15 0¼	1 12 6¼	1 14 6¼	1 18 7	1 19 8	2 0 0	1 19 4	1 19 0	1 18 10	1 17 7
Hamilton,	0 11 4	0 12 8	0 10 2	0 11 4¾	0 14 6	0 18 6	1 1 7	1 0 0	1 7 8	1 0 10	0 18 4
Ireland,	0 11 7½	0 9 10¾	0 12 9¾	0 13 8¼	0 14 3	0 16 1	0 15 5	0 14 5	0 19 2	1 6 6	0 15 8
Kelso,	0 14 0½	0 12 9¾	0 15 0	0 15 1¼	1 0 0	1 2 9	0 19 6	0 18 2	0 18 8	0 19 0	0 17 6
Kilmarnock,	1 2 8	0 18 10¾	0 19 11¾	0 18 9¼	1 1 9	1 4 2	1 3 1	1 1 11	1 2 10	1 6 5	1 2 0
Kinross,	0 18 9¼	1 1 3¼	0 17 9	0 18 9¼	0 18 4	1 2 1	1 0 0	1 18 6	0 18 8	1 10 1	1 2 5
Kirkcaldy,	1 1 10¾	1 0 0	0 16 2	0 15 7½	0 18 2	0 19 5	0 18 2	1 3 4	0 18 9	1 4 1	0 19 7
Lanark,	0 13 9	0 13 10¼	0 12 9¼	0 12 8¼	0 13 2	0 17 4	0 17 7	0 17 10	0 19 5	0 19 1	0 15 7
Lancashire,	5 0 5¾	3 17 0	3 10 5¼	4 10 7	4 10 5	5 5 11	4 2 9	4 5 8	3 13 11	4 12 8	4 5 10
London,	4 2 11½	4 1 8½	5 16 9¼	3 12 8½	3 14 11	3 5 0	3 15 4	4 14 3	4 3 0	5 9 1	4 5 2
Melrose,	0 14 11¾	0 15 6¼	0 18 3¼	0 17 11½	0 18 11	0 19 9	0 19 0	1 7 2	1 5 7	1 0 2	0 19 11
Newcastle,	1 12 0	1 16 5¼	1 9 11	1 10 6	1 15 8	1 16 6	1 11 1	1 8 7	1 11 11	1 14 10	1 12 9
Orkney,	0 11 5¼	0 12 3¼	0 11 2¼	0 13 1	0 11 8	0 12 6	0 14 8	0 13 0	0 13 10	0 12 7	0 12 7
Paisley and Greenock,	1 16 0	1 10 8½	1 6 4¾	1 7 8¼	1 10 3	1 12 9	1 16 10	1 15 1	1 18 10	1 16 0	1 13 3
Perth,	0 17 5½	0 15 9¼	0 16 4¼	0 16 7¼	0 19 2	1 1 3	1 4 11	1 3 8	1 2 7	1 2 0	1 0 0
Stirling,	1 4 10¾	1 6 11½	1 1 10½	1 5 1¼	1 6 1	1 4 3	1 10 9	1 11 9	1 7 6	1 6 8	1 6 7
Whole Church,	1 4 8½	1 4 5¾	1 4 1½	1 5 8¼	1 6 11	1 8 5	1 9 9	1 10 1	1 10 4	1 10 8	1 7 6

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No. IV.—(*See Minutes*, p. 15.)

REPORT ON THE AGED AND INFIRM MINISTERS' FUND.

At the meeting of Synod in May 1869, it was agreed that, with a view to synodical economy and despatch of business, the Special Committee on the Aged and Infirm Ministers' Fund should be discharged, with thanks to the members enrolled in it for their services; and that the then existing functions of that Committee should be vested in the Home Committee of the Synod's Board of Missions. It was provided, however, in order that this important Fund might occupy its proper place in the attention and business of the Synod, that the Home Committee should keep a separate record of their proceedings in connection with the Fund, and should annually present to the Synod a separate report in reference to it.

In accordance with these resolutions of the Supreme Court, the management of the Aged and Infirm Ministers' Fund has been vested in the Home Committee of the Board of Missions since May last; and as that Committee has, during the year, had the opportunity of transacting business in connection with the Fund at eight of its meetings, while the former Special Committee on the Fund usually met only thrice in each year, it may be presumed that applicants for admission to the list of Annuitants have been more speedily relieved from suspense in reference to the result of their applications than in former years, and that the Synod's wishes in relation to the despatch of business have been realized. And as all matters connected with the Aged and Infirm Ministers' Fund have been attended to, without inconvenience, at the ordinary meetings of the Home Committee, economy in the management of the Synod's Funds has also resulted from the change, inasmuch as the whole expenses of the members of the Special Committee on the Fund have been saved since May last; and the cost of management, which for the year 1868 was £23, 10s. 2d., has for the year 1869 been only £13, 7s., and may be further reduced in 1870, when the new arrangements will, for the first time, extend over the whole twelve months.

At the date of last year's report the number of Annuitants on the Fund was 32. One of these, the Rev. George Wood of Kirkcudbright, was, by the appointment of Synod, at the eighth sederunt of its meetings in May 1869, transferred from the Aged and Infirm Ministers' Fund, and placed as the third Annuitant on the Brown Testimonial

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Fund. After having received one half-year's annuity from the Synod's Fund, and two from the Brown Fund, this venerable and highly esteemed minister of the gospel died at Kirkcudbright on the 7th March 1870, in the seventy-seventh year of his age, and the fifty-first year of his ministry; and the Synod will consequently be called, at its present meeting, to elect another minister as the fourth Annuitant on the Brown Testimonial Fund. Other two of the Annuitants have died since May 1869, viz. the Rev. James Fleming of Cullybackey, who had received thirteen half-yearly payments of his annuity, and the Rev. James Stark of Ayton, who had received only two half-yearly payments from the Fund, his name having been read at last meeting of Synod as one of the ministers who had been placed on the roll of Annuitants, while it is now mentioned as that of one who has not been suffered to continue by reason of death.

These changes would have reduced the number of Annuitants to 29; but it has been augmented to 34, by the admission, in accordance with the reports and recommendations of their respective Presbyteries, of the following brethren as participants in the benefits of the Fund, viz. the Rev. William Lauder of Blackhill, who, at a comparatively early age, has been incapacitated for the performance of ministerial duty by the loss of his eyesight; the Rev. William Ramsay of Crieff; the Rev. Robert Paterson of Aberchirder; the Rev. James Gilfillan, D.D., of Stirling; and the Rev. John Inglis of Hamilton.

The names taken from the list of Annuitants since last meeting of Synod have thus been 3, and the additions to the list have been 5. The increase in the number of Annuitants on the Fund during the year has consequently been 2; and there are at present 34 ministers on the roll of the Synod who are entitled to receive annuities at the next half-yearly distribution on the 1st July 1870.

The Financial Statement of the year 1869, in accordance with the Treasurer's Account, printed in the *Missionary Record* for April 1870, divides itself into two branches, viz. 1st, The Capital Fund; and 2d, the Annuity Fund, which is supported by the annual profits of the Funded Capital, and by annual subscriptions, donations, and collections specially allocated to the payment of the annuities granted by the Committee.

I.—Capital Fund.

The Capital Fund at 1st January 1869, was	£21,535	8	8
The Subscriptions, etc., received during the year, amounted to .	21	0	0
The Legacies paid to the Treasurer were three—£10, £84, 6s. 5d., and £18; in all	112	6	5
Making the total Capital on 31st December 1869 .	£21,668	15	1

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II.—Annuity Branch of the Fund.

Balance at the credit of the Annuity Branch of the Fund at 1st January 1869,		£394 7 10
Feu-duties, and Interest on Capital invested, received in 1869,		859 14 9
Amount of 97 congregational Collections,		439 19 9
Donations and Subscriptions from 26 ministers,		41 11 6
Subscriptions from 22 other contributors to the Fund,		131 15 0
Total income for the year 1869,		£1867 8 10
Paid for one year's annuities to 29 Annuitants,	£1450 0 0	
Half-year's annuities to 4 Annuitants,	100 0 0	
Portion of year to 3 Annuitants,	46 0 0	
Commission on collection of Feu-duties, expenses of Members of Committee, etc.,	13 7 0	
		1609 7 0
Leaving balance to the credit of the Annuity Fund at 31st December 1869,		£258 1 10

The above statement does not include the sum of £59, 7s., which was received during the year 1869 from the trustees of Dr. Brown's Testimonial Fund, and paid, prior to his decease in March 1870, to the Rev. George Wood of Kirkcudbright, the third Annuitant on that Fund.

From these accounts it appears that the expenditure under the Annuity branch of the Aged and Infirm Ministers' Fund, for the year 1869, has exceeded the income for that year by £136, 6s.; and that the balance in favour of the Fund, which at the commencement of the year was £394, 7s. 10d., had consequently been reduced at 31st December last to £258, 1s. 10d. But as the annuities payable on the 1st January 1870 amounted to £850, the balance shown to the credit of the Fund at the end of the year, though accurately stated at the date when the Treasurer's accounts are closed, does not represent the real condition of the Annuity branch of the Fund. Its working for the current half-year may be thus exhibited :—

At 31st December 1869 there was, in the hands of the Synod's Treasurer, a balance in favour of the Annuity Fund amounting to		£258 1 10
But the annuities payable on the 1st January 1870 amounted to		850 0 0
So that there was on 1st January a deficiency of		£591 18 2
The receipts for Interest and Feu-duties already paid, or falling due at Whitsuntide, are calculated to amount to	£425 3 9	
And there have been received from subscriptions, donations, and collections, up to 31st March 1870, the sum of	521 2 7	
Making total receipts for the half-year,		946 6 4
And giving a balance at Whitsuntide in favour of the Fund, amounting to		£354 8 2
But the annuities payable on 1st July 1870, for the next half-year, will be about		850 0 0
So that at July 1870, the deficiency in the Annuity Fund will be about		£495 11 10

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while that deficiency would have been very nearly £800, if one generous member of the Church had not, in addition to a considerable annual subscription, rendered most seasonable aid to the Fund by the payment to the Treasurer of a donation of £300. This condition of the Annuity Fund, which is far from satisfactory, has been the subject of earnest consideration at several meetings of the Committee; and in November last it was brought formally under their notice by a communication from the Synod's Finance Committee, informing them that the Annuity Fund had then a balance of nearly £350 against it, and reminding them of the Synod's rule, which provides that no Committee shall borrow the funds of one scheme of the Church to meet a deficiency in the funds of another scheme, without the consent of the said Finance Committee.

In addition, therefore, to the publication in the *Missionary Record* for July 1869, of the report on the Aged and Infirm Ministers' Fund, which was presented to the Synod at its meeting in May last, a circular was addressed to the minister and the session-clerk of each of the 350 congregations in which the collection appointed by the Synod on behalf of the Fund had not been made, stating the claims of the Fund, and its urgent need of increased support, and requesting that a liberal collection should be made on an early day. A list of the annual subscriptions which at various times had been promised to the Fund was also obtained from the Treasurer, and a note was sent to such subscribers as had allowed their payments to fall into arrear, requesting them to forward their contributions to the Treasurer without delay. The result of these measures has been that, in addition to the 250 congregations mentioned in last report as having collected for the Fund, about 50 other congregations have, up to 31st December 1869, sent in their collections, amounting in the aggregate to about £160; and that up to the same date about £174 have been received in subscriptions and donations. The amount contributed to the Annuity Fund for the year 1869, exclusive of interest derived from the Capital Fund, has been in all £613, 6s. 3d.; while at least the sum of £750, in addition to that interest, was necessary to meet the payments to the Annuitants.

It is thus manifest that until the Capital Fund shall be nearly doubled, the income derived from it must be insufficient for the expenditure of the Annuity Fund; and that meanwhile the present rate of annuity cannot be maintained without an annual income of £800, in addition to the amount received for interest and feu-duties. And although the Committee have adopted measures for securing a more effective collection of annual subscriptions in the months of November and December in each year, they have to report to the Synod that a biennial collection on behalf of the Annuity Fund is essential to the maintenance of that Fund; and also to request that the

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Synod will adopt such measures as it may deem expedient, in order to secure that the collection, if appointed, shall be at once *general* throughout the Church, and *liberal* in amount. Of the 600 congregations on the Synod's roll, only 340 have up to the present time made the collection for this Fund, which was appointed to be made on the third Sabbath of November 1868, leaving 260 in which no collection has been taken; and as the amount received from the 360 congregations which have collected has been £1450, the average amount of the collections has been only about £4 from each congregation. As the ministers of the weakest congregations are all eligible as Annuitants on the Fund, when age and other circumstances require that they should seek the aid which it affords, every congregation should make its collection for the Fund according to its ability, and should feel that to withhold its contribution is to fail to fulfil its duty to the body of which it forms a part, and to act unjustly towards its sister congregations. And as the aid which this Fund supplies to the Aged and Infirm Ministers of the denomination, is asked only when lengthened service has exhausted the vigour both of body and of mind, and is usually enjoyed by the Annuitants for so very limited a period, the congregations which are strong in numbers and resources, and especially the more wealthy friends and members of these congregations, should recognise the claims which this Fund has on their sympathy and liberality, and testify, by their generous contributions, that they realize how truly an apostle said, 'If one member suffer, all the members suffer with it,' and that they regard it as a privilege to diminish the cares, and to minister to the comfort of those who have laboured long in the vineyard of the great Master, or of those who, by the pressure of affliction and infirmity, have been laid aside at an earlier period than they anticipated from that work in which it was their earnest desire to spend, and to be spent, for the advancement of the kingdom of their Lord. Many of those who are now, in the kind providence of God, enjoying a comfortable competency, have, either directly or indirectly, been indebted to the ministrations of those aged servants of Christ, to whose comfort this Fund seeks to minister, for the formation of those principles and habits which have conduced to their success in life, as well as for the inculcation of those truths, in the belief of which they find the basis of their hope of a blessed immortality. The feeling of grateful obligation to the servant, as well as the sense of duty to the Master, should induce these to contribute of their abundance for maintaining the small annuity to aged pastors which this Fund secures. If an apostle enforced his appeal on behalf of one of his spiritual children by describing himself as 'such an one as Paul the aged,' may we not plead in behalf of this Fund by a reference to the fact that it is designed for the relief of those who, under the pressure of infirmity and age, may present, for the friends by whose Chris-

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tian liberality they are refreshed, the prayer of the same apostle, 'The Lord grant unto them that they may find mercy of the Lord in that day!'

The support of the Annuity branch of the Fund is thus the present duty of the members of the Church; and as no permanent diminution of the number of Annuitants can be anticipated, the prompt and cheerful performance of that duty is indispensable for maintaining the present rate of annual payments to the Annuitants on the Fund. But a large increase of the Capital Fund is also earnestly to be desired; and the Committee have again to submit to the consideration of the wealthier members of the Church the claims which this Fund has on them in the final disposition of that property which has been committed to their stewardship. The cost of administering the Fund has now been reduced to a minimum; and there is no way in which property bequeathed for benevolent purposes can be more fully and directly applied to the end contemplated by the donors than in connection with this Fund. During the past year the additions made to the Capital Fund have been comparatively small, not exceeding one-tenth of the additions in the year 1868; but it may be hoped that in future years the Fund will be steadily augmented, until it shall reach an amount which shall more fully secure the permanence and stability of the annual distribution to the Annuitants. To young ministers also, who have been recently ordained, and to other ministers who have not previously contributed, the Committee again commend this Fund, as one which has special claims on their attention and liberality. And as the welfare of congregations, as well as the comfort of the aged servants of Christ, requires that suitable provision should be made for those who have fully 'served their generation according to the will of God in the gospel of His Son,' without necessitating the continuance of their ministerial labours long after their failing strength has diminished their usefulness and their acceptability, the Fund in both its branches is commended to the liberal consideration of all the members of the Church, in the hope that, by their united and willing efforts, the benevolent design of the Aged and Infirm Ministers' Scheme may be realized, its benefits may be perpetuated, and those who more directly participate in them may instrumentally obtain the fulfilment of the promise, that 'their bread shall be given them, and their water shall be sure,' and that 'the eye of the Lord is upon them that hope in His mercy,' so that 'there is no want to them that fear Him.'

ROBERT S. SCOTT, D.D., *Convener.*

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No. V.—(*See Minutes*, p. 16.)

REPORT OF THE SYNOD'S BOARD FOR MANSES AND DEBT LIQUIDATION.

THE Synod's scheme for the improvement of the Manse accommodation of congregations on its roll, paying to their respective ministers a stipend not exceeding £200 per annum, has been diligently prosecuted throughout the past year; and although, from the exhausted condition of the Fund at the date of last report, the grants made in 1869 have been less numerous than in preceding years, the Board to which the management of the scheme is entrusted, have pleasure in presenting to the Synod the following summary of the work performed during that year:—

Since May 1869 blank schedules of application have been sent to *six* congregations, as under:—

1. Markinch.
2. East Calder.
3. Stewarton.
4. Innellan.
5. Glengarnock.
6. Inverness, First.

The total number of blank schedules of application which have been sent to congregations, since the commencement of the scheme, has been as follows:—

Previous to May 1864,	75	Brought forward,	173
" 1865,	30	Previous to May 1868,	30
" 1866,	37	" 1869,	21
" 1867,	31	" 1870,	6
Forward,	173	In all,	230

Since May 1869 the following grants have been promised to *three* congregations to aid them in building or acquiring manses, viz.:—

CONGREGATION.	Supposed Expense.	GRANT.
Grangemouth,	£700	Two-fifths cost up to £700.
Saltcoats, East,	750	One-third cost up to £750.
Innellan,	800	£300.

Eight congregations have, since May 1869, obtained grants to aid in repairing and enlarging manses, or in replacing such as had become unsuitable from age or other circumstances, viz.:—

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CONGREGATION.	Supposed Expense.	GRANT.
Linlithgow, East, . .	£200	Two-fifths cost of repairs, etc., up to £200.
Markinch, . . .	500	One-half cost, after deducting sum realized for old manse.
Burntisland, . . .	800	£200.
East Calder, . . .	800	£300.
Stewarton, . . .	500	£200.
East Linton, . . .	80	£50.
West Linton, . .	117	£50.
Comrie, . . .	500	One-half cost up to £500, after deducting sum realized for old manse.

And the following *seven* congregations have, since the date of last report, obtained promises of additional aid for the completion of the erection or improvement of their manses, viz.:—

CONGREGATION.	Additional Grant.	CONGREGATION.	Additional Grant.
Inverleven, ...	£25	Urr, ...	£20
Campbelton, Ardersier, .	12	Bucklyvie, ...	45
Cullybackey, . . .	100	Lochgelly, ...	85
Blackhill, ...	100		

The number of congregations which have received promises of pecuniary assistance for manse improvements since the commencement of the Fund has been increased by the above grants to 182; and of these congregations 92 have received assistance for the erection or purchase of manses where none had been previously provided, 49 have obtained grants for rebuilding or replacing old manses which had become ruinous or unsuitable, and the remaining 41 have obtained aid in extending or improving their former manse accommodation. The total amount of these grants has been £39,138; of which sum £23,586 have been voted for the erection of 92 new manses, being an average of rather more than £256 in each case; while for the reconstruction or improvement of existing manses, 90 congregations have received aid to the amount of £15,552, being an average grant in each case of nearly £173. In some instances, indeed, the Board have granted a fixed proportion of the actual cost of the works to be executed, instead of naming a definite sum; and in such cases, the exact amount of the grants made cannot be ascertained until the building operations are completed, and the builders' accounts presented. The sums mentioned above are, however, a very close approximation to the amount of the grants actually made, and the table inserted below affords a similar approximation to the payment which will actually be required in each case. To that table the Manse Board direct attention, as it exhibits the proportion between the amounts to be contributed by the congregations receiving aid from the Manse Fund, and sums granted by the Board. It also indicates the manner in which the assistance and benefits of the Manse Scheme have been dis-

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tributed over the Presbyteries of the Church, and shows that as the congregations receiving aid in manse improvement are required to raise £66,082 as the condition of the payment of the grants which have been made to them, and which amount to £39,138, the completion of the works for which these grants have been made will increase the value of manse property, in connection with the denomination, by the large sum of £105,220.

Presbyteries.	Amount to be expended by Congregations.						Amount to be expended by Board.					Total amount to be expended by Congregations and Board.
	No.	For New Manses.	No.	For repairing, replacing, etc.	Total. No.	Total. Amount.	For New Manses.	For repairing, replacing, etc.	Already paid.	Still to pay.	Total.	
Aberdeen, .	1	£300	3	£665	4	£965	£300	£525	£775	£50	£825	£1790
Annandale, .	...	...	3	1145	3	1145	...	880	100	780	880	2025
Arbroath, .	3	1772	3	1071	6	2843	746	650	1000	396	1396	4239
Banffshire, .	3	870	1	180	4	1050	830	90	620	300	920	1970
Berwick, .	7	3400	6	2141	13	5541	1635	1049	1913	771	2684	8225
Buchan, . .	...	...	2	579	2	579	...	447	417	30	447	1026
Carlisle, . .	...	...	1	75	1	75	...	125	125	...	125	200
Cupar, . .	1	400	4	1898	5	2298	300	795	1055	40	1095	3393
Dumfries, .	3	1158	7	2411	10	3569	800	1415	1612	603	2215	5784
Dundee, . .	2	1070	3	896	5	1966	530	455	785	200	985	2951
Dunfermline,	1	600	4	1352	5	1952	300	685	605	380	985	2937
Edinburgh, .	3	1114	11	2583	14	3697	970	1610	1895	685	2580	6277
Elgin and Inverness,	2	673	2	515	4	1188	527	460	975	12	987	2175
Falkirk, . .	2	817	3	705	5	1522	560	480	400	640	1040	2562
Galloway, .	*7	2655	1	579	8	3234	1600	250	1585	265	1850	5084
Glasgow, .	10	4427	2	613	12	5040	2473	267	1617	1123	2740	7780
Hamilton, .	3	1819	1	229	4	2048	767	170	937	...	937	2985
Ireland, . .	3	700	...	...	3	700	700	...	615	85	700	1400
Kelso, . .	2	970	1	270	3	1240	525	100	552	73	625	1865
Kilmarnock,	8	3579	5	2180	13	5759	2150	940	2360	730	3090	8849
Kinross, . .	...	...	2	295	2	295	...	150	150	...	150	445
Kirkcaldy, .	2	605	6	1194	8	1799	530	794	999	325	1324	3123
Lanark, . .	1	520	4	1185	5	1705	250	755	955	50	1005	2710
Lancashire, .	1	240	...	...	1	240	300	...	300	...	300	540
London, . .	1	340	...	...	1	340	300	...	300	...	300	640
Melrose, . .	2	650	1	96	3	746	350	64	310	104	414	1160
Newcastle, .	10	3630	2	322	12	3952	2440	298	1542	1196	2738	6690
Orkney, .	1	450	1	90	2	540	250	40	290	...	290	830
Paisley and Greenock,	9	5397	1	600	10	5997	2403	200	1913	690	2603	8600
Perth, . .	3	880	7	1906	10	2786	750	1338	1020	1068	2088	4874
Stirling, . .	1	510	3	761	4	1271	300	520	760	60	820	2091
Total,	92	39,546	90	26,536	182	66,082	23,586	15,552	28,482	10,656	39,138	105,220

The end contemplated in the formation of the Manse Scheme, was to provide suitable manse accommodation for those ministers of the United Presbyterian Church who did not receive from their respective congregations for annual stipend more than £200, and for the attainment of that end it was estimated that a fund of £45,000 would be required. The

* In previous tables the number of congregations in this Presbytery to which grants had been promised for new manses was 8; but the number has been reduced to 7, since the grant to Bridge Street Congregation, Stranraer, has been cancelled, as a result of the union of Bridge Street and Bellevilla congregations, as the West Church.

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subscriptions originally promised for the Manse Fund amounted to £36,957, 0s. 2d., and they were regarded as payable by instalments, extending over a period of five years. It could not, however, be expected that subscriptions for so large an amount, and the payment of which extended over so many years, would all be realized, since deaths and unforeseen changes in the circumstances of the subscribers would necessarily occur to prevent the payment of a certain portion of the sums which had been promised. At the date of last report about £3300 of those original subscriptions remained unpaid; and it was then estimated that of that balance about £1600, or nearly one-half of the whole, might be collected. Since that time about £1445 have been paid to the Synod's Treasurer on account of the outstanding balance of the original subscriptions; and as, after a careful examination of the subscription lists, the sum of £1051, 12s. 5d. has been written off as irrecoverable, there remains a balance of £839, 15s., of which at least a portion may hereafter be obtained. The following table shows, in reference to each Presbytery, the proportion of the original subscriptions promised within its bounds, the amount which has been forwarded to the Synod's Treasurer, the sum written off as irrecoverable, and the balance still to be collected:—

PRESBYTERIES.	Subscriptions Promised.	Amount Paid.	Irrecoverable.	Balance of which part may be collected.
Aberdeen,	£507 7 0	£492 7 0	£5 0 0	£10 0 0
Annandale,	182 7 5	182 7 5	...	...
Arbroath,	512 7 6	487 6 0	17 1 6	8 0 0
Banffshire,	0 5 0	0 5 0	...	...
Berwick,	400 5 6	359 1 6	35 19 0	5 5 0
Buchan,	5 0 0	5 0 0	...	...
Carlisle,	...	...	...	...
Cupar,	289 1 0	278 1 0	5 0 0	6 0 0
Dumfries,	184 8 10	146 3 10	23 5 0	15 0 0
Dundee,	524 9 0	493 17 0	4 12 0	26 0 0
Dunfermline,	1,464 19 7	1,460 2 6	4 17 1	...
Edinburgh,	5,242 7 0	4,855 19 5	279 7 7	107 0 0
Elgin and Inverness,	60 10 0	60 2 0	0 8 0	...
Falkirk,	246 0 0	206 0 0	...	40 0 0
Galloway,	21 0 0	21 0 0	...	...
Glasgow,	17,240 7 6	16,708 0 9	455 6 9	77 0 0
Hamilton,	100 0 0	100 0 0	...	...
Ireland,	2 4 0	2 4 0	...	...
Kelso,	477 14 7	457 14 7	20 0 0	...
Kilmarnock,	481 3 7	471 3 7	5 0 0	5 0 0
Kinross,	145 0 0	145 0 0	...	...
Kirkcaldy,	119 5 0	102 5 0	15 0 0	2 0 0
Lanark,	274 17 0	245 17 0	29 0 0	...
Lancashire,	1,030 8 0	695 8 0	...	335 0 0
London,	175 0 0	170 0 0	...	5 0 0
Melrose,	455 7 10	346 7 10	5 0 0	104 0 0
Newcastle,	518 10 0	471 11 0	6 19 0	40 0 0
Orkney,	74 7 0	74 7 0	...	...
Paisley and Greenock,	3,230 4 6	3,143 4 0	60 0 6	27 0 0
Perth,	557 15 6	530 6 6	7 9 0	20 0 0
Stirling,	598 0 0	591 10 0	6 10 0	...
Not Congregational,	1,836 8 5	1,763 1 5	65 17 0	7 10 0
TOTAL,	£36,957 0 9	£35,065 13 4	£1,051 12 5	£839 15 0

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At the meeting of Synod in May last, the Manse Board reported that if the whole of the grants which up to that time had been voted to congregations for manse purposes had then become due, there would have been a balance of more than £2600 unprovided for by the amount of subscriptions actually paid; that new subscriptions to the extent of nearly £7000 were required to complete the sum of £45,000, which had from the first been regarded as necessary for the accomplishment of the ends contemplated in the formation of the Manse Scheme; and that, in consequence of the increased value of labour in the building trades, the enlarged scale of expenditure which had been forced on some congregations by their position, and by the requirements of surrounding districts, and the excess of the actual cost of repairing and enlarging the previously existing manses, above what had been estimated as the probable expenditure, a sum considerably larger than £45,000 would be necessary for the successful completion of the work of manse improvement, in which the Board had, with so many happy results to the Church at large, been engaged during several previous years. The Board therefore suggested to the Synod and the Church that suitable measures should be immediately adopted for obtaining, in addition to the subscriptions and donations which had been paid to the Synod's Treasurer, up to 31st March 1869, a further supplementary Manse Fund of £14,000; and, after careful deliberation, the Synod authorized 'the Manse Board to avail themselves of the services of three or more influential ministers, and of a corresponding number of elders or members of the denomination, for visiting various districts of the Church, in order to impart information and evoke liberality in connection with the Manse Fund, and for securing such additional contributions, payable at once, or by instalments extending over a period of four years, as may enable the Board to bring its work of manse erection and improvement to a happy and prosperous completion.' For the service thus indicated, the Synod specially designated the Rev. Thomas Finlayson, D.D., of Rose Street Church, Edinburgh, and the Rev. Alexander MacEwen, D.D., of Claremont Church, Glasgow; and the Board, in virtue of the power vested in them by the Synod, afterwards associated with these esteemed ministers of the Church, Messrs. James H. Young and David M'Cowan of Glasgow; while the Rev. George Johnston, D.D., of Edinburgh, the Rev. J. C. Baxter of Dundee, the Home Secretary, and others, have been employed on special missions to various districts of the country in furtherance of the supplementary effort for the completion of the Manse Fund. These arrangements have proved eminently successful. By means of them, and very specially through the indefatigable exertions of Drs. Finlayson and MacEwen, and the wise counsels and energetic assistance of Messrs. Young and M'Cowan, additional subscriptions have been obtained amounting to £11,421, 9s. 0d., of which not less

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than £3949 have already been paid to the Synod's Treasurer, while the balance is payable by instalments extending over a term of four years. This success has been highly satisfactory and encouraging; and as the total amount of contributions has thus been raised above £45,000, and the condition on which the payment of the balance of the munificent subscriptions of the late John Henderson, Esq. of Park, had been suspended was fulfilled, application for that balance, amounting to £1000, was made to his trustees, who immediately authorized their agents to pay the money to the Synod's Treasurer. The Board report this payment with special satisfaction, on account at once of the settlement of the final claims which the Synod had against the estate of Mr. Henderson, and of the prompt and cheerful manner in which his trustees responded to the application for payment of the balance of the subscription, when it was accompanied by the certification that the Manse Fund had been made up to the amount aimed at in its formation, viz. £45,000. The following table exhibits the proportion of the supplementary manse subscriptions which have been obtained in the Presbyteries specified, the amount already paid in each Presbytery, and the balance yet to be collected:—

PRESBYTERIES.	Subscriptions Promised.	Amount Paid.	Balance Due.
Aberdeen,	...	...	...
Annandale,	£5 0 0	£5 0 0	...
Arbroath,	60 0 0	...	£60 0 0
Banffshire,	...	...	...
Berwick,	84 10 0	10 10 0	74 0 0
Buchan,	...	...	...
Carlisle,	...	...	...
Cupar,	90 0 0	5 0 0	85 0 0
Dumfries,	...	...	...
Dundee,	411 0 0	31 0 0	380 0 0
Dunfermline,	285 0 0	207 10 0	77 10 0
Edinburgh,	1,844 11 0	396 1 0	1,448 10 0
Elgin and Inverness,	144 12 0	...	144 12 0
Falkirk,	...	...	...
Galloway,	...	...	...
Glasgow,	5,306 10 0	2,190 14 0	3,115 16 0
Hamilton,	...	...	...
Ireland,	...	...	...
Kelso,	121 0 0	...	121 0 0
Kilmarnock,	100 0 0	...	100 0 0
Kinross,	...	...	...
Kirkcaldy,	...	...	...
Lanark,	105 0 0	55 0 0	50 0 0
Lancashire,	645 18 0	329 18 0	316 0 0
London,	200 0 0	200 0 0	...
Melrose,	300 14 0	1 0 0	299 14 0
Newcastle,	299 14 0	122 7 0	177 7 0
Orkney,	...	...	...
Paisley and Greenock,	1,218 0 0	265 0 0	953 0 0
Perth,	...	...	...
Stirling,	200 0 0	130 0 0	70 0 0
TOTAL,	£11,421 9 0	£3,949 0 0	£7,472 9 0

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The annual progress of the Manse Fund, in relation both to income and expenditure, and its present state, may be thus exhibited:—

INCOME.

A.D. 1863.		
Donations and subscriptions received,		£10,866 14 3
Interest on account,		81 4 7
		£10,947 18 10
A.D. 1864.		
Donations and subscriptions paid,	£7,543 14 4	
Interest on account,	542 4 9	
		8,085 19 1
A.D. 1865.		
Donations and subscriptions paid,	£4,881 8 9	
Interest on account,	622 14 5	
		5,504 3 2
A.D. 1866.		
Donations and subscriptions paid,	£3,708 3 5	
Interest on account,	837 10 6	
		4,545 13 11
A.D. 1867.		
Donations and subscriptions paid,	£5,142 0 6	
Interest on account,	527 5 6	
		5,669 6 0
A.D. 1868.		
Donations and subscriptions paid,	£1,277 14 11	
Interest on account,	466 2 3	
		1,743 17 2
A.D. 1869.		
Donations and subscriptions paid,	£3,584 15 2	
Interest on account,	301 13 7	
		3,886 8 9
		£40,383 6 11

EXPENDITURE.

A.D. 1863.			
Miscellaneous expenditure,			£509 3 0
Balance in the hands of Treasurer at 31st December 1863,	£10,438 15 10		
A.D. 1864.			
Instalments of grants paid,		£660 0 0	
Miscellaneous expenditure,		580 15 11	
			1,240 15 11
Balance in hands of Treasurer at 31st December 1864,	£17,283 19 0		
A.D. 1865.			
Instalments of grants paid,		£2,990 0 0	
Miscellaneous expenditure,		301 8 11	
			3,291 8 11
Balance in hands of Treasurer at 31st December 1865,	£19,496 13 3		
A.D. 1866.			
Instalments of grants paid,		£5,075 0 0	
Miscellaneous expenditure,		328 0 11	
			5,403 0 11
Carry forward,			£10,444 8 9

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Brought forward,			£10,444 8 9
Balance in hands of Treasurer at 31st December 1866,	£18,639 6 8		
A.D. 1867.			
Instalments of grants paid,		£7,100 10 0	
Miscellaneous expenditure,		389 0 1	
			7,489 10 1
Balance in hands of Treasurer at 31st December 1867,	£14,819 2 2		
A.D. 1868.			
Instalments of grants paid,		£6,935 0 0	
Miscellaneous expenditure,		279 9 11	
			7,214 9 11
Balance in hands of Treasurer at 31st December 1868,	£11,348 9 5		
A.D. 1869.			
Instalments of grants paid,		£5,274 5 0	
Miscellaneous expenditure,		344 6 0	
			5,618 11 0
Balance at 31st December carried to new account,			9,616 7 2
			£40,383 6 11

The account may be brought down to the end of March 1870, as follows:—

Manse subscriptions and donations paid up to 31st December 1869,			£37,004 11 4
Interest on account to the same date,			3,378 15 7
			£40,383 6 11
Add subscriptions and donations paid in 1870, up to 31st March,			2,010 2 0
TOTAL OF INCOME,			£42,393 8 11
Grants in aid paid up to 31st December 1869,		£28,034 15 0	
Miscellaneous expenditure to the same date,		2,732 4 9	
		£30,766 19 9	
Expenditure in 1870, up to 31st March,		448 0 0	
			31,214 19 9
Balance in hands of Manse Fund Treasurer at 31st March 1870,			£11,178 9 2
Unpaid balance of grants promised to congregations for manses,			10,656 0 0
Balance of Fund unappropriated at 31st March 1870,			£522 9 2
To which add unpaid balance of original subscriptions,		£839 15 0	
Less proportion deemed doubtful, *say*		539 15 0	
Balance which may be collected,		£300 0 0	
And amount of supplementary subscriptions not yet paid, but to be realized during the next four years,		7,472 9 0	
			£7,772 9 0
Amount of promised subscriptions to Manse Fund, available for further Manse grants at 31st March 1870,			£8,294 18 2
Additional subscriptions yet to be obtained in order to complete the sum of £14,000, asked from the Synod in May 1869, for the completion of Fund,			1,133 16 3
Total amount available for completion of Manse Scheme, exclusive of interest on the balance in hand,			£9,428 14 5

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It thus appears that, as the result of the efforts put forth during the past year in connection with the Supplementary Manse Scheme, the Manse Fund, which at 31st March 1869, if all available subscriptions had then been collected, and all promised grants for manses had been paid, would have been above £1000 in debt to the Synod's Treasurer, has now, on the same conditions, a balance of about £9420 available for future grants. The average amount of the grants made to each of the 182 congregations to which the Manse Board has given assistance for the erection of new manses, or the improvement of existing manse accommodation, has been £215; and it may therefore be calculated that the £9000 now available for distribution (after an allowance for the non-payment of a portion of the promised subscriptions), will enable the Board to make grants to about 42 additional cases, and to increase the number of congregations to which the benefits of the Manse Scheme shall be directly extended to 224,—the number for which it was estimated in last year's report that grants would be required. With the completion of the present supplementary effort, then, the task of soliciting additional contributions for the Manse Fund may be regarded as hopefully concluded; and the duties which henceforth will devolve upon the Manse Board will be the careful and timely collection of the subscriptions which have been promised, and the earnest endeavours so to distribute the balance of the fund that they may at once *give* all needful assistance to congregations to which new or enlarged manse accommodation would be a real and permanent benefit, and avoid the unwise generosity, which by granting undue assistance to cases less worthy of aid, would deprive them of the means of rendering seasonable help and encouragement to the really deserving.

In concluding these remarks on the Manse Fund, the Board desire to record the satisfaction with which they have observed the cordial and generous liberality with which, in very many instances, the appeal for contributions on behalf of this supplementary manse effort has been responded to by the members of the Church. They regard that liberality as an evidence of the strong attachment of those who have manifested it to the worship and institutions of the United Presbyterian Church, and of their love to that glorious gospel of the blessed God which that Church has been honoured both to hold fast, and to hold forth, at all periods of its history, and, consequently, as fruit which shall abound to their account. And the Board cannot close their report on manse operations without directing the attention of the Synod to the valuable services which, in connection with the collection of the supplementary subscriptions to the Manse Fund, have been rendered to the Church by Drs. Finlayson and MacEwen, and by their helpers and associates in the work, among whom may be specially mentioned Messrs. James H. Young and David M'Cowan of Glasgow. The wise and

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prudent counsels of these elders of the Church oftentimes prepared the way for the successful application of the ministers to whom the task of soliciting subscriptions had more immediately been entrusted by the Synod; while the unwearied diligence, and the Christian tact and wisdom with which Drs. Finlayson and MacEwen have performed the work committed to them, have fully justified the wisdom of the Synod in their selection, and have fully entitled them to the most cordial thanks of the Synod, and to the grateful acknowledgments of the whole Church.

DEBT LIQUIDATION.

In the report presented to the Synod in May 1869, it was stated that, in anticipation of the distribution of the funds then available for the extinction of congregational debt, applications for aid had been received by the Synod's Board for Manses and Debt Liquidation from 38 congregations, whose collective debt exceeded £25,000. That report further stated, that in order as far as possible to do justice to all parties, and to distribute the funds entrusted to their disposal in the manner which might prove most advantageous to the Church at large, the Board had agreed to delay the consideration of these applications until, by an examination of the statistical returns for the year 1868, they should have ascertained the number of congregations whose debt could be regarded as burdensome and injurious, and the extent of the pecuniary obligations resting on each. That examination was accordingly duly made by a Sub-Committee of the Board; and schedules of application for grants from the Debt Liquidation Fund were afterwards sent to the congregations which had previously requested aid, and to others whose position and circumstances seemed to the Board to demand special sympathy and assistance. When these schedules were returned to the convener of the Board, it was found that they represented an aggregate debt of more than £50,000, resting on about 75 congregations; and it became at once apparent that, with the limited funds at their disposal, the Board could not deal effectively with the whole number of congregations desiring and requiring aid, but must, from the applications presented to them, make a selection of a limited number of cases to which conditional grants should be offered. Acting on the principles by which the Debt Liquidation Board of former years had, with so much advantage to the Church, regulated their procedure, it was agreed that no grant should be made to any congregation, except on the condition that the members of that congregation should raise among themselves a certain proportion of the amount by which the debt was to be reduced or extinguished; and as the funds to be distributed, or the greater portion

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of them, had been placed at the disposal of the Synod for the extinction of debt about the year 1866, it was further agreed that congregations, whose pecuniary obligations had been incurred before that year, should take precedence of congregations whose debt had been contracted at a more recent date. In accordance with these resolutions, and after careful consideration of the claims of each individual case, proposals were submitted to 43 congregations, and afterwards cordially accepted by all these congregations, except one, for effecting the extinction, or the reduction to a considerably smaller amount, of the debt resting on their congregational property. The Board regret that even in the case of one congregation the proposal made could not be carried out; but as, from the indisposition of their minister, now deceased, and from other causes, that congregation could not make any effort among themselves for the reduction of their debt, the Board were unable to appropriate to this case the grant from the Debt Liquidation Fund which they would otherwise willingly have made. The tabular statement inserted below exhibits the arrangements made with the remaining 42 congregations; and shows in its successive columns the whole debt reported by each congregation, the sum its members were required to raise, the amount of the grant made to it, the amount of the debt to be extinguished, and the amount of debt, if any, which will remain after the arrangement is completed; also, the sum which has been paid, if any, on account of the Board's grant, and the amount which is still to pay from the Debt Liquidation Fund, as congregations shall fulfil the conditions of their respective grants. The first seven congregations on the list have already raised the sum required from them as the condition of their respective grants; have received the grants offered to them; and have paid off either the whole of their debt, or that portion of it which was stipulated in the proposals of the Board. The next seven congregations have collected and paid a portion of the sums required from them, and have, by special arrangement with the Debt Liquidation Board, received a corresponding proportion of their respective grants, to enable them to obtain the immediate advantages resulting from a partial reduction of their debt. The remaining 28 congregations are hopefully collecting the amount which they are required to contribute as the condition of their respective grants.

The table is given on the following page:—

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GRANTS FROM DEBT LIQUIDATION FUND.

NAME OF CONGREGATION.	Total Debt.	To be Raised by Congregation.	Grant by Board.	Debt Extinguished.	Debt Remaining.	Amount of Grant Paid.	Yet to Pay.
Huntly . . .	£158 13 3	£98 13 3	£60 0 0	£158 13 3	...	£60 0 0	...
Stuartfield . .	324 0 0	224 0 0	100 0 0	324 0 0	...	100 0 0	...
Edinburgh, N. Richmond Street . .	1005 0 0	355 0 0	150 0 0	505 0 0	£500 0 0	150 0 0	...
Kinross, East . .	100 0 0	50 0 0	50 0 0	100 0 0	...	50 0 0	...
Leslie, East . .	290 0 0	190 0 0	100 0 0	290 0 0	...	100 0 0	...
Douglas . . .	34 0 0	20 0 0	14 0 0	34 0 0	...	14 0 0	...
Birkenhead, St. Paul's	900 0 0	650 0 0	250 0 0	900 0 0	...	250 0 0	...
St. Andrews . .	1400 0 0	450 0 0	150 0 0	600 0 0	800 0 0	75 0 0	£75 0 0
Dumfries, Townhead	750 0 0	500 0 0	250 0 0	750 0 0	...	100 0 0	150 0 0
Lochmaben . .	500 0 0	400 0 0	100 0 0	500 0 0	...	50 0 0	50 0 0
Edinburgh, Morningside . . .	1500 0 0	550 0 0	200 0 0	750 0 0	750 0 0	180 0 0	20 0 0
Oban	1200 0 0	200 0 0	100 0 0	300 0 0	900 0 0	80 0 0	20 0 0
Kilmarnock, King St.	600 0 0	450 0 0	150 0 0	600 0 0	...	100 0 0	50 0 0
Langbank . . .	245 0 0	145 0 0	100 0 0	245 0 0	...	80 0 0	20 0 0
Ecclefechan . .	500 0 0	200 0 0	100 0 0	300 0 0	200 0 0	...	100 0 0
Ayton, Summerhill .	360 0 0	260 0 0	100 0 0	360 0 0	...	...	100 0 0
Wooler, Towerhill .	263 0 0	197 5 0	65 15 0	263 0 0	...	...	65 15 0
Penrith . . .	390 0 0	290 0 0	100 0 0	390 0 0	...	...	100 0 0
Dundee, Butterburn .	500 0 0	300 0 0	200 0 0	500 0 0	...	...	200 0 0
Mossbank . . .	100 0 0	50 0 0	50 0 0	100 0 0	...	...	50 0 0
Inverness, First .	800 0 0	550 0 0	250 0 0	800 0 0	...	...	250 0 0
" Queen St .	120 0 0	70 0 0	50 0 0	120 0 0	...	...	50 0 0
Grangemouth . ,	100 0 0	60 0 0	40 0 0	100 0 0	...	...	40 0 0
Glasgow, Calton .	900 0 0	200 0 0	100 0 0	300 0 0	600 0 0	...	100 0 0
Kilmarnock, Princes Street . . .	300 0 0	200 0 0	100 0 0	300 0 0	...	...	100 0 0
Kilmarnock, Portland Road . . .	800 0 0	550 0 0	250 0 0	800 0 0	...	...	250 0 0
Leslie, West . .	320 0 0	200 0 0	120 0 0	320 0 0	...	...	120 0 0
Crossford . . .	310 0 0	210 0 0	100 0 0	310 0 0	...	...	100 0 0
Burton-on-Trent .	185 0 0	100 0 0	85 0 0	185 0 0	...	...	85 0 0
Liverpool, Prince's Park Road . .	2200 0 0	750 0 0	250 0 0	1000 0 0	1200 0 0	...	250 0 0
Smethwick . .	150 0 0	115 0 0	35 0 0	150 0 0	...	...	35 0 0
Hawick, Allars Ch. .	561 10 0	436 10 0	125 0 0	561 10 0	...	...	125 0 0
Blyth . . .	500 0 0	350 0 0	150 0 0	500 0 0	...	...	150 0 0
Newcastle, Erskine Church . . .	550 0 0	350 0 0	200 0 0	550 0 0	...	...	200 0 0
Newcastle, St. George's	1000 0 0	400 0 0	100 0 0	500 0 0	500 0 0	...	100 0 0
South Shields, Mile-end Road . .	500 0 0	325 0 0	175 0 0	500 0 0	...	...	175 0 0
Sunderland, Smyrna .	300 0 0	200 0 0	100 0 0	300 0 0	...	...	100 0 0
Greenock, St. Andrew's Square .	4600 0 0	1387 0 0	300 0 0	1687 0 0	2913 0 0	...	300 0 0
Johnstone, East .	576 0 0	376 0 0	200 0 0	576 0 0	...	...	200 0 0
Paisley, George St. .	200 0 0	100 0 0	100 0 0	200 0 0	...	...	100 0 0
Renfrew . . .	491 8 2	411 8 2	80 0 0	491 8 2	...	...	80 0 0
Perth, York Place .	1000 0 0	375 0 0	125 0 0	500 0 0	500 0 0	...	125 0 0
TOTAL . .	£27,583 6 5	£18,295 11 5	£5424 15 0	£18,720 6 5	£8863 0 0	£1389 0 0	£4035 15 0

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The position of the Debt Liquidation Fund in connection with the above grants may be thus exhibited :—

Balance available for Debt Liquidation at 1st January 1869, . .				£5184	14	3
Donation to the Fund, ...				10	0	0
Interest on the account to 31st December 1869, . . .				203	18	11
				£5398	13	2
Payments in 1869 on account of grants to congregations,	£669	0	0			
Proportion of expenses charged to this account, . .	40	0	0			
				709	0	0
Balance to credit of Fund at 31st December 1869,				£4689	13	2
Additional payments on account of grants to 31st March 1870, ...				720	0	0
Balance to credit of Fund (exclusive of interest) at 31st March 1870, ...				£3969	13	2
Balance of grants promised but unpaid, . .				4035	15	0

A large proportion of the Fund whose distribution is accounted for in the above statement was derived from the generous bequest of the late John Henderson, Esq. of Park; and the results of the distribution have been such as, it may well be believed, would have rejoiced the heart of that benevolent supporter of all the schemes of the Church. When the proposals made by the Board, and accepted by the 42 congregations named above, shall be fully carried into effect, as in most cases they will be in October next, congregational debt to the amount of £18,720 will be liquidated, and at least £800 per annum will be saved as the interest on that sum. Nor is this the only benefit resulting from the operation of this Fund. Fresh hope and vigour have been infused into congregations by the efforts which they have made to fulfil the conditions of the grant, and to realize the sum which entitles them to its payment. They have discovered in many cases that they are stronger than they had believed themselves to be; and the success of the present effort to pay off one portion of their debt has animated the hope and inspired the resolution to attempt greater things, and to discharge the whole. In their distribution of the Fund, and correspondence with the congregations who have obtained grants, the Board have had unalloyed satisfaction; and their only regret has been that another sum of £5000 has not been placed at their disposal, in order that they might have been able to distribute it to other congregations asking aid which they could not bestow, and to whose petitions for assistance they could only reply that their cases should be reported to the Synod, as they now are. The list of these as yet unsuccessful applicants is as follows:

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DEBT LIQUIDATION CASES NOT YET DISPOSED OF.

Aberdeen, Nelson Street.
,, Belmont Street.
Portsoy.
Coldingham.
Peterhead.
Freuchie.
Castle-Douglas.
Dundee, Temple Lane.
,, James' Church.
Alyth.
North Berwick.
Gorebridge.
Burra Isles.
Elgin, Moss Street.
Wigtown, Galloway.
Springbank, Glasgow.
Blackswell, Hamilton.
Auchingramont, do.
Kirkmuirhill.
Leven.
Buckhaven.
Dysart.
Bristol.
Sunderland, Bethany.
Bishop Auckland.
Middlesborough.
Willington Quay.
Towlaw.

The aggregate amount of the debt from which these congregations seek relief is about £18,000. It is for the Synod to consider whether any, and what means should be adopted in order to provide a supplement to the Debt Liquidation Fund, by means of which the members of these congregations may be encouraged to attempt, and assisted in accomplishing, the reduction or extinction of the pecuniary obligations which to several of them are burdensome and oppressive.

ROBERT S. SCOTT,
Convener of the Manse and Debt Liquidation Board.

No. VI.—(*See Minutes*, p. 16.)

REPORT OF THE COMMITTEE ON THEOLOGICAL EDUCATION, ETC.

MAY 1870.

I.—THE DIVINITY HALL.—SESSION 1869.

THE Committee have to report that 29 students made application through the Presbyteries of the Church for admission to the Hall. The usual examinations were held on the third Tuesday of June, at Edinburgh, Glasgow, Dundee, Ellon, Manchester, Bristol, and Coleraine. One of the candidates failed to pass, and one had died before the session opened. The rest (with the exception of one, who did not come up) were admitted to the Hall. Among those examined was one student who, as formerly reported, was admitted to the Hall last year without examination, on account of illness; and also the only student who failed in last year's examination, both of whom have now passed. The large

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number of sixteen had partly undergone the University examinations for a degree in Arts, and will in due time graduate.

On the recommendation of the Presbytery of Perth, Mr. James G. Crawford, who had not been able to undergo the entrance examination, owing to the state of his health, was admitted provisionally. Mr. Crawford will bring his case before the Synod by petition; and the Committee request the Synod to decide whether or not the session is to be sustained.

Thirteen students of the first year appeared for examination in Natural Philosophy, all of whom passed. The other students of the first year had either passed the degree examination in Natural Philosophy, or were temporarily exempted by the Synod. The number of dispensations from this examination granted by last Synod was 7. In accordance with the decision of Synod on his application, Mr. John Frame, M.A., formerly a student of the Established Church, was admitted to the Hall as a student of the second year.

The Committee are unable to speak with perfect satisfaction of the results of these examinations. While a few students acquitted themselves most honourably, the average of scholarship was somewhat inferior to that of preceding years. To whatever temporary cause this may be attributed, the Committee feel confident that the Synod will not think the standard set up in the examination papers too high. These papers were transmitted to Presbyteries, and are now laid on the Synod's table.

The session of 1869 was opened in presence of the Committee, on Tuesday, the 3d August, when, after prayer by the moderator of Synod, a lecture was delivered by Professor Harper on 'The Credulity of Unbelief.' The classes were conducted under the same arrangements as formerly. The session was closed on the 23d of September, when an excellent practical address was delivered to the students by the moderator. The Committee submit the usual abstracts of the reports furnished to them by the Professors.

Dr. Harper, Professor of Systematic and Pastoral Theology, reports that the session in his class was chiefly devoted to the Pastoral department. The Pastoral Epistles were examined, the objections which had been taken to their genuineness discussed, and selected passages, especially from 1st Timothy, considered in their bearing on the pastoral office. The habits which ought to be cultivated by the Christian minister, and the spirit and deportment which it becomes him to manifest, in his household and in society, were thus brought under review. The duty and advantages of household visitation, and the visitation of the sick, were also noticed in the course of prelection, and the principles on which applicants for membership should be received into the communion of the Church. Dr. Harper also examined his class during several hours

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weekly on Hodge's Outlines of Theology, and on the subjects of his own lectures. There were, besides, the usual written examinations, with the results of which, as in former years, the Professor expresses himself generally satisfied. The students of the fifth year, and half of those of the third, delivered their discourses in this class, showing 'good ability,' and 'attention to the subjects.' 'The deportment of the students as a body was highly satisfactory.'

Dr. M'Michael, Professor of Church History, and the History of Doctrines, lectured on the Church—its constitution, its sacraments, and its government. There were both oral and written examinations on the subjects of lecture; and the Professor speaks very favourably of the latter, 'as furnishing a more accurate test of the attainments and diligence of the students than oral examinations can do.' Dr. M'Michael heard the discourses of the students of the fourth year, and of half of those of the third. He also prescribed an essay to each student, to be written during the session, and partly read in public. 'The Professor has much pleasure in bearing testimony to the attendance, diligence, and good conduct of the class.'

Dr. Eadie, Professor of Biblical Literature and Exegesis, lectured on the Languages, the Text, and the Interpretation of Scripture; and the students read with him in Hebrew the Life of Abraham, and a portion of the Book of Isaiah, comparing the Septuagint with the Hebrew original. In Exegesis, the Professor gave an exposition of the First Epistle to the Thessalonians. The discourses in this class were all 'exceedingly good; the behaviour of the class was excellent; and the absences (not very many) were, with almost no exception, satisfactorily accounted for.'

Dr. Cairns, Professor of Apologetical Theology, reports that, though somewhat impeded during the session by defective health, yet, so far as the work was concerned, and the conduct of the class, he has reason for satisfaction and gratitude. The course of lectures embraced the Evidence of Christianity, and Prevailing Errors. In the former department the Professor delivered seventeen lectures, in which he considered at length the Arguments from Miracles, from the Propagation of Christianity, and from Christian Experience of the Saving Power of the Gospel; also from Prophecy, and other Evidences of Supernatural Knowledge in the Scriptures; from the Evidences of Divine Wisdom in the Adaptation of Christianity to Man's Nature, as well as in the mode of its Introduction to the World; from the Peculiarities of the Bible as reflecting a Divine Holiness and Love; and from the union of all the foregoing evidences of Divinity in the Person and Life of the Saviour. Under these different heads the *relative literature*, especially of recent date, was considered, either in special lectures or in oral discussions, embracing such works as Mozley on Miracles; Hengstenberg's *Christology;* Pusey on

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Daniel; Stuart Mill's *Essay on Liberty* (Animadversions on the Christian Morality); Renan's *Vie de Jesus;* Strauss's *Leben Jesu*, and *Ecce Homo;* with remarks on the criticism of the last-named work by Mr. Gladstone. Dr. Cairns has now also enlarged his course so as to take in the foundations of natural religion, and has given four oral lectures on Theism, Pantheism, Atheism, and Defective Theism, embracing a review of ancient and modern speculation on the being and providence of God; and he has entered, in other oral lectures and examinations, on a detailed contrast between Christianity and the other religions of the world. Under the head of Prevailing Errors, Dr. Cairns has delivered four written lectures,—one introductory, on the Classification of Errors, and the Sources of Error; two on Errors regarding the Scriptures as the Sources of Christian Knowledge; and the last on Errors regarding the Contents of Scripture, in which Mr. Maurice's theory of the atonement was examined. At various points in the course examinations were held on imperfect views of the Incarnation, on Pelagianizing errors regarding sin, and on ungrounded inferences from the Divine benignity in the direction of universal restoration. Besides the oral examinations, the four written examinations prescribed by the Synod were carefully conducted, and gave very satisfactory proof of the diligence and attention of the class. Dr. Cairns heard the discourses of half of the students of the second year, which 'indicated excellent and satisfactory qualities.' The 'becoming deportment' and 'hopeful promise' of the students are noted by the Professor, in recording his thankfulness for the results of the session.

Dr. Somerville, according to appointment of Synod, has continued his lectures on Missions and Evangelism. As agreed at last Synod, these lectures are now confined to the students of the Senior Hall. They were delivered weekly during the session, and comprised three lectures on 'The Obligations which lie on the Church to seek the Evangelization of the whole World;' one on 'The Work to be done among the Heathen;' two on 'The Qualifications of Missionaries;' and one on 'The Missionary Map of the World.' The students attended the lectures with great regularity, and their interest in the subjects brought before them was increasingly manifest. 'I believe,' says Dr. Somerville, 'that the missionary spirit is growing in the Hall; that several students are looking to the foreign field as the scene of their future labours; and that there is the prospect that our missionary wants will, in respect to men, be ere long adequately supplied.'

Mr. Blumenreich, tutor in Hebrew, has, as usual, conducted a class composed of the first year's students. The portions of Hebrew read in Dr. Eadie's class have been carefully gone over, and the students have been exercised in Gesenius' Grammar. Mr. Blumenreich expresses satisfaction with the attendance and conduct of the students, and notes a

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'decided improvement' as to their knowledge of Hebrew in the entrants to the Hall—one good result, he thinks, of the Board's entrance examination.

The whole number of students attending the Hall during the session was 148. Of these 142 were regular students. Of the other six, 4 were admitted as occasional students at the request of the Mission Board; 1 was recommended from Canada, and 1 belonged to another denomination in our own country. The number of regular students (142) is the largest that has been in attendance for several years. In 1865, there were on the roll 132; in 1866, 134; in 1867, 136; and in 1868, 139. This steady increase, though small, is gratifying; and if it can be maintained, the demand both for ministers and for missionaries would soon be adequately met. Of the 142 attending last session, 84 belonged to the senior class, viz. 28 to the fifth year, 25 to the fourth, and 31 to the third; while 58 belonged to the junior class, viz. 30 to the second year, and 28 to the first. The last number includes a missionary student, who, in accordance with the arrangement adopted by the Synod at last meeting, takes his literary and theological curriculum simultaneously.

II.—Superintendence of Divinity Students during the Recess.

The Committee has obtained the usual returns from Presbyteries as to the superintendence of students resident within their bounds during the recess. From these returns it appears that a uniform system of superintendence is fully maintained, according to the regulations prescribed by the Synod. All the appointed examinations have been held, and all the required discourses have been delivered and sustained. As authorized by the Synod, the Committee has now substituted Shedd's *History of Doctrines* for Hagenbach's, as the text-book for examination on that subject. From the completeness of the returns made to them, the Committee have reason to believe that this important department of our scheme of ministerial training is carefully and efficiently conducted by the Presbyteries of the Church.

III.—Superintendence of Students during their University Curriculum.

The Superintendents of Students attending the four Universities report favourably of those under their charge. Mr. Harvey writes: 'I have to report that I have met with the students attending Edinburgh University, and belonging to the United Presbyterian Church, during

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the session just closed, monthly, and, except on one occasion, in my own house. At every meeting I examined a representative from each class, and made inquiry as to the regularity of attendance on the part of the students, and the nature of the work they were doing. At every meeting also I engaged with them in religious exercises, conducted in part by myself, and in part by some of their own number. I did not prescribe any special work to be done for me, being of opinion that the object of their attendance at the University and of presbyterial superintendence would be fully attained if the students did their duty faithfully in their several classes, and if I had sufficient opportunity to judge of their diligence. After spending an hour with them in this way, I invited all of them to stay and pass the evening, and the invitation was cordially accepted on every occasion by those who were present. The number of students on my roll was 51, and the average attendance at our meetings was 27. I have to report uniform good conduct and gentlemanly bearing on the part of the students, and satisfactory progress in their studies so far as I could judge.'

Mr. Oliver reports: 'The number of students of the United Presbyterian Church attending the Glasgow University, and under the care of the Presbytery's Superintendent, was 26. The Superintendent had five meetings with them during the session, besides a meeting with them in his own house. In addition to conversing with them on the subject of their studies, he endeavoured to interest them in the study of the Hebrew Grammar, and was glad to find that this study was heartily entered into by them. The attendance, except at the two last meetings, was large, and the conduct throughout unexceptionable. Your Superintendent intimated to the students that he would be glad to see them at any time in connection with their studies, and to give such aid by books or otherwise as he was able,—an intimation which, though not largely taken advantage of, was not wholly neglected.'

Mr. Rutherford reports: 'The number of students in connection with the United Presbyterian Church who attended the University of Aberdeen during the past session was 10, most of whom attended the Superintendent's class with commendable regularity. Meetings were held every Sabbath evening during the session for devotional exercises, and short readings in Christian evidences.'

Mr. Scott reports: 'Twelve students belonging to the United Presbyterian Church attended St. Andrews University during the session 1869–70. Eight of these attended the Superintendent's class; one of the remaining four was non-resident in St. Andrews. Part of the Epistle to the Ephesians was read in Greek, and Paul's life and work formed the subject of several conversations. Addresses were also given on the "Threefold Nature of Man," and "The Best Methods of Study."

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The students were invited to report on the work done in the various classes, and to give brief accounts of the origin of the Septuagint, and the argument in Paley's *Horæ Paulinæ*. The missionary meeting conducted by the students was held each Sabbath afternoon, and was well attended. It affords me satisfaction to report the attention and diligence of most of the students, and the distinguished scholarship of some.'

From these reports it will be at once seen how important it is that Presbyteries should still encourage, by all means in their power, this most useful superintendence.

IV.—THE LIBRARIES.

1. *The Edinburgh Library.*

During the past year this Library has been carefully attended to by a Sub-Committee, of which Rev. Fergus Ferguson is convener. Mr. Morris, the librarian, has given his usual attention to the duties of his office; and, after examination, the affairs of this important department have been pronounced satisfactory. The Library continues to be largely taken advantage of, especially for the purposes of consultation. During the year, 111 volumes have been added—58 by purchase, and 53 by presentation. Of those presented, 48 consist of the Unitarian volumes referred to in last year's report. Among the works purchased are the following:—

Moberly on the Holy Spirit.
Ante-Nicene Library (6 vols.).
Hengstenberg on Ezekiel.
Stanley's Sinai and Palestine (new ed.).
Shedd's History of Doctrines.
Lange on Proverbs.
Keil's Introduction to Old Testament.
Smeaton on the Atonement.
The Pope and the Council.
Hildeberti Opera.
Pressensè's Early Christianity.
Lange on Romans.
Bampton Lectures for 1842, 1848, 1869.
Reynolds' Ecclesia.
Anselmi Opera.
Aquinas' Summa Theologia.

2. *The Brown Library, Glasgow.*

The advantage of this Library is increasingly felt, especially by those resident in the west, and the duties of librarian have been most efficiently discharged by Mr. Taylor. The number of volumes given out during the course of the year is 2019, while 1590 have been consulted in the rooms. There are 212 readers, of whom 62 are ministers, 100 students, and 50 city missionaries.

It is hoped that, by continued careful attention, this Library may attain to even greater efficiency.

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V.—Presbytery Records.

Mr. Morris reports: 'My attention has been given during the year to the preparation of the Index to the Church Records. The portion of the work finished I submitted to the Committee for inspection lately, and approval was expressed. The work is one of vast magnitude, and will require a long time to complete. The whole merits of it have been detailed by me to the "Committee on Librarians' Salaries and Duties," and will doubtless be submitted by them to the Synod in their report.'

VI.—Application of Mr. A. Clarke Houston.

Mr. A. Clarke Houston, a student of Edinburgh University, has intimated to the Committee his intention of applying for admission to the Hall next session, and inquires whether a curriculum of one session at Queen's College, Belfast, and two at Edinburgh, will entitle him to be taken on examination. The Committee, considering that Mr. Houston, before coming up for examination, will have attended all the requisite classes, accepting his explanation of the reasons why his course has been irregular, and having respect to his declared intention of completing his curriculum by continuing his attendance at the University to a fifth session, agreed to recommend his case to the favourable consideration of the Synod, which is now accordingly done.

VII.—Students' Preaching.

The attention of the Committee having been called by the Professors and others to the continuance and increase of the practice of irregular preaching by students under their care, feel it to be their duty to suggest to the Synod the necessity of anew considering what the Committee believe to be the injurious influence, both upon the training and the character of the young men, which results from their being employed at an early stage of their studies in the ordinary ministrations of the pulpit, and to urge the Synod to review its regulations on this subject, with the view of enforcing them either in their present form, or with such modifications as the Synod may see reason to introduce.

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VIII.—THE DESIRABLENESS OF ENTRANCE EXAMINATIONS FOR UNIVERSITY STUDENTS.

Taking into consideration the defective scholarship often exhibited by students coming up for the entrance examination to the Hall, and believing that this results, in a great measure, from the practice of receiving students into the Universities, and permitting them to pass from stage to stage of their studies without previous examination as to their fitness to derive profit from the instructions of the Professors, the Committee have been strongly impressed with the desirableness of having such examinations instituted. They therefore request the Synod to consider this important matter in its bearing upon the education of our own students, and, if it shall see cause, at least to declare an opinion in favour of entrance examinations in the Universities; or to take such other measures as may bring the question before the University Councils and Courts.

All which is humbly reported for the Committee by

DAVID YOUNG, *Convener.*

MATTERS WHICH THE COMMITTEE MOVE THE SYNOD TO CONSIDER OR DECIDE.

1. Whether the session of Mr. J. G. Crawford shall be sustained. *Report*, p. 137.

2. Whether Mr. A. C. Houston shall be admitted to the Hall after a curriculum of one session at Belfast and two at Edinburgh. *Report*, p. 143.

3. The subject of students' preaching, with the view of enforcing or altering the present regulations. *Report*, p. 143.

4. The subject of entrance examinations for University students. *Report*, p. 144.

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No. VII.—(*See Minutes*, p. 19.)

REPORT ON EVANGELISTIC EFFORT AND HOME EVANGELIZATION.

THE attention of the Synod, at its meeting in May 1869, was specially directed to the subject of Home Evangelization; and after careful consideration of the scheme submitted by the Committee on Evangelistic Effort, which had been appointed by the Synod in May 1868, a series of rules were adopted for 'the establishment and working of an agency, by which evangelistic efforts might be carried on, alike in connection with congregations, and in localities where, from special circumstances, there either exists a destitution, or prevails a neglect, of the means of grace.' The working of this scheme was placed under the charge of the Home Committee of the Synod's Board of Missions, and it has engaged the attention of that Committee at most of its meetings during the year 1869–70. The members of the Committee have realized the importance, responsibility, and peculiar difficulty of the work entrusted to them; and they have endeavoured to prosecute it in the manner which might most directly tend to the attainment of the results contemplated by the Synod in the adoption of the scheme,—the awakening of the careless, the reformation of the ungodly and the profane, the reclaiming of the backslider, the manifestation of the power of vital godliness, and the increased prosperity of the Church. To a considerable extent, however, their procedure has been initiatory and tentative; and its value is to be estimated rather by its tendency to open up the way for more extended effort and more enlarged results in future years, than by any statement which can be presented of the work already done. Yet the Committee are hopeful that, during part of the past year, agencies have been employed, and meetings held, and work accomplished, which God has owned and blessed for the spiritual good of many souls, and as the means at once of gathering some who were living without God and without hope in the world into the kingdom of our Lord and Saviour Jesus Christ, and of exciting others to greater diligence in working the work of God, and in the service of Him whom they had previously called Lord and Master.

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The first rule adopted by the Synod in 1869 for the management of this scheme, placed it in charge of the Home Committee of the Board of Missions; and that Committee, at their first meeting after the Synod, appointed a small Sub-Committee to consider the whole scheme, and to report on the means by which the Home Committee might most efficiently carry out the wishes and intentions of the Synod in the adoption of the scheme. This Sub-Committee issued a circular to the Clerks of Presbyteries, inviting their attention to the Synod's resolutions, requesting them to forward to the Home Secretary the names of the Conveners of the Evangelistic Committees appointed in their respective Presbyteries, and asking them to report the names and addresses of such persons—ministers, or others—as they might be prepared to recommend as suitable Evangelistic Agents, to be employed in evangelistic work either constantly or occasionally. Accordingly, at the meeting of the Home Committee in the month of August, the Sub-Committee reported that Evangelistic Committees had been appointed by nearly the whole of the Presbyteries of the Church, and that the Conveners of these Committees were the following:—

PRESBYTERY.	CONVENER OF EVANGELISTIC COMMITTEE.	
	MINISTER, ETC.	CONGREGATION.
Aberdeen,	Rev. John Rutherford,	St. Nicholas Lane, Aberdeen.
Annandale,	,, D. S. Goodburn,	Waterbeck.
Arbroath,	,, Alex. Campbell,	Knox's Church, Montrose.
Banffshire,	,, Wm. Simmers, A.M.	Portsoy.
Berwick,	Mr. Joseph Scott,	Horncliffe Cottage, Berwick.
Buchan,	Rev. John Paterson,	Whitehill.
Carlisle,	,, Alex. Leitch,	Wigton.
Cupar,	,, A. W. Smith,	Pitlessie.
Dumfries,	,, Robt. Wishart,	Thornhill.
Dundee,	,, Alex. Miller,	Newbigging.
Dunfermline,	,, D. Russell,	St. Margaret's Ch., Dunfermline.
Edinburgh,	,, D. Williamson,	Queensferry.
Elgin and Inverness,	,, J. M. Erskine,	Burghead.
Falkirk,	,, W. Miller,	Erskine Church, Falkirk.
Galloway,	,, John Squair,	Wigtown.
Glasgow,	,, David Pirret,	New City Road, Glasgow.
Hamilton,	,, R. S. Bruce,	Wishawtown.
Ireland,	,, James Fitzpatrick,	Knockcloughgorm.
Kelso,	,, Henry Renton, A.M.	First Congregation, Kelso.
Kilmarnock,	,, Geo. Copland, A.M.	Cathcart Street, Ayr.
Kinross,	,, Alex. Duncan, A.M.	Balgedie.
Kirkcaldy,	,, Alex. Walker,	Crail.
Lanark,	,, Daniel M'Lean,	Broomgate, Lanark.
Lancashire,	,, J. D. Bowden,	Princes Park Road, Liverpool.
London,	,, R. Redpath, A.M.	Albany Church, London.
Melrose,	,, Jas. M'Ewen, A.M.	East Bank, Hawick.
Newcastle,	,, George Bell,	Carliol Street, Newcastle.
Orkney,		
Paisley and Greenock,	,, Rev. Wm. Lauder,	Port-Glasgow.
Perth,	,, Alex. Henderson,	East Church, Perth.
Stirling,	,, A. G. Fleming,	Alva.

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Also that the following ministers and others had been recommended by their respective Presbyteries, as specially qualified for conducting evangelistic efforts, and as willing to be employed, at least for a limited period, in those efforts in connection with the Synod's scheme.

PRESBYTERY.	MINISTER, ETC.	CONGREGATION.
Aberdeen,	Rev. Andrew Dickie,	St. Paul Street, Aberdeen.
,,	,, William Turner,	Craigdam.
,,	,, James Ireland,	Ellon.
Arbroath,	,, J. P. Millar, A.M.,	Carnoustie.
,,	,, Thomas Kirk,	Maisondieu Lane, Brechin.
,,	,, Robert Johnston,	Princes Street, Arbroath.
,,	,, Alex. Campbell,	Knox's Church, Montrose.
Banffshire,	,, Thomas Baxter,	Late of Banff.
,,	Mr. Alexander Donaldson,	Portsoy.
Carlisle,	Rev. James Anderson,	Whitehaven.
Dundee,	,, Robert Laurie,	James' Church, Dundee.
,,	,, David Hay,	Butterburn, do.
Dunfermline,	,, P. M'Dowall, A.M.,	First Congregation, Alloa.
,,	,, A. S. Matheson,	Do. do.
,,	,, Adam Welch,	Kincardine.
Falkirk,	,, William Miller,	Erskine Church, Falkirk.
,,	,, George Wade,	West do. do.
,,	,, Hugh Baird,	Cumbernauld.
Newcastle,	,, Robert Brown,	Erskine Church, Newcastle.
,,	,, James Christie,	Otterburn.
Paisley and Greenock,	,, Andrew Henderson,	Abbey Close, Paisley.
,,	,, James Inglis,	West Congregation, Johnstone.
,,	,, J. B. K. Macintyre,	Largs.
Perth,	,, J. H. Cameron,	Second Congregation, Newburgh.
,,	,, Joseph Hay,	Lethendy.

The Home Committee further appointed as a standing Sub-Committee, to superintend the operations of the Evangelistic Scheme, to arrange the business connected with that scheme for the meetings of the Committee, and to report from time to time, the following members of the Mission Board, viz.:—

Rev. G. C. Hutton.
,, James Inglis.
,, William Wood.
,, D. Williamson.
,, Dr. Knox.
,, Dr. Scott (convener).

Mr. R. A. Bogue.
,, David M'Cowan.
,, George Younger.
,, David Paton.
,, J. H. Young.
,, David Anderson.

Also appointed as a special Sub-Committee, to receive the testimonials of applicants for employment as Evangelistic Agents, to converse with applicants, to secure meetings at which trial addresses might be delivered, and generally to arrange these applications for due consideration by the Committee, the following:—

Rev. James Knox, A.M. (now D.D.)
,, Dr. R. S. Scott.
Mr. R. A. Bogue.

Mr. David Paton.
,, George Younger.

The first rule adopted by the Synod further provided that the Evangelistic Scheme should 'be supported from the Evangelistic Branch of

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the Home Mission Fund, augmented, so far as necessary, by increased liberality on the part of the Church generally, by special subscriptions, and by local collections.' The Home Committee, therefore, take this opportunity of directing the attention of the Synod, of congregations, and of individual members of the Church, to the necessity for more liberal contributions for the support of the Evangelistic Branch of the Home Mission Fund. The special additional expenditure under this new Evangelistic Scheme in 1869 was comparatively small, amounting only to £113, 18s. 6d., inclusive of a grant of £20 to the Rev. T. Russell, for work at Sydenham, near London. Yet the whole expenditure under the Evangelistic Branch of the Home Mission Fund for the year 1869 exceeded the income for the year by more than £30; and the balance in favour of the Fund, which at 31st December 1869 amounted to £440, 4s. 10d. (exclusive of the Reserve Fund), had been reduced to about £6 at the end of March last. And as the appointment of agents under the scheme necessitates the payment of several additional salaries during the present year, and affords the opportunity for conducting evangelistic operations on a wider scale, the expenditure for 1870 must considerably exceed that of the previous year, and enlarged contributions are therefore required for the adequate support of the Synod's Scheme. One member of the Committee has, indeed, generously transferred to the Synod's funds the annual contribution of £100, which he had previously given, in another channel, for the maintenance of an Evangelistic Agent; but there is still urgent need for the exercise of increased liberality by congregations, and the more wealthy members of the Church; and the Committee earnestly hope that the Synod may adopt measures for obtaining for the Evangelistic Fund the increased support which the extension of evangelistic operations under this new scheme, and in other ways in connection with that Fund, justifies and demands.

The second rule adopted by the Synod for the management of the Evangelistic Scheme, had special reference to the appointment, remuneration, and employment of suitable agents. The Committee feel that the selection of proper persons to be employed in the work of evangelization was one of the most responsible portions of the duty committed to them; and they have endeavoured to make that selection with fitting caution and deliberation, and with prayer for all needed wisdom and direction from above. In several instances in which applications for employment as agents under the Synod's Scheme, or intimations from ministers or others of parties specially adapted to the work, were received by the Committee, it was found, after inquiry and correspondence, that there were difficulties or objections, in consequence of which the names of individuals had to be withdrawn from the list of candidates, and the hope of

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obtaining their services as efficient Evangelistic Agents was disappointed. In other cases, however, the Committee have been more successful. Mr. David Cameron, who, prior to last meeting of Synod, had been employed in conducting evangelistic services in connection with the United Presbyterian Presbytery of Glasgow, was first engaged temporarily under the superintendence of the Committee, and afterwards regularly appointed as an Evangelistic Agent under the Synod's Scheme. He has thus been engaged in evangelistic work in several districts during the greater part of the past year; and the Committee have been gratified by the testimony uniformly given, by the ministers and others with whom he has been associated in his work, to his earnestness and acceptability, to his readiness to receive advice and to act harmoniously with his fellow-labourers, and to his usefulness and success. Mr. William Murray, who had been employed for some time under the immediate observation of a member of Committee as a district missionary, and who had high testimonials as to character and adaptation to the work of evangelization, was appointed as an agent under the Synod's Scheme in January 1870, and has since been labouring in connection with it with great earnestness and hopeful tokens of success. Mr. James Murray, brother of the above, formerly engaged in business as a master mason, and well reported of by the minister of the congregation of which he was a member, was appointed as an agent shortly after his brother, and has since been associated with him in conducting meetings in various places with similar zeal and devotedness. And more recently Mr. Peter Williamson, who has for some time been employed as an evangelist in Dunfermline and the surrounding district, and of whose diligence and success most favourable evidence has been received, has been added to the list of agents, and will in a few days enter on his work under the direction of the Committee.

The Committee were also desirous to obtain the services of Mr. John Colville, yr., in connection with the Synod's Scheme, and to secure for it the benefit of his somewhat large experience in evangelistic labour; and although Mr. Colville has not been engaged as one of the paid agents under the Synod's Scheme, and does not give himself exclusively to the work in connection with it, the Committee are happy to report that he has consented to assist in carrying out the Synod's operations, by taking, in as far as other engagements may permit, a friendly superintendence of the work of the agents, and by such personal efforts as he may be able to put forth, for increasing the practical efficiency of the meetings held by these agents. The severe and protracted illness of a near relative has deprived the Committee of the benefit of Mr. Colville's aid during the past months; but they hope that, as his anxiety for his friend is removed by his restoration to health, he may now be able to devote a larger portion of his time and efforts to the advancement of the

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Synod's Scheme, and they are well assured that their hope is in accordance with his own wishes and intention.

The agents already appointed in connection with the Scheme of Evangelistic Effort are thus the following:—

Mr. John Colville, yr., in as far as his other engagements will allow.	Mr. William Murray, Alloa.
Mr. David Cameron, Glasgow.	Mr. James Murray, Dundee; and
	Mr. Peter Williamson, Dunfermline.

In determining the amount of salary to be paid to these agents, the Committee have taken into consideration the sums paid by other Societies by whom Evangelists are employed, the experience which the applicants have had in evangelistic work, and the income which they may have received in their previous occupations; and they have resolved that Messrs. Cameron and William Murray shall receive £100 per annum, and that the salaries of Messrs. James Murray and Peter Williamson shall meanwhile be at the rate of £90 per annum, with the prospect of increase if their labours are acceptable, and as their experience is enlarged. The Committee have further agreed that, in addition to their stated income, the agents shall receive an allowance for their travelling expenses when they are employed at a distance from their homes; but that in general the cost of board and lodging, when it is not provided for by local parties, shall be borne by the agents themselves. It is hoped that these arrangements may meet with the approval of the Synod; and that as other Societies have found it necessary to increase the maximum allowance to their agents, the Synod will sustain its Committee in the exercise of a prudent liberality towards the agents employed in its evangelistic service.

In connection with the third section of the second rule, the Committee have to report that, after correspondence with ministers, sessions, and other parties, meetings have been arranged, and evangelistic services have been conducted, within the bounds of several Presbyteries, in connection either with congregations, or with the Mission Stations which are supported by them. The Ministers and Missionaries of these congregations have been expected to take the superintendence of the meetings held in their respective districts; and they have often rendered most important assistance to the evangelistic agents of the Synod in conducting the services, while they report that they have, at all times, found the agents ready to receive their suggestions and counsels, and earnest and devoted in the performance of the work assigned to them. The dates at which these meetings and services were commenced and concluded, have not been stated in some of the reports which have been received concerning them; but it is hoped that the following tabular statement of the meetings held, and of the ministers and agents who assisted in conducting the services, may be found substantially correct.

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Presbytery.	Congregation.	Date of Meetings. A.D.	Commenced.	Closed.	Minister or Missionary superintending.	Agents engaged.
Dundee .	Tay Square . . .	1870	Feb. 20	Feb. 26	Dr. M'Gavin . .	Mr. David Cameron.
	Temple Lane . .	1870	Feb. 13	Feb. 19	Rev. James Wilson .	Do.
	Butterburn . . .	1870	Feb. 6	Feb. 12	Rev. David Hay .	Do.
Dunfermline	Alloa	1870	Feb. 27	May	Mr. D. Paton . .	Mr. David Cameron, assisted by Mr. P. Williamson.
	Crossgates, and villages in district	1869	Oct. 12	Oct. 23	...	Rev. Jos. Hay of Lethendy.
Edinburgh.	Tranent and Elphinstone	1869	Oct. 6	Oct. 25	Rev. Wm. Parlane	Rev. James H. Cameron of Newburgh.
	Arthur Street . .	1870	Feb. 13	Feb. 19	Rev. R. Gemmell .	Rev. J. Christie of Otterburn.
	Portsburgh . . .	1869	Oct. 16	Oct. 29	Dr. Ogilvie . . .	Mr. David Cameron.
Glasgow .	John St., Havannah Mission	1870	Jan. 16	Feb. 13	Mr. Rae, missionary	Messrs. David Cameron and William Murray, assisted by Mr. John Colville.
	Kent Road Mission	1869	Dec. 23	1870, Jan. 5	Dr. Brown . . .	Mr. David Cameron.
	Maryhill . . .	1869	Nov. 6	Nov. 19	Rev. R. Niven . .	Do.
	Frederick Street .	1869	Oct. 31	Nov. 6	Rev. W. Muckersie	Do.
	Berkeley St. Mission	1869	Sept. 19	Oct. 2	Mr. A. Hunter, miss.	Do.
	Pollock Street, Cathcart Street Mission	1869	Nov. 28	Dec. 11	Dr. Knox . . .	Messrs. David Cameron and John Ross.
	Do. do.	1870	Jan. 9	Jan. 10	...	Mr. David Cameron, assisted by Mr. John Colville.
	Barrhead (and Neilston)	1869	July 25	Aug. 6	Rev. W. Clark . .	Mr. David Cameron.
	Cumberland Street .	1870	Jan. 31	Feb. 12	Rev. John Fraser .	Messrs. David Cameron and William Murray.
	Springburn . . .	1869	Aug. 8	Aug. 21	Rev. J. A. Johnston	Mr. D. Cameron, Dr. Brown, etc.
	Do.	1870	March 30	April 2	Do.	Messrs. W. and Jas. Murray.
	Milngavie . . .	1869	Oct. 3	Oct. 16	Rev. Geo. M'Queen	Mr. D. Cameron and several ministers.
	New City Road .	1869	During Glasgow Fair		Rev. D. Pirrett . .	Mr. David Cameron.
	Duke Street Mission	1870	Feb. 13	Feb. 25	Mr. Sutherland, miss.	Messrs. William and James Murray.
	Partick (and Whiteinch)	1869	Sept. 5	Sept. 18	Rev. R. M. Gibson .	Mr. David Cameron.
	Do. do.	1870	Feb. 27	March 19	Do.	Messrs. W. and Jas. Murray.
	Stornoway . . .	1869	May 19	June 30	Rev. James Holmes	Mr. David Cameron.
	Lismore . . .	1869	Dec. 19	1870, Jan. 6	Mr. Ross, missionary	Mr. John Ross, student.
Kilmarnock	Holm	1870	April 2	April 23	Rev. James Banks .	Messrs. W. and Jas. Murray.
Melrose .	Galashiels, East .	1869	Nov. 20	Nov. 26	Rev. John Pollock .	Mr. David Cameron, Rev. W. Miller of Falkirk, and brethren of the Melrose Presbytery.
Newcastle .	Bedlington . . .	1870	April 21	April 24	Rev. Eben. G. Dall	Rev. R. Leitch of Newcastle.
	North Middleton .	1869	Dec. 14	Dec. 15	Rev. Jas. Robertson	Revs. Geo. Bell, Robert Brown, and James Christie.
	Warkworth . . .	1870	March or	April	Rev. Wm. Stewart .	Revs. R. Brown, W. Limont, D. Donaldson, and others.
	Otterburn . . .	1869	Nov. 17	Nov. 23	Rev. James Christie	Rev. R. Brown of Newcastle.
	Towlaw . . .	1870	Feb. 14	Feb. 27	Rev. E. F. Scott .	Revs. George Bell, A. Baillie of Blackhill, etc.
	Hull	1869	November		...	Rev. W. Salmond of North Shields (Presbytery).
	Gateshead . . .	1869	Sept. 8	Sept. 20	...	Rev. W. Clark of Barrhead; assisted by the Rev. Messrs. Brown, Leitch, and Wallace of Newcastle.
Paisley and Greenock	Johnstone, West .	1869	Oct. 23	Oct. 30	Rev. James Inglis .	Mr. David Cameron.

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In the initial stage of its history, through which the present scheme has hitherto been passing, the Committee have found employment for the agents at their command in complying with the requests for assistance in evangelistic work which have been addressed to them; and have only to a very limited extent exercised the power committed to them of selecting localities at their own instance, and of soliciting the consent of Presbyteries and sessions to conduct evangelistic work in these localities. The attention of the Committee has, however, been directed to some places in which it seems expedient that evangelistic services should be originated for the benefit of a dense and spiritually destitute population; and they hope to be able to send evangelistic agents to some of these localities during the approaching summer and autumn.

In connection with the services which have been conducted by the agents of the Synod, and the meetings which have been held in the districts specified above, the Committee have endeavoured, as far as practicable, to secure that everything should be done in accordance with the letter and the spirit of rules *third*, *fourth*, and *fifth;* but, in order that these may be more clearly understood, they would suggest that the rules, as amended by the Synod at its twelfth sederunt, on the 18th May 1869, should be reprinted in the Appendix to the Minutes of Synod for the present year. The Committee have availed themselves of the permission given by the third rule to employ in evangelistic work not only ministers and preachers, but also other persons of whose qualifications they might approve,—as to secure the services of Mr. John Ross, student of the fifth year, in connection with meetings in Glasgow and at Lismore; and they recommend as one means of increasing the interest of the rising ministry in evangelistic work, and of imparting greater readiness for its performance, that advanced students should be invited and encouraged to assist in such evangelistic services as may be conducted in the districts where they reside, or in connection with the congregations of which they are members.

The Synod's regulations instruct the Committee to receive monthly reports from the agents of the evangelistic work conducted by them; but it has been found that the agents are generally averse to report concerning their own labours, and are desirous rather that the ministers or missionaries, under whose immediate superintendence the various services are conducted, should prepare and forward such reports as the Committee may require. A considerable number of these reports have been forwarded to the Home Secretary during the past months, and have been read with interest and pleasure at the meetings of the Committee; and as illustrations of the spirit in which the meetings have been held, of the interest which they have awakened, and of the results which they have produced, the following extracts are subjoined:—

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From Stornoway the Rev. James Holmes writes as follows:—

'Mr. Cameron arrived in Stornoway on the 19th May, and from that date has laboured with great diligence and much acceptance, among fishermen especially. Fishermen cannot be easily reached through the week, being little out of their boats from Monday night to Saturday morning. Every opportunity of holding meetings has, however, been taken advantage of, and four have been held each week. Special attention should, however, be directed to the meetings held on Saturday and Sabbath evenings. As soon as Mr. Cameron arrived, permission was obtained from the authorities to hold services on Saturday evenings in one of the leading streets in town. The weather being favourable, large crowds (500 or more) assembled each evening, and listened attentively to the addresses given. There is reason to think that much good has been accomplished through these meetings, especially in the way of keeping men out of the public houses, and bringing them to church on the Sabbath. The best proof that good has resulted from the Saturday gatherings is, that the publicans alone have been doubtful about their usefulness.

'The devotional exercises were conducted chiefly by the fishermen themselves, and many expressed themselves as delighted with the earnestness and evident sincerity of the men. A number expressed concern about the salvation of their souls, and it is hoped have found peace in Christ. One case, that of a young woman from Wick, was especially interesting. She had been for some years servant to a Free Church minister, and being out of a situation had come here as a servant to a crew of fishermen. She found her way into the church one evening, and heard one of Mr. Cameron's discourses, and at once her heart was reached. She remained to be conversed with at the end of the service, and called upon Mr. Cameron through the week, and at last professed to have found rest in the Saviour. There is reason to think that there have been other cases of awakening besides those made known, and these also, it is hoped, will be gathered in.'

Of Gateshead, the Rev. William Clark of Barrhead writes:—

'The Rev. Messrs. Brown, Leitch, and Wallace of Newcastle, and the Rev. Mr. Jeffrey of the English Presbyterian Church, Gateshead, cooperated with me in these week-night meetings. The attendance varied from 40 to 130. The tone of feeling seemed to deepen in solemnity, especially during the second week; a few persons were conversed with, who seemed to be less or more anxious; and united prayer was offered every evening at the close of the meeting.

'In course of visitation I found one Scotch person, a single woman from Aberdeen, who attends no place of worship whatever; and another Scotchwoman, mother of a large family, who had once been a member of one of the United Presbyterian Churches in Kelso, and was afterwards, along with her husband, for some time in connection with the English Independents, but has latterly been in full communion with no Church. Her husband has been occasionally at the United Presbyterian station; but none of the family are in regular attendance upon any place of worship. The week-night meetings prevented me from giving so much time and strength to visitation as otherwise I should; but I was told that

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there were many Scotch people scattered throughout the town, who formed part of "the lapsed masses," and that not a few of the present members of Methodist congregations had originally been Presbyterians. The population of the town is said to be 45,000.'

Of Dunfermline and its neighbourhood, the Rev. Joseph Hay of Lethendy writes:—

'In several villages I went from house to house speaking a few words, or in cases of sickness remaining a little longer, and engaging in prayer. I distributed an immense number of tracts, and small books for children. A goodly portion of the tracts I got from Mr. David Morton, Perth, and Mr. Peter Taylor, Dunfermline. The small books I purchased myself, and believed, that by taking a kindly interest in the young, much precious seed was sown. In visiting I usually left a tract, and invited to the meeting. Very specially in the Mission Hall, and in the Music Hall, very deep interest was manifested. Both halls were filled, and riveted attention given by the audience; and at Cowdenbeath, Lochgelly, Fordel, Crossgates, etc., there was evidence of the Lord's presence, not only in the deep attention, but also in the absorbing interest evinced.'

From Tranent and Elphinstone, at which places the Rev. James H. Cameron, of Newburgh, conducted services in October 1869, the Rev. William Parlane writes:—

'Mr. Cameron generally visited in Tranent an hour or two in the forenoon before going to Elphinstone in the afternoon. He also gave two full days to Tranent—visiting in the forenoon, addressing meetings in the evening. He did so likewise at Prestonpans. Besides, he preached one Sabbath evening in Tranent, and on Monday, the 25th, at New Winton, in the parish of Pencaitland.

'How was Mr. Cameron received? Most civilly and kindly by persons of all classes, opinions, and characters. His audiences were very good, considering the want of bills,—a serious deficiency,—and that he was here during potato harvest. On the Sabbath evening his audience was very large. What effect has been produced by his labours? A most favourable impression in regard to himself and to the gospel which he preached. His hearers appeared to be deeply interested, serious, and affected. As to spiritual and saving effects, these are as yet known only to God.

'Mr. Cameron's abilities, prudence, manners, sound doctrine, aptitude to teach, burning zeal, and unwearied labours, commanded universal respect. I trust that his labours have not been in vain in the Lord. My chief regret is, that they could not be continued in this district, which contains so large a population of miners and other working classes, among whom the *constant labours of a judicious, faithful, and zealous missionary are so much needed.*'

From Johnston, where Mr. David Cameron assisted in holding meetings in the month of October last, the Rev. James Inglis writes:—

'We have held six meetings in six days, well attended, the people interested, and, I believe, good done. Several hopeful cases.

'Mr. Cameron's addresses were useful and arousing, with very little of

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self in them; and, on the whole, I think he is as efficient and sober-minded an agent as we are likely to get. Some care is needed to prevent extravagance in the after meetings.'

From Milngavie the Rev. G. M'Queen writes:—

'Mr. Cameron began his labours by addressing the congregation and classes. For our evening meetings we had a canvass of the village, with considerable success, in bringing out, especially on the week-nights, the non-churchgoing portion. During the first week we held the meetings in a kind of hall or schoolroom, capable of holding nearly 200. The hall was well filled, and latterly became so uncomfortably crowded, that we deemed it proper to take the meetings during the second week to the church.

'Throughout the meetings I had the co-operation of a Free Church neighbour. I was also favoured with the services of several of my brethren from Glasgow and neighbourhood, whose addresses were greatly helpful in promoting the interest and benefit of the occasion. Mr. Cameron took part all through with great earnestness and acceptance. As for results, I wish not to speak too rashly, but I think we may, with some reasonable hope, speak of a measure of fruit. A considerable number—about forty—waited for conversation. Of these there were a number who had made professions on former occasions, and others who had no very deep impressions.

'I have formed what I have called a class-meeting, in which my purpose is to mingle, with the engagements of the prayer-meeting, a course of doctrinal instruction. At this meeting there was, to-night, an attendance of about twenty, mainly drawn from the meetings. A number, however, have been consistent and earnest professors for a length of time. We have been in the habit of having Sabbath evening meetings in the winter time. These we have been holding, since Mr. Cameron's visit, in the hall, and they have been well attended, the hall being filled. The congregational prayer-meeting also is meanwhile improved. There has, I think, been a stirring of the hearts of some who were true Christians, and of others who did not come forward.'

Of the services held in Portsburgh, Edinburgh, and with reference to a meeting with some who professed to have been brought to the Saviour, Dr. Ogilvie writes:—

'The meeting was deeply interesting, and passed off in every way as we could desire. I am not without my fears respecting some of them, knowing, as I do so well, their former habits; but we shall do everything in our power to help them in the right course, and trust to be able to say something satisfactory afterwards, as time and circumstances may warrant.

'The meetings, I believe, have been blessed to others who made no profession, and blessed also to God's people. Deep impressions appeared to be made. We shall carry on our meetings every Sabbath evening, with another week or two of special services by and by. Meantime, I conclude with the expression of my gratitude to the Committee for sending Mr. Cameron, with thankfulness to God for blessing his labours and the labours of others.'

Of the meetings at Springburn, Glasgow, in August 1869, the Rev. J. A. Johnston writes:—

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'The attendance and interest in the hall, where we held our ordinary meetings, gradually increased. Upwards of 200 would sometimes be in attendance. About 90 persons in all professed to be anxious, and were personally dealt with, but nearly one-half of these were young persons. Those attending the meetings were chiefly those not regularly attending any place of worship, but parties whom I had frequently visited and spoken to, especially in seasons of sickness and bereavement. Many were without Bibles, and we sold to them, at a reduced price, 37 copies of the New Testament and 25 Bibles, besides copies of the Psalms and other portions of the Scriptures. Since the meetings were discontinued, I have visited at their homes nearly all who professed to be anxious, and have been much gratified at the state of matters on the whole. Not a few have been savingly benefited, and others still profess an interest in spiritual things. Four have been admitted to the fellowship of the Church, and others are applicants for the privilege. To conserve and increase the benefit, I formed a class of young women on Friday evenings. It numbers upwards of 80,—one-half, at least, of those attending being mill girls, who were more or less careless about their souls. The exercises are singing, reading, sewing, and Bible instruction. A few of the girls attending this class are at our Sabbath school, but not one of them in my Bible class on Sabbath evenings.'

Concerning the meetings at Lismore, Mr. John Ross writes:—

'Meetings were held in Lismore and Appin from 19th December up till Thursday, 6th January, when I had to leave for Glasgow, to attend the Presbytery on the succeeding Tuesday. The people generally seemed greatly interested in these meetings, and many were deeply impressed; there was a very manifest earnestness and seriousness on the part of the hearers, which, I trust, shall not be like the "morning cloud." The attendance was such as has not been witnessed for years, on week-days, in Lismore—not since a previous revival in 1843. The children of God there were sorry the nightly meetings were to be given up; but I believe two or three meetings per week will be continued by our excellent missionary there and the Free Church minister of Appin, who is greatly interested by the aspect of affairs on the island. Several professed anxiety for their soul's salvation; but only the two before mentioned have professed to have found peace. I believe the good work is only begun, however, for the believers on the island have been stirred up to earnest prayer, and to expect blessings from above.'

Of the meetings held at Partick and Whiteinch, in September 1869, the Rev. R. M. Gibson writes:—

'We opened on the evening of Sabbath, the 5th inst., in the church, with an attendance of about 500 persons. We had a little band of about 40 tract distributors and household visitors, who covered the district repeatedly with a distribution of tracts. Upwards of 5000 tracts, and little books for the anxious, were given away during these meetings. Among these little books were included "Come to Jesus," "The Blood of Jesus," "A Saviour for You," "God's Way of Peace," "The Way of Salvation," "Heaven, and how to get there," etc., which we found to be very useful. The attendance kept up well during the week, averaging,

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I should say, 350 nightly. Every night we had anxious souls waiting at the close of the meeting for further conversation and prayer. I found Mr. Cameron able in address, and specially useful among the inquiring. At Whiteinch the attendance was not so large, as was to be expected from the size of the district. Still the Trades Hall, in which we met, was filled nightly; and our average attendance for the week could not be under 200 persons. Here also we covered the whole locality, three times during the week, with tracts; we had anxious souls every night; and I believe great good has been done. During these services, Mr. Cameron and I have spoken to about 100 anxious inquirers; and about 20 of these now profess to have found peace through believing in the Lord Jesus. I feel devoutly thankful to God for the manifestations of His presence and power amongst us during these services; and I take encouragement from the results, and will attempt similar meetings again in due time.'

And again, of the meetings held in February and March 1870, Mr. Gibson writes:—

'Before commencing these services, I had provided, chiefly through the assistance of others, a large supply of good gospel tracts for general distribution, and a considerable quantity of little books for the anxious. I was able to organize a staff of about 60 persons of my own congregation, to co-operate with us as district visitors. About 600 tracts have been given away by these visitors, who went round inviting the people to the meetings. During the two weeks the meetings were held in the church, we had an average attendance of about 260 nightly. We also held two meetings during the day for mothers, and ladies who could not get out in the evening; and one meeting early in the evening for children, which was closed before the hour of the regular meeting for the adults. At the nightly meetings we had many tokens of the presence and power of the Lord. The Messrs. Murray spoke well, and their addresses seemed to produce a deep impression upon the people. Every night we had persons waiting at the close of the meeting, awakened to concern about the salvation of their souls, and desiring prayer and direction. At Whiteinch we met in the Trades Hall, with an average attendance of about 180 nightly; there, too, we had anxious souls at the close of each meeting. During the three weeks of special services I conversed with about 60 persons under concern about salvation, over a dozen of whom profess to have found peace in believing on the Lord Jesus Christ. I could give some cases of a very interesting kind, but I forbear; and content myself simply with the statement of the above facts.'

Of the meetings in New City Road Church, during Glasgow Fair week, the Rev. D. Pirret writes:—

'The attendance in the open air was generally good, frequently numbering several hundreds. In the hall there would be regularly from 100 to 150. The meetings there were very interesting. Every night there were more or fewer anxious cases, and what is rather unusual, there were a number of old persons amongst them. As the greater number of those conversed with resided at a considerable distance, it was not possible to follow out all the cases by subsequent visits. Some we

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know have turned out satisfactorily, and we doubt not permanent good has been done.

'If I may be allowed to make a suggestion, it would be well, I think, in your subsequent arrangement, to make it a part of the daily duty of the agents to visit at their own houses, as far as possible, those persons who may have been awakened at the meetings.'

Of the services in connection with the mission of Berkeley Street Congregation, Glasgow, Mr. A. Hunter, missionary, writes:—

'Great solemnity prevailed as the audience listened with deep interest to the earnest and appropriate address of the speaker. His soul seemed to be on fire; and he failed not to kindle the souls of those who were privileged to hear him. Every night some remained behind to ask the way of salvation; every night some went away rejoicing in the Lord, and in the power of His might; and every night God's people experienced that it was good for them to be there, for there the Lord was meeting with them, stirring up their souls, and sending them away to labour anew for the Redeemer's kingdom and glory.

'We leave the work in the hands of the Great Master, and, while thanking Him for what we have seen, we will not cease to ask His blessing on the seed still hid in the soil, knowing well that "it shall not return unto Him void, but shall accomplish that which He pleaseth, and prosper in the thing whereto He has sent it."'

Of the meetings held in connection with the mission of Duke Street Church, Glasgow, Mr. John Sutherland writes:—

'We had some most solemn and joyful meetings after the ordinary meeting was over. I believe we had many a time at these after meetings the special presence of the promised Spirit, and that, by His blessed influence, our labours were owned and souls saved. We had all along large meetings, and some of those who came were the lowest of society. I think I could safely point to six or eight young persons on whom a powerful impression was made, and who are now attending regularly my Bible class and meetings. The number of those anxious at the close of the meetings was, however, much larger than this. It was no uncommon thing for twenty or thirty to be waiting behind on one evening.'

Of the services held in Butterburn Church, Dundee, the Rev. David Hay reports:—

'On the Sabbath evening we had a good audience, but during the week the meetings were not numerously attended. This is to be attributed in part to the very stormy state of the weather in the beginning of the week, and in part to our being unable to make arrangements to make the meetings more widely known. I am glad, however, to say that good fruits have appeared. I can speak with the best hopes of some young persons who were, I believe, brought to decision. Several other individuals were conversed with, who appeared to be impressed by the truth.

'I had much pleasure in Mr. Cameron's co-operation. I believe he is a worker very well fitted for evangelistic labour.'

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From Temple Lane Church, Dundee, the Rev. James Wilson writes:—

'The average attendance was about sixty. The meetings were addressed by Mr. Cameron, the Home Committee's Evangelist; and also by the Rev. Dr. M'Gavin, Messrs. Hay, Laurie, and Wilson. The meetings, though not large, were deeply interesting to those who attended them. The addresses of Mr. Cameron were sound, sensible, and earnest, and well adapted to impress those who are not accustomed to attend a regular minister. The meetings would probably have been larger had they been longer continued in one place.

'However, I believe that good was done by these meetings; some of the young are manifesting more interest in religious matters, and there are some who, I trust, have been savingly impressed, and a few who have been quickened in the divine life.'

Of the services held in connection with the mission of John Street Church, Glasgow, Mr. James M. Rae, missionary, reports:—

'The meetings, though not crowded, were yet very interesting, having, as an average attendance, from 100 to 150. At the close of each meeting an opportunity was given to any that might be anxious to remain. Of those who remained to be spoken with, we have jotted down the names of fifty-nine as inquiring and hopeful. Of these it were premature now and here definitely to speak. Suffice it to say, many—most of these—we formerly knew as moral and decent, and interested in our meetings; and when they came forward asking, "What must we do to be saved?" and subsequently professing, through faith in Christ and His word, to know what a change of heart and the new birth mean,—we were in all candour bound to receive favourably their testimony, believing that if they were decent before, they will not be less so now that they have professed to rest themselves in the faith and peace of the gospel.

'One—a Church member of considerable intelligence, who has sat under the best of teaching for years—told me, with tears in her eyes, "I never thought seriously of my state before God, till these words from the evangelist's lips arrested me, 'Perhaps there may be some Church member here of whom Christ's words are true, "Ye neither enter in yourselves, and them that are entering in ye hinder."' These words," said she, "exactly described my case." Burdened in soul she went home, and falling on her knees, she there prayed, and did not rise till she felt the burden gone, and knew that God, for Christ's sake, had pardoned all her sin.

'A second says: "I have for some time been interested in your meetings, but I always thought that I must make myself better, though now I see that it is God that is working in me." This man now shows a marked change in his life, and professes to be joyful in the faith of the gospel.

'Another, formerly a socialist in his sympathies, has, through the agonies of the second birth, been entering into life. Formerly proud and overbearing, he now, humbled and subdued, and with the spirit of "a little child," tells us, "I have come at rest at last, but it has cost me a terrible struggle."

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'We might instance several such cases, but these may suffice to show that good has been wrought. There is not a week goes by but we are meeting, in the course of our visitation, with some one who expresses himself as having been benefited at these meetings. And, indeed, we should be disguising our convictions if we did not gratefully own that God has been with us, and that *real work for eternity* has been done. Many cannot speak without emotion of the striking modes in which the truth was presented at these meetings, and not a few of those whom, under God, these Evangelists have been instrumental in blessing, will, we doubt not, hold their earnest and loving appeals in "everlasting remembrance." Suffice it to say, "The Lord hath done great things for us, whereof we are glad."'

Of the meetings held in connection with Arthur Street Congregation, Edinburgh, the Rev. R. Gemmell, after referring to the meetings held, and the house-to-house visitation, conducted by the Rev. James Christie and himself, thus writes:—

'The meetings grew in their attendance and interest, notwithstanding the severe and unfavourable state of the weather, and Mr. Christie's ministrations were more and more prized by those who enjoyed them. Some attended regularly almost every evening, and several that we knew came from the more distant parts of the city. Several attended that are not in the habit of frequenting weekly services or prayer-meetings. Most were apparently churchgoers, at least occasionally; but some, perhaps, were not so. It is sometimes difficult to distinguish at an evening meeting in the week the regular from the irregular, or non-churchgoers. Not only those without the church need to be reclaimed, but occasional worshippers in the sanctuary on Sabbath, and slack and backsliding professors require to be quickened, revived, and recovered. It would be premature to speak of results; but we are hopeful of good having been done. We shall pray, wait, and watch for fruit.'

Other reports have been received, but only one more extract is added. Of meetings at Bedlington, the Rev. Richard Leitch writes:—

'I went to Bedlington on Thursday, the 21st of April, at the request of the Newcastle Presbytery, and conducted religious services in the United Presbyterian Church there, on the evenings of Thursday, Friday, and Saturday. The attendance was tolerably good, and the people appeared to be interested in the work. Several expressed themselves to the effect that they had derived a considerable amount of spiritual quickening from the services. On the Saturday I distributed some tracts, all of which were very gladly received by those to whom they were given. On the Sabbath following, I officiated both at the morning and evening services. There were several strangers present on both occasions, besides the usual congregation. All listened very attentively to the preaching of the gospel, and I hope that some good results have, under the blessing of God, been achieved.'

At a recent meeting the Home Committee had their attention directed to a report of their Sub-Committee on Evangelization in re-

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ference to the means by which 'persons who may be likely to prove efficient Evangelists may be put in the way of acquiring such educational and practical training for the work, as may be necessary to their engaging in it with greater credit and success;' and the Committee have now to report to the Synod, that in their opinion the instruction of Evangelistic Agents should be committed to one who is actively engaged in evangelistic work, in order that it may be practical and experimental, as well as literary and theoretical; that an opportunity for imparting such instructions in an effective manner may possibly be found in connection with the proposed new agency which it is intended to institute in connection with the erection of a new church for the masses in Glasgow; and that, while not losing sight of the directions on this point contained in the remit of Synod, the Committee have not as yet taken any specific action in relation to it, as they have anticipated the opportunity indicated above for attaining, in the most satisfactory manner, the means for imparting the instruction desired. It was thought, however, that something might be done for the training of Evangelists, by supplying them with some suitable books, such as Spencer's *Pastoral Sketches*, Hodge's *Outlines of Theology*, *Life of Rev. Wm. Burns*, etc.

The Committee will gladly receive the recommendations with which any of the Presbyteries of the Church may supply them, of persons whom they may deem suitable for the evangelistic work contemplated under the Synod's Scheme.

The Home Committee have thus endeavoured to present to the Synod a clear, succinct, and candid statement of their procedure in relation to the work of Home Evangelization, and to the Synod's Scheme for its advancement. It is possible, and not unlikely, that some may receive this report with a feeling of disappointment and regret, because more has not been attempted and accomplished, because more numerous agents have not been enlisted for the work, and because evangelistic operations have not been conducted on a wider and grander scale. The Committee feel, however, that they have not been insensible to the magnitude and importance of the work, to its urgency and pressing necessity, to the evils for which it may provide a remedy, and to the positive good of which, through the divine blessing, it may become the efficient instrument. But they request the Synod to bear in mind that the work of the past year has only been as the laying of the foundation for the future structure; and they trust that, in endeavouring to secure a solid basis for future efforts and progress, they may be found to have best consulted the wishes of the Synod, and to have most effectively contributed to the attainment of the ends which the Synod had in view in the adoption of its Evangelistic Scheme. The work of Home Evangelization truly is great, and the obstacles and hindrances which lie in

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the way of its performance are numerous and varied. The massing of the people in large factories and public works, and the crowding of them together in the confined streets and dwellings of great towns and cities, seem to render considerable portions of the population less accessible to, and less impressible by, the stated means of public religious instruction, to remove them beyond the influence of many salutary restraints, and to expose them more directly, and with less power of resistance, to the assaults of temptation. It thus becomes the more necessary to carry to them those offers and invitations of the gospel, which they have become more indisposed to seek after for themselves, and to endeavour to arrest the progress of those moral plagues by which so many are in danger of being destroyed and consumed. And how can the Church, and the members who constitute its fellowship, be innocent if they overlook and neglect this work which is lying around them and at the very door? 'If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?' Let the Church, then, arise and gird herself with strength for this work of evangelization at home, as well as for missionary enterprise in distant lands. Let her members learn that since the careless, and the ungodly, and the wicked around them are as the multitude of a great army, while each individual in the host is an instrument for increasing the mass of evil and of sin, so the war against that sin and evil can only be successfully maintained by every one in the Christian army feeling that he is engaged in a soldier's battle, in which each follower of Christ must do his part beneath the banner of his great Leader to secure the victory, anticipating the time when he shall receive from that Leader's hand the glorious reward promised to him who overcometh. By *individual* and *willing* contributions, by *personal* and *united* prayer, by consecration to *cheerful* and *continued labour*, and by a *generous* and *sustained* interest in all that tends to the advancement of the work, let the Church, through all her congregations, and in all her members, show that she sympathizes with the tears which Jesus shed as He beheld the guilty and doomed city of Jerusalem; that in her efforts to reach even the lowest of the people, she is animated by the love under the constraint of which Mary washed her Saviour's feet with her tears; and that she has some experience of that deep and anxious concern for the spiritual good of kinsmen according to the flesh, and of brethren of the same country and the same nation, which the Apostle Paul displayed when he wrote, 'Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.'

ROBERT S. SCOTT, *Convener of Committee.*

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No. VIII.—(*See Minutes*, p. 25.)

REPORT OF THE SYNOD'S FINANCE COMMITTEE.

MAY 1870.

THE Finance Committee have to report generally, that they have during the past year given attention to the several branches of the financial business of the Church, as loans of Surplus Funds, Legacies and Bequests, the state of the different Funds, and Accounts, and Management of Property.

SYNOD'S GENERAL FUND.—There has been a slight deficiency in the amount received from congregations for this Fund during the year 1869, as compared with the preceding year. In the year 1868 the amount was £1729, 7s.; in the present year it is £1661, 7s. 4d. Thirty-seven congregations, some of them well able to support the Fund liberally, have made no contributions from 1st January 1869 to 1st April 1870.

Your Committee would call the special attention of the Synod to the small sums paid by some of the larger congregations to this Fund, in proportion to their ability. The greater number of congregations honourably remit the full sum asked from them, but there are others which from year to year contribute only a fraction of the sum due by them. A list of a few of the chief defaulters is subjoined:—

In the Presbytery of						
Edinburgh,	a congregation,	instead of £20,	pays only	£8	11	4
,,	,,	14,	,,	5	2	0
Glasgow,	,,	14,	,,	5	0	0
,,	,,	20,	,,	14	5	3
,,	,,	14,	,,	5	0	0
,,	,,	14,	,,	5	17	7
,,	,,	14,	,,	4	8	0
,,	,,	18, 12s.	,,	10	0	0
,,	,,	7, 10s.	,,	3	0	0
,,	,,	18,	,,	10	0	0
Paisley and Greenock,	,,	14,	,,	5	0	0
,,	,,	19, 6s.	,,	7	10	0

The deficiency on these twelve congregations alone for the present year is more than ONE HUNDRED POUNDS. Most of these congregations have fallen short to about the same amount for several years, and are now due a very large sum to this Fund. They are congregations having a large membership, they are as strong in means as in numbers, they

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enjoy the privileges common to the other congregations, and they ought to take their full share of the common burdens; yet, while small congregations pay the full sum required of them, they contribute one-half or one-third of their proportion. Were other congregations to follow their example, the ordinary expenses of the Synod could not be met. Your Committee would submit whether measures might not be taken by the Synod itself to bring before such congregations the claims of this Fund, or if this Committee should not be authorized to communicate directly with them, as they believe they would be as liberal as others, were the claims of the Fund properly represented and understood.

REPAIRS ON SYNOD HOUSE.—Your Committee having found that the Synod House, which had not been painted for eight years, required repainting and decorating, have given orders to have this done accordingly.

ARRANGEMENTS FOR TAKING THE VOTE.—The Synod having instructed this Committee to make such arrangements in the Synod House as are required to suit the new mode of taking the Vote, they have provided electric bells in connection with the Synod Clerk's desk; and have made such alterations on the four wickets leading from the house to the lobby as are necessary.

SYNOD HOUSE DEBT.—It was remitted to your Committee to take such measures during the ensuing year as might be considered expedient to liquidate the debt on the Synod House, amounting to upwards of £8000. In consequence of the more urgent claims of other schemes on the liberality of the Church, your Committee, after much consideration, found themselves under the necessity of deferring for the present any plan for the liquidation of the debt. They renew the expression of their desire to have it entirely removed, and trust that, at an early period, the way may be clear for their undertaking a scheme for its extinction with success.

PORTRAIT OF THE REV. EBENEZER ERSKINE.—Your Committee have received through the Treasurer an original Portrait of the Rev. Ebenezer Erskine from Mr. W. F. Browne, one of his descendants, with the following letter:—

4, GLOVER STREET, LEITH,
11*th February* 1870.

To the Synod of the United Presbyterian Church.

GENTLEMEN,—My father, the late Mr. John Erskine Brown, a few days before his death, requested me to hand over to you in his name the original portrait of his ancestor, the late Rev. Ebenezer Erskine, which request I now fulfil, through James Peddie, Esq., who has kindly offered to take charge of the portrait till the next meeting of Synod, when he can deliver it over to you.—I remain, Gentlemen, yours truly,

(Signed) W. F. BROWNE.

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The portrait being very old, has suffered from time. Your Committee have caused it to be put into proper condition, and hung up meanwhile in the Class Room, 5, Queen Street, above the pulpit of the Rev. Ebenezer Erskine.

TITLE-DEEDS OF PROPERTY.—All the titles of the Mission Property, so far as in this country, have been arranged and inventoried; but a good many are still wanting. Very full returns in reference to property have been obtained from almost all the Missionaries, which give much information in regard to titles. Your Committee hope to be able by next year to have a complete list.

SECURITIES.—As the Rules of the Synod make no provision as to the persons in whose names the Funds of the Church are to be invested, except in the case of the Aged and Infirm Ministers' Fund, your Committee would suggest that authority should be given that all future investments shall be in the names of the members of the Finance Committee for the time being, as trustees for behoof of the Synod.

SPECIAL GRANTS.—Your Committee would respectfully ask the Synod whether, before making a Special Grant from the Synod Fund for any object, all applications for such grants ought not to be transmitted through the Committee on Bills and Overtures to the Finance Committee, that they may report to the Synod whether the state of the Synod Fund is such as to allow the grant to be made? Your Committee do not ask to have any voice in the propriety of granting the application; they merely desire to have the means of putting the Synod in possession of the condition of the Fund before the Synod gives its judgment on the application.

APPOINTMENT OF MEMBERS OF COMMITTEE.—The Synod, at the last meeting, agreed to the following resolution in regard to the appointment of Members of Committee:—'Instruct the Selection Committee to see that the convener and at least two other members of the General Finance Committee shall be resident in Edinburgh, to transact business with the Treasurer.' Your Committee would respectfully represent to the Synod, that in such a Committee the consent of persons chosen should be asked, so that, if they are unable to act, others may be selected before the close of the Synod; and that it is most desirable that *all the members* shall be resident either in Glasgow or Edinburgh, or at a convenient distance near those cities.

W. BALLENY, *Convener.*

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MATTERS REQUIRING THE ATTENTION OF THE SYNOD.

Measures for bringing the claims of the Synod Fund before defaulting congregations. P. 164.

Securities.—Authority asked that all future investments of the Funds of the Church shall be in the names of the members of the Finance Committee for the time being, as trustees for behoof of the Synod. P. 165.

Special Grants.—Request of Committee that the state of the Synod Fund be ascertained before voting a special grant from it. P. 165.

Appointment of Members of Committee.—Instruction to Selection Committee. P. 165.

The following members retire by rotation this year:—

REV. JAMES INGLIS.
MR. WILLIAM MEIKLE.
MR. THOMAS ROBERTSON.

No. IX.—(*See Minutes*, p. 26.)

REPORT ON THE AUGMENTATION BRANCH OF THE HOME MISSION FUND,

AND THE AUGMENTATION OF THE SMALLER STIPENDS IN THE UNITED PRESBYTERIAN CHURCH.

THE operations of the Synod's Scheme for the Augmentation of Stipends in supplemented congregations, have largely occupied the attention of the Home Committee of the Board of Missions during the past year. In accordance with the report presented to the Supreme Court at its meeting in May 1869, and the instructions then given by the Synod, the Home Committee have endeavoured to effect and carry out, with the co-operation of Presbyteries, such arrangements as would secure a minimum stipend of £157, 10s. (including an allowance of £7, 10s. for necessary and incidental expenses), in every case in which this could be attained without exceeding a maximum supplement of £60 to one congregation. In these arrangements with congregations they have also given effect to the resolutions of the Synod, which 'authorized the payment of an annual sum, not exceeding £10, and, consequently, not sufficient to raise any obstacle in the way of manse erection, as a partial allowance for house rent to those ministers' for whom manse accommodation has not been provided, and 'whose stipend is made up to £157, 10s. by a supplement less than the maximum grant of £60;' and also, 'in cases where there is not a manse, and where the maximum supplement of £60 does not make up a stipend of £150' per annum. The Committee have further, in accordance with the instructions of the

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Synod, increased the maximum supplemental grant, in the case of the Shetland congregations, to £90.

Under these arrangements the number of congregations at present enrolled in the list of supplemented charges is .		235
But among these there are included, as congregations to which, in consequence of vacant pulpits, there are at present no supplemental grants payable, ...	5	
And as congregations whose ministers decline to accept of supplements, ...	6	
	—	11
Leaving as the number which has received supplements in the year 1869–70, ...		224

The stipends payable in these 224 supplemented congregations have been arranged as under, it being understood that the sum specified as stipend in each case indicates the total annual income received by each minister, as pastor of his congregation, from all sources, exclusive of the manse, where one is provided, or, where there is no manse, of the allowance in name of house rent, which is stated separately in the table below.

There are 2	Stipends of . .	£90 0							
2	,, . .	100 0	Of which 2 congregations also receive as allowance for house rent,					£20	0
2	,, . .	105 0							
4	,, . .	110 0	. .	2	,,	.		20	0
1	,, . .	114 0	. .	1	,,	.		10	0
1	,, . .	115 0							
3	,, . .	120 0	. .	1	,,	.		10	0
1	,, . .	125 0							
1	,, . .	127 0	. .	1	,,	.		10	0
15	,, . .	130 0	. .	3	,,	.		30	0
1	,, . .	132 10	. .	1	,,	.		10	0
2	,, . .	135 0							
1	,, . .	136 0							
1	,, . .	137 10							
15	,, . .	140 0	. .	3	,,	.		20	8
2	,, . .	141 0							
1	,, . .	145 0							
24	,, . .	150 0							
2	,, . .	150 0	Collegiate charges with £150 to each minister.						
1	,, . .	154 10							
4	,, . .	155 0							
133	,, . .	157 10	Of which 28 congregations also receive as allowance for house rent,					252	10
2	,, . .	157 10	But these 2 receive only for house rent,					20	0
1	,, . .	159 0	. .	1	,,	.		8	10
1	,, . .	160 0	. .	1	,,	.		7	10
1	,, . .	161 1	. .	1	,,	.		6	9
224				47 congregations received as allowances for house rent.				£424	19

At the commencement of these arrangements for the year 1869–70, there were, besides the congregations then on the supplemental list, 113 other congregations, which were paying for stipend and incidental

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expenses less than £157, 10s. per annum. In accordance with the instructions of the Synod, these cases were reported to their respective Presbyteries, with the view of ascertaining whether they could of themselves increase the annual payment for stipend and expenses to £157, 10s., or would require aid for that purpose in the Committee's distribution of the funds of the Church. As the result of the joint action of Presbyteries and the Home Committee in these cases, there are now, of these 113 congregations, placed on the supplemental list, and included among

the 224 congregations noted above, ...	14
And the proposed minimum stipend of £157, 10s. has been attained without external aid in	35
Leaving as the number of cases in which no arrangement for the increase of the stipend to the minimum rate has been completed, ...	64
Total, . . .	113

The funds for the payment of the supplemental grants included in the above arrangements have been, as in previous years, derived from two sources, viz. 1*st*, From that fourth part of Home Mission contributions not otherwise distributed by the donors, which is allocated to the Augmentation Branch of the Home Mission Fund; and 2*d*, From donations and subscriptions specially given for augmentation purposes. As there has been some misunderstanding in reference to the amount derived from the first of these sources, it is of importance to remember, that the Home Mission Fund was originally instituted, and has all along been supported, as the means of providing for the support of divine ordinances, and of the ministers appointed to dispense them, in remote districts, in small congregations, and in mission stations. In the year 1866–67, before the present Augmentation Scheme came into operation, there were 100 congregations receiving missionary supplements out of the Home Mission Fund, and the amount of these supplements was £4285, or about £600 more than has been appropriated during the past year from Home Mission contributions for augmentation purposes. By the present plan, therefore, instead of a larger portion than formerly of Home Mission funds being applied to the augmentation of stipends, the amount so applied has been £600 less than the amount paid for missionary supplements before the present Augmentation Scheme came into operation. But while the amount of Home Mission funds applied to augmentation purposes has been less than in former years, the amount paid for augmentation of stipend to the 100 congregations referred to above has been much greater than the sum which they formerly obtained as missionary supplements. In 1869–70 they received in grants for supplement of stipend £5447, 10s., and in allowances for house rent

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£152, 10s.—in all £5600, or £1315 more than they received in 1866–67 under the old system of missionary supplements; so that £1915, or, in round numbers, nearly £2000, of the special contributions for the augmentation of stipend have been distributed to the congregations of this class, in addition to the proportion of Home Mission funds which has been allocated to the Augmentation Branch of the Fund; while all supplemental grants to the remaining 124 congregations on the supplemental list have been provided for by means of the contributions specially given to the Augmentation Fund.

The Committee direct attention to the fact, that under both heads named above, the income of the Augmentation Branch of the Home Mission Fund for the past year has fallen considerably short of the income for the year preceding. In legacies, donations from individuals, and other incidental sources of income, the diminution during the year 1869–70 has been £1800, 16s. 8d.; and the treasurer's reports show that there has been a similar decrease in the amount of contributions received from congregations.

	In 1868.	In 1869.	Decrease in 1869.
Thus, the amount received from congregations for special augmentation contributions was . .	£5635 2 10	£4427 9 4	£1207 13 6
And the amount derived from distribution of Home Mission funds has been	4164 9 10	3686 7 0	478 2 10
From both sources, .	£9799 12 8	£8113 16 4	£1685 16 4

It thus appears from the treasurer's accounts, that while the income of the Augmentation Branch of the Home Mission Fund for the year 1868, exclusive of the legacies by Mr. Henderson and Miss M'Kindlay, was		£13,170 16 5
The income for the year 1869 was only		9,684 3 5
And that the total decrease in the income of 1869 was .		£3,486 13 0
Of which decrease there was in congregational contributions, ...	£1685 16 4	
And in legacies and individual donations, .	1800 16 8	
Total decrease of income as above, .		£3,486 13 0
On the other hand, the total expenditure under the Augmentation Branch of the Home Mission Fund in 1868 was . .		£12,756 7 3
But that expenditure included payment of balance due to the treasurer at 31st December 1867 of . . .		1,616 2 7
So that the actual expenditure for the year 1868 was .		£11,140 4 8
The expenditure for the year 1869 was—		
1*st*, For payment of supplemental grants, .	£10,315 0 6	
2*d*, For grants to congregations and stations, .	1,040 0 0	
3*d*, For miscellaneous expenses, . .	607 8 0	
In all, ...		11,962 8 6
Showing an increase of expenditure in 1869 amounting to .		£822 3 10

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And as the total expenditure for 1869 was . .	£11,962	8	6
And the total income for the year was	9,684	3	5
The excess of expenditure over income in 1869 was . .	£2,278	5	1
From the balance in favour of the Fund at 1st January 1869, viz.	£6,042	6	6
There is to be deducted the above excess of expenditure, .	2,278	5	1
And there remains as the balance in the hands of the treasurer at 1st January 1870, ...	£3,764	1	5
Whereas, if the income for 1869 had been equal to that of 1868, viz.	£13,170	16	5
It would have exceeded the actual expenditure in 1869, . .	11,962	8	6
By the sum of	£1,208	7	11
And the balance in favour of the Fund, which at 1st January 1869 was	6,042	6	6
Would have been increased at 1st January 1870 to, . .	7,250	14	5
Whereas, by the deficiency of the income for 1869, . .	3,486	13	0
The balance at 1st January 1870 was reduced to the amount stated above, ...	£3,764	1	5
Of the expenditure of the Augmentation Fund under the head 'Payment of Supplemental Grants,' the amount in 1869 is .	£10,315	0	6
While in 1868 the amount was	9,178	16	0
Showing an increase in 1869 of	£1,136	4	6

Of which there was—

I. For making up the £7, 10s. per annum allowed for expenses, in addition to the stipend of £150, exclusive of manse or house rent allowances—					
In 125 congregations at £7 10s.	£937	10	0		
In 4 ,, ,, 5 0	20	0	0		
In 1 ,, ,, 4 10	4	10	0		
In 8 ,, at various sums	41	0	8		
	£1,003	0	8		
From which deduct the aggregate sum advanced by 94 congregations for expenses, . .	368	0	0		
Leaving as sum charged to Augmentation Fund for expenses, ...	£635	0	8		
II. For allowances to ministers of 47 congregations without manses, as compensation for house rent, ...	424	19	0		
III. For increase of stipends in Shetland by order of Synod, and other miscellaneous expenditure, less any diminution of previous grants,	76	4	10		
Total increase of expenditure for payment of supplements, .				£1,136	4 6
But there has been during the past year a decrease in grants to congregations and stations for support of ordinances from—					
£1215 2 4 in 1868					
To . 1040 0 0 in 1869					
Amounting to .	£175	2	4		
And in the miscellaneous expenditure from—					
£746 6 4 in 1868					
To . 607 8 0 in 1869					
Amounting to .	138	18	4		
Making together, . . .				314	0 8
So that the excess of expenditure on all branches of the Augmentation Fund in 1869 was, as stated above, . . .				£822	3 10

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The present position of the Augmentation Branch of the Home Mission Fund may be exhibited thus :—

Exclusive of the Reserve Fund, the balance on hand at 31st December 1868 was	£6,042	6	6
And the income from all sources in 1869 was . . .	9,684	3	5
Together, ...	£15,726	9	11
The expenditure for the year 1869 was	11,962	8	6
Leaving a balance in hands of Treasurer at 31st December 1859, .	£3,764	1	5
The amount of donations and subscriptions received from 1st January to 31st March 1870 has been . . .	1,038	0	1
	£4,802	1	6
And the payments from the Fund during the same period have been	5,269	6	8
Leaving a balance due to the Treasurer at 31st March 1870 of	£467	5	2
But on the supposition that the income for 1870 should only be the same as that for the year 1869, viz.	£9,684	3	5
By adding the balance on hand at 31st December 1869, . .	3,764	1	5
There results as the Fund available for the expenditure of 1870, .	£13,448	4	10
And if the expenditure should be the same as in 1869, . .	11,962	8	6
There would remain, as the balance in favour of the Fund, at 31st December 1870 the sum of	£1,485	16	4

besides the Reserve Fund, amounting to £2133, 17s. 5d.; while it may be reasonably expected that by more systematic and wisely directed effort on behalf of this vitally important Fund during the present year, the annual income, and consequently the balance in favour of the Fund at the end of the year, may be considerably increased,—an increase which is earnestly to be desired, as the balance in the treasurer's hands at the end of each year should be not less than £5000, in order to secure the stability of the Augmentation Scheme, and to provide for the satisfactory payment of the half-yearly supplements at the end of March.

The Home Committee have thus presented to the Synod full and somewhat detailed explanations in reference to the income and expenditure under the Augmentation Branch of the Home Mission Fund during the year 1869,—to the present position and future necessities of that Fund,—and to the number and amount of the grants in supplement of stipend which were paid during the year ending at 31st March 1870. On the information thus supplied the Committee offer the following remarks.

In relation to the expenditure for augmentation purposes during the last year, the Committee desire to record their satisfaction that the additional charge for supplemental grants, in consequence of the additional allowances granted for incidental expenses, and in place of house rent in cases where no manse has been provided, has not exceeded the estimate of its amount which was laid before them in April 1869; that

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so many as 35 congregations have during the year increased their payments for stipend and incidental expenses to at least £157, 10s. without any external aid; and that the total excess of expenditure in 1868, over that of the previous year, has not been more than £822, 3s. 10d.

In reference to the income for the year 1869, the Committee have to express their regret that the expectation which (from the state of the accounts at that date) they recorded in their minutes for October last, that the position of the Augmentation Fund at the end of December 1869 would be as satisfactory as it had been at the close of December 1868, has not been realized; but that, on the contrary, there was, on 1st January 1870, a decrease of the balance in the treasurer's hands, as compared with that of the previous January, amounting to no less than £2278, 5s. 1d. They are willing to believe that the continued depression in various departments of trade and commerce, and the extra efforts so successfully made to complete the subscription list for the Manse Fund, may to some extent explain and account for this large falling off in the amount contributed to the Augmentation of Stipends Fund; but realizing the vital importance of that fund, and regarding its proper maintenance as essential, not only to the comfort and usefulness of ministers, but also to the existence and prosperity of many congregations, and to the honour and progress of the denomination at large, they have made an appeal to the Presbyteries of the Church, requesting them to use diligence in dealing with the congregations within their respective bounds, in order to elicit the liberality of the members and friends of these congregations on behalf of this fund, and to obtain more numerous and generous subscriptions for its support, as well as, after these subscriptions have been secured, a collection from each congregation for augmentation purposes every year. They also avail themselves of the opportunity which the preparation of this report affords for pressing the Augmentation Scheme on the earnest attention and careful consideration of the Synod, as one which deserves and demands continued effort and exertion, and as one which, if placed on a wider basis of united congregational contributions, and earnestly sustained, will certainly be crowned with the desired success, and become, through the blessing of God, a means of increasing union and strength to the denomination, and a source of enlarged usefulness and prosperity to many of its ministers and congregations. In the present position of the fund there is nothing to induce despondency; but there is much to summon all who love the United Presbyterian Church, and all who desire its honour and enlargement, not to say the continuance of its very existence, to put forth more united, cordial, and generous efforts for establishing this Augmentation Scheme on a more secure and satisfactory basis, and so making it permanently and more abundantly a cause of thanksgiving by many unto God.

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In reference to the arrangements which are to be made with congregations for the payment of supplemental grants in aid of stipend during the present and following years, the Home Committee, after careful consideration, have adopted the following resolutions, which they now submit to the Synod for its approval and confirmation :—

I. That inasmuch as the rate of distribution adopted in 1869 may be maintained for another year or more, even though the annual income should not exceed that of 1869, without permanently absorbing any portion of the reserve fund, the present minimum rate of £157, 10s., for stipend and expenses, besides a manse, or an allowance not exceeding £10 per annum in place of house rent, where there is no manse provided, shall be continued in all cases in which that minimum can be attained by a grant not exceeding the maximum of £60 per annum to one congregation. Also that, as during the past year, an allowance for house rent, not exceeding £10, shall be made to congregations which have no manses, and in which that allowance, in addition to the ordinary maximum supplement of £60, will not make up a total stipend of more than £150 per annum. Further, that the maximum supplement to the congregations in Shetland shall be as last year, and at the discretion of the Home Committee,—£90 per annum.

II. That—inasmuch as annual negotiations with congregations concerning the amount to be raised by them for their minister's stipend has, at least occasionally, a disturbing influence; as the condition of the great majority of supplemented charges is not greatly changed within periods of twelve months; and as the Augmentation Scheme is so far consolidated that, by diligent and united effort, adequate funds may be secured,—the next arrangements with congregations receiving supplement should be made for a period of three years, as was formerly done under the plan of missionary supplements, with the proviso, however, that if, contrary to expectation, the funds supplied by the Church shall not be sufficient for maintaining the minimum stipend of £157, 10s., the supplements shall be liable to a proportionate reduction; and also that, in the event of any marked change in the circumstances of any congregation, the Home Committee shall have power to re-arrange the amount of supplement to be paid to such congregation.

III. That inasmuch as arrangements for this longer period require to be made after more mature consideration of each particular case than those which are intended only for a shorter term, and as there is not opportunity for such consideration, and for due consultation with Presbyteries, between the time when the schedules of congregational statistics are returned to the Home Secretary, and the date of the first half-yearly

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payments on account of the annual supplements, the remittance to each of the supplemented congregations on the 1st of April 1870, of a sum equal to half of the supplement granted for the year 1869–70, shall be distinctly understood to be merely a payment on account of supplement for the year ending March 31, 1871, and shall in no respect commit the Committee to any decision in reference to the total supplement to be paid for that year. The Committee have, however, reserved the right, in cases in which the statistical returns for the year 1869 have indicated any marked change in the numbers and position of any of the supplemented congregations, to make a corresponding change, whether of increase or decrease, in the amount of the remittance sent for the present half-year to such congregations.

IV. That as in order to obtain the advice and assistance of Presbyteries in arranging the amount of the supplements to be paid either for the current year, or during the next period of three years, as may be deemed most expedient, the Home Committee have sent to each Presbytery a statement of the designations of all the supplemented congregations within its bounds; of the sums at present raised by these congregations for stipends, with the amounts received from external sources and from the Augmentation Fund; and of the number of members returned as on the communion roll at the end of the year 1869; the Synod shall request Presbyteries carefully to consider that statement, and to report to the Home Committee through its Secretary what sum each congregation should be expected to raise annually for stipend and expenses, and what amount of supplement will, in the opinion of the Presbytery, be required in each case to make up a total stipend (including allowance for expenses, and value of glebe, if any, but excluding manse or allowance for house-rent) of £157, 10s. per annum. These presbyterial reports should be forwarded to the Home Secretary either on the 20th May or the 20th June, in order that they may be considered by a meeting of the Sub-Committee of the Home Board on Stipend Augmentation, and reported to the Home Committee in time for the proposal to congregations of arrangements on the part of that Committee for future supplemental grants. At the same time, the Synod may request Presbyteries to direct their attention to the sixty-four cases of congregations which pay a stipend under £157, 10s., and with which no arrangement for its increase to the minimum standard has yet been made.

In conclusion, the Home Committee would again commend the Augmentation Scheme and the fund for its maintenance to the earnest attention of the Synod, and of the Presbyteries of which it is composed, and to the generous support of the members and friends of the denomi-

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nation throughout all its congregations. In zeal for foreign missions, and liberal effort for their support and extension, the United Presbyterian Church has long held a most honourable place among the Churches of Christ, both in our own and in other lands; and it is earnestly to be desired that that zeal and liberality may continue and increase. Earnest efforts have also been made, during a long series of years, through the Home Mission Fund, and the Fund for the Better Support of the Gospel Ministry, to supplement the stipends paid by the smaller congregations of the Church, and to increase the comfort of the ministers who have been ordained over them. But until very recently it could not be said that as a denomination this Church had duly felt the *obligation*, and realized the *wisdom*, of that law of Christ which requires the members and congregations of the Church to bear one another's burdens, so that the strong may help the weak, and those congregations which have been placed in more favourable circumstances than others in reference to numbers and resources, may show that they are 'enriched in everything to all bountifulness,' while the administration of their service not only supplies the want of the saints, but is abundant also by many thanksgivings unto God. Within the last few years, however, very considerable progress has been made; and the minimum stipend which has been aimed at in the administration of the Augmentation Fund, and which has been attained in so large a number of congregations, has proved, alike to ministers and people, located at the extremities of the Church, and struggling in many cases with the difficulties arising from a decreasing and decaying population, that they are not beyond the limits of the sympathy of those who dwell in the great centres of wealth and influence, and that their efforts and sacrifices on behalf of the common cause are not overlooked by their Christian brethren. And while the exercise of the Church's liberality in relation to its smaller congregations thus promotes the comfort of the ministers who preside over them, and tends to strengthen and encourage the members who constitute them in their efforts to provide among themselves for the necessary expenses of religious ordinances, it is not less *just* than it is *generous* on the part of the more wealthy and influential associations in large cities and towns to foster and sustain the congregations in rural and remote districts. It is from these smaller congregations in the country that the membership of city charges is continually recruited and enlarged, and one great occasion of their weakness arises from the increasing tendency of the population to settle in the larger towns and cities, where more ample opportunities are afforded to energetic and enterprising young men for the attainment of competence or wealth. If, then, the city congregations are continually receiving into their fellowship a supply of the youth whom the parents and the ministers of these country charges have trained in the knowledge of the truth of Christ,

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and loving regard for the worship and institutions of the United Presbyterian Church, is it a hard thing—is it not rather a thing which a sense of justice and of grateful obligation should render pleasant and delightful—that 'they should minister unto them in carnal things,' and that out of their abundance they should liberally contribute for the better support of the gospel ministry in rural districts, and for encouraging the congregations in those districts in their efforts to maintain amongst themselves a dispensation of the gospel in connection with the Church to which they belong? And it is to be remembered that as the design of the Augmentation Scheme is not to supersede or diminish the exertions and contributions of the congregations receiving aid for the support of their own ministers and institutions, but rather to stimulate their exertions and to increase their contributions, so the practical result has been to produce, or at least maintain, in the supplemental charges a higher average rate of Christian giving among the members of these congregations than is ordinarily found in the larger city churches.

To the United Presbyterian Church the increased support of this Augmentation Scheme is of vital importance. To fall back from the standard which has been attained would not only be discouraging, but ruinous, placing increased obstacles in the way of the entrance of ingenuous Christian youth into the office of the ministry; weakening and disheartening many who are already invested with that office; and, by diminishing and extinguishing the congregations in remote districts, gradually exhausting those sources of supply from which the churches in central cities and towns have drawn so large a portion of their membership. But the Home Committee hope better things of the denomination, though they thus write. The Synod's Augmentation Scheme may be easily and sufficiently supported if the members of Synod, and the congregations which they represent, shall only realize the vital importance of that scheme, and cheerfully and unitedly endeavour to place the fund for its maintenance on a wider and more secure basis. There are congregations which, by their zeal and liberality on behalf of this fund, as well as of all the other schemes and operations of the Church, have deserved the approval and commendation of the Church at large. They are willing to continue their contributions, if their brethren in the congregations around them will assist them in the work. But it is not surprising that they should feel discouraged if large churches withhold their contributions, and if the burden, which would be comparatively light if equally sustained by all who are able to contribute, is made to press unduly on the efforts and resources of a few. The Home Committee, therefore, express the hope that the Synod will recommend the Presbyteries of the Church to give their earnest attention to the better support of the Augmentation Scheme, and to adopt prompt and vigorous

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measures, on the one hand for drawing forth the resources of the supplemented congregations, so that, by their willing efforts for the support of their own ministers, and of the ordinances of religion which these administer, the amount of external aid required by them may be reduced within the limits which the circumstances and pecuniary ability of these congregations necessarily constitute in each case, and every occasion for complaining of excessive and injudicious liberality in the distribution of the fund may be removed; and, on the other hand, for stimulating every congregation to contribute its proper proportion of assistance to the fund, and for encouraging an increasing measure of liberality on behalf of the Augmentation Scheme in larger and more powerful congregations, and especially among the more wealthy members of these congregations. 'Now, therefore, perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and you burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be an equality.'

ROBERT S. SCOTT, *Home Secretary.*

No. X.—(*See Minutes,* p. 36.)

REPORT ON SCHOLARSHIPS.

MAY 1870.

AT our annual meeting in November last, the result of the examination was found to be highly satisfactory. There were 58 competitors, of whom 44 were successful. In the first year two special Scholarships, the *Gibb* and the *Middleton*, which then came into operation for the first time, had excited keen rivalry, so as to raise greatly the standard of attainment; and the number of marks gained by those who stood highest in the list was unusually large. The second year also acquitted itself well, and in the third and fourth there was not a single instance of failure. Altogether, the diligence and proficiency manifested were never exceeded, if indeed they were ever equalled, on any former occasion. We have good reason to believe that our Scholarships, exerting so salutary an influence on minds of high promise, are already rising in the estimation of this Church, and need only to be more fully known in order to awaken stronger zeal, and draw forth larger contributions.

WILLIAM PRINGLE, *Convener.*

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No. XI.—(*See Minutes*, p. 40.)

REPORT OF THE COMMITTEE ON SABBATH SCHOOLS.

MAY 1870.

THE Sabbath School Committee during the past year have confined their attention to the preparation of a Table of Statistics from the General Returns; the consideration of a remit from the Synod of a memorial in favour of the preparation and issuing of a Scheme of Lessons for the use of Sabbath Schools and Bible Classes in connection with the United Presbyterian Church; and certain suggestions in relation to separate Services for Children.

STATISTICS OF SABBATH SCHOOLS.—Returns have been received from all the congregations, with the exception of 38. Of these, 19 gave no returns in the previous year. A comparison between the tables of the two years, shows that little alteration has taken place in the schools throughout the year. A few schools have declined in the number of scholars and teachers; others have considerably increased; and there is a gain on the whole year of 217 teachers and 487 scholars, the numbers being—

In 1867,	. .	Teachers, 9536,	Scholars,	75,062.
In 1868,	. .	,, 9753,	,,	75,549.

In looking back over a period of eleven years, it is found that, though the returns exhibit a little fluctuation, there is on the whole considerable progress. In 1858, the teachers were 8055 and scholars 65,972; which, compared with 1868, shows, for the last year, an advance of 1698 teachers and 9577 scholars. In the same period the number of communicants has increased from 157,801 to 177,905, or 20,104. In 1858 there was 1 teacher for every 19 members, and in 1868 1 teacher for every 18 members. There is therefore a gratifying, though it is only a slight, improvement in the proportion of teachers to members.

In examining some of the details, your Committee find that there is an extraordinary difference between the Sabbath School agencies of congregations of the same strength and in similar localities. It would appear as if in a few congregations where, from the situation and membership, very large schools might have been expected, the school has to struggle for existence. We find one congregation having 900 members, and only 8 teachers with 75 scholars; another with 1200 members, and

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only 34 teachers and 221 scholars; another with 1200 members, and 48 teachers and 230 scholars. These congregations are in large cities, and surrounded by a dense population.

Your Committee would respectfully suggest that, by the institution of congregational Sabbath Schools, by a careful canvass of the congregations for teachers, and an examination of the district in which a church is situated to discover neglected children, a large addition might be made to our schools; and that by steady, persevering efforts, the whole juvenile population of the country, so many of whom are now growing up in ignorance and vice, might be brought under the hallowing influences of the gospel.

Scheme of Lessons.—Your Committee, with a view of determining how far there was an opening for a scheme of lessons in connection with this Church, procured copies of the lessons in general use both in Scotland and England, with the accompanying notes for the use of teachers. They find that the lessons from Scripture are constructed on one general principle, varying a little in the details. The historical books of the Old Testament form one series, or division of a series; the Gospels, either separately or harmonized, and the Acts of the Apostles, form another series or portion of a series. In the opinion of the Committee, sufficient material exists in these different schemes for use in Sabbath Schools, and they do not think there would be any advantage in preparing a new scheme for the United Presbyterian Church. It appears also to them that the catholicity of the Sabbath School system, by which it has been so long and honourably distinguished, would be marred by the introduction of a denominational scheme. The notes upon these lessons are of different degrees of excellence, but they furnish a large amount of information for the guidance of teachers.

Separate Services for Children.—The attention of the Committee has been called to separate services as an additional aid to the religious instruction of the young. Complaints are made that the ordinary services in our churches are not attractive to children, and that the discourses are for the most part above their comprehension. It is thought that, if the children were assembled by themselves and addressed by persons whose style was adapted to their capacities, they would be trained to an appreciation of the higher instruction of the church. Services of this nature have been begun in several large towns. The Committee, without expressing an opinion on the justice of these complaints, and while sympathizing largely in the aims of the promoters of these services, are of opinion that they should be confined to the children of the mission schools, or of such children as are without Christian parents; and that every facility and encouragement should be

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given to teachers able and willing to take part in such services. They deprecate the disruption of the family associations, which would be caused by the separation of parents from children, were the children of the church no longer assembled in the family pew; and they would respectfully suggest, that as the children form no inconsiderable portion of the audience in our churches, that they be recognised in every part of the worship, and that, besides occasional discourses to them, there might be a greater or less portion of instruction specially prepared for them every Sabbath.

JAMES INGLIS, *Convener.*

No. XII.—(*See Minutes*, p. 44.)

SCHEME ACCORDING TO WHICH THE VARIOUS PRESBYTERIES ARE TO NOMINATE THEIR REPRESENTATIVES IN THE MISSION BOARD, FOR THE YEARS 1871–79 INCLUSIVE.

For Years	1871.		1872.		1873.		1874.		1875.		1876.		1877.		1878.		1879.	
NAME OF PRESBYTERY.	Minister.	Elder or Member.	M.	E.	M.	E.	M.	E.	M.	E.	M.	E.	M.	E.	M.	E.	M.	E.
Glasgow nominates	*3	*2	...	1	1	1	1	1	1	1	1	...	1	1	1	1	1	1
Edinburgh "	*3	*2	1	...	...	2	2	...	...	2	...	1	2	...	...	2	2	...
Newcastle "	1	...	...	1	...	...	...	...	...	1	1	...	...	...	...	...	1	...
Paisley & Greenock "	1	...	...	1	...	...	...	...	...	1	1	...	...	...	...	...	1	...
Kilmarnock "	1	...	...	...	...	1	...	...	...	1	...	...	1	...	...	...	1	...
London "	...	1	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	1
Kinross "	...	1	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	1
Banff "	...	1	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	1
Ireland "	...	1	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	1
Buchan "	...	1	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	1
Perth "	...	...	1	...	...	...	...	1	...	...	...	1	...	...	1	...	...	...
Berwick "	...	...	1	...	...	...	...	1	...	...	...	1	...	...	1	...	...	...
Kirkcaldy "	...	...	1	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...
Melrose "	...	...	1	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...
Dundee "	...	...	1	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...
Carlisle "	...	...	...	1	...	...	...	...	...	...	1	...	...	...	...	...	...	...
Kelso "	...	...	...	1	...	...	...	...	...	...	1	...	...	...	...	...	...	...
Annandale "	...	...	...	1	...	...	...	...	...	...	1	...	...	...	...	...	...	...
Stirling "	...	...	...	...	1	...	...	...	...	...	...	...	...	1	...	...	...	...
Dumfries "	...	...	...	...	1	...	...	...	...	...	...	...	...	1	...	...	...	...
Falkirk "	...	...	...	...	1	...	...	...	...	...	...	...	...	1	...	...	...	...
Orkney "	...	...	...	...	1	...	...	...	...	...	...	...	...	1	...	...	...	...
Lanark "	...	...	...	...	1	...	...	...	...	...	...	...	...	1	...	...	...	...
Dunfermline "	...	...	...	...	...	1	...	...	...	...	...	...	1	...	...	...	...	...
Galloway "	...	...	...	...	...	1	...	...	...	...	...	...	1	...	...	...	...	...
Arbroath "	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	1	...	...
Lancashire "	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	1	...	...
Hamilton "	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	1	...	...
Elgin and Inverness "	...	...	...	...	...	...	...	1	...	...	...	...	...	...	1	...	...	...
Cupar "	...	...	...	...	...	...	...	1	...	...	...	...	...	...	1	...	...	...
Aberdeen "	...	...	...	...	...	...	...	1	...	...	...	...	...	...	1	...	...	...

* Including special appointments for less than four years.

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No. XIII.—(*See Minutes*, p. 44.)

REPORT ON ROYAL PROCLAMATION OF FASTS, ETC.

1870.

THE Committee are at last enabled to submit a report more definite and satisfactory than any yet laid before the Synod. It will be remembered that the Privy Council, in May 1868, had promised a decision on the subject of the Committee's Memorial, when the question of the issue of the next Proclamation or Order should arise. No subsequent Proclamation for a Fast or Thanksgiving had been issued up to the date of last Synod, as none has been issued since; and only one Order enjoining prayer, also the most recent of its kind, of date June 19, 1868, which was duly limited. In the absence of any but an unofficial communication from the Home Office to an honourable member of the House of Commons, it was still uncertain what changes, if any, had recently been determined upon by the Council. It became necessary that inquiries should be made upon the spot, and a settlement of the case urged. With this view the Committee was re-appointed by the Synod, and, in pursuance of the Committee's instructions, a deputation, consisting of the Convener and Dr. George Jeffrey, proceeded to London, prepared with copies of Memorial, based on terms of Memorial to Lord Derby in 1859, with a few necessary additions and alterations, signed by the Moderator and Clerk of Synod; also with a printed Memorandum containing a brief history of the case, with specimens of Proclamations and Orders in Council, and suggestions for amended forms laid before the Lord Advocate in former interviews. These and other papers are on the table. Copies of these documents[1] were ultimately put into the hands of Mr. Gladstone, Mr. Bruce, the Lord Advocate, and Lord de Grey, President of the Council. The deputation had the honour of presenting the Memorial to Mr. Gladstone at an interview in association with other deputies of Synod's Committees, on the 17th June, and to Mr. Secretary Bruce on the 18th; and both by the Prime Minister and the Home Secretary the Memorial was very favourably received. The deputies were accompanied to the Home Office by the Lord Advocate, who kindly undertook to assist them in their object, granting them several interviews, and adjusting with them specific alterations that might be requested in the form of the edicts. The Synod's Memorial was duly forwarded to

[1] See Appendix to Report (1.) and (2.)

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the President of the Council, and acknowledged in a letter to the Moderator, promising that the subject should be considered.[1] The Lord Advocate further communicated by letter with the Council, and at the meeting of the Lords' Committee which he attended, explained and urged the prayer of the Memorial. At that meeting there appear to have been present Mr. Gladstone, Lord de Grey, the Duke of Argyll, and Mr. Bruce, and the subject received attentive consideration. The decision of the Committee was communicated to the Lord Advocate in a letter which, with one of explanation from himself, and a copy of an old Proclamation, altered in conformity with the new Minute of Council, his Lordship forwarded to the Convener.[2] In the letter to the Lord Advocate the Clerk of Council writes: 'The Lord President instructs me to state, that in the consideration of the several points raised in your letter and its enclosure, the Lords of the Committee have been actuated by a desire to accede as far as possible to the wishes of those who are anxious for the changes suggested by you.' It is further stated: 'I am instructed to add that their Lordships have directed that the drafts of future Proclamations relating to Fasts or Thanksgivings in Scotland, be framed in accordance with the decisions at which their Lordships have arrived.' The amount of change formally conceded and minuted is important, and will yet be of historical interest, as marking an era in the annals of Proclamations.

The substance of the changes secured is as follows: The words 'As they tender the favour of Almighty God,' and 'that none pretend ignorance,' are deleted; 'proclaim' or 'declare' is substituted for 'appoint,' and 'earnestly exhort' for 'command.' It had been arranged with the Lord Advocate that the substitution of 'invite' for 'exhort' should be asked, a strong and increasing dislike to the latter word having been found among brethren. For reasons which the Lords of the Committee assign, 'exhort' is retained in preference to 'invite' or 'recommend.' The term 'exhort' seems to have been used in context with 'command' at an earlier period than 1856, when it was introduced, it is believed for the first time, without that context, in consequence of the Synod's remonstrances in 1855 against the style of authority. The circumstance of its prior use, although with another context, may partly account for its subsequent selection and retention, at the same time that it appears to diminish the amount of concession. Desirous, if possible, still further to perfect the alterations by securing the language of simple invitation, opportunity was taken, in March last, to address a letter to Mr. Secretary Bruce, laying before him considerations which seem to render it desirable that 'exhort' should yet be withdrawn from the frame of Proclamations, and Orders having reference to prayer, and 'invite,' or some clearly unauthoritative term, substituted.[3] To this Mr.

[1 2 3] See Appendix to Report (3.), (4.), (5.), and (6.)

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Bruce transmitted a courteous reply, that the matter should receive his careful consideration and that of Her Majesty's Government.

The Committee would here add that the deputies express their grateful sense of the courtesy of the members of the Government, and of the Departments, and of their obligation to the Right Honourable the Lord Justice-Clerk, late Lord Advocate, for the invaluable assistance rendered them in June last.

The results of the labours of fifteen years are now before the Synod, and they are to be estimated, not only by the present important changes, but by the fruit which may yet be borne. While the Committee would have been glad to have announced a still more perfect result, which they regard neither as unimportant nor unattainable, they are of opinion that a large and essentially vital change in the style of the documents in question has now been secured; and they have hope in the spirit of a sounder policy, which the communications of this Church with those in authority may have assisted to produce. Already we see Colonial advance on the best of our Home Proclamations. A Proclamation of 3d February 1869, issued by the Governor of New South Wales, formerly Under-Secretary of State, and present with his chief when a deputation of your Committee visited the Home Office in 1867, is one of the best specimens of its class, and the deputies found it an effective illustration.[1] If the simple structure of such a document is not yet adopted at home in the seat of tenacious tradition, it is to be thankfully remembered that the language of command, in so far as the religious services are concerned, is entirely and we may trust permanently removed; and that along with it the painful and offensive assumption that compliance with the edicts carried with it the favour of Almighty God, and non-compliance His wrath and indignation, has disappeared. The old maxim and superstition that the Sovereign may not speak save in the style of command is finally exploded, and cannot again be a pretext for the continuance of any assumption opposed to the rights of conscience. The protest of this Church against all encroachment on the first privileges and rights of worshippers has now not only been lodged and recorded, but the passive obduracy of centuries of usage and of prejudice has been conquered by patient appeal. The gain to sound principles involved in this issue more than repays past exertions of the Church; and nothing has more deeply impressed your Committee during these fifteen years, than the general recognition amongst public men of the equitable principles maintained by this Synod, and the influence of their clear and unwavering assertion.

It is for the Synod to say whether the Committee may now be discharged, and this was the alternative at first suggesting itself. It has, however, been thought that advantage might arise from this step being delayed.

[1] See Postscript in Addenda to Memorandum, page 191.

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The decision of the Committee of Council has not yet been embodied in practical shape; and as the form of Proclamation which may next appear may retain its altered style for a considerable time to come, it is desirable that it be brought into as close conformity as may be attainable with the views of this Church. It is not impossible that a Committee might still be able to effect an improvement which would render it more generally acceptable and satisfactory, and they suggest that the Committee be continued to advance this object as they may be able, to take note of any Proclamations that may be issued, and to report on the alterations observed in their style.

They also suggest that space be allowed in the Appendix to Synod Minutes for the insertion of relative documents in this case.

GEORGE C. HUTTON, *Convener.*

ADDENDA.—RELATIVE DOCUMENTS.

(1.) GENERAL MEMORANDUM.

ROYAL PROCLAMATION OF FASTS, THANKSGIVINGS, ETC.

I.

RESOLUTIONS OF THE SYNOD OF THE UNITED PRESBYTERIAN CHURCH, MET IN EDINBURGH ON THE 15TH MAY 1855, ANENT ROYAL PROCLAMATIONS OF FASTS.

'1. THAT this Church asserts for all her Ministers, Elders, and Members the natural and inalienable right of freedom of conscience, and so declares them to be free either to keep or refrain from keeping such Fasts or other days of public worship as may be appointed by the Sovereign.

'2. That the observance or non-observance of days so set apart for the same or similar purposes, is, in the judgment of this Court, entirely optional to the Minister and Session of each Congregation of this Church, as their conscience may dictate, and as the cause and time and manner thereof may to them seem adequate and suitable.

'3. That this Church deems the language in which these Proclamations continue to be issued, in so far as it assumes a right to compel their universal observance, under the most solemn sanctions and penalties, irreverent and presumptuous, injurious to the liberties and painful to the feelings of all who dissent from the principles on which the Proclamations are founded, and who with this Church hold the sole supremacy of the Heavenly King, whereas it believes that an invitation to "send up prayers and supplications to the Divine Majesty," at any crisis in the national history, would likely secure the cordial and ready consent of all who fear God, and who call upon Him in the day of trouble.'

A Committee of Synod was thereafter appointed to give effect to the above resolutions, and the Lord Advocate (Mr. Moncreiff) was at once memorialized on the subject of the Proclamation which had called them forth.

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II.

SUBSTANCE OF STATEMENT SUBMITTED BY THE REV. G. C. HUTTON, CONVENER OF SYNOD'S COMMITTEE, AT AN INTERVIEW WHICH A DEPUTATION HAD WITH LORD ADVOCATE MONCREIFF IN EDINBURGH ON THE 23D JANUARY 1862.

MY LORD,—

Memorials previously submitted, and documents which we now beg to present,[1] exhibit more fully the details of this matter, and the grounds on which we object to be commanded by the Civil Magistrate to perform religious duties, or to have the seasons, language, or mode of our worship prescribed.

We regard this as lying beyond the proper province of Magistracy; as an invasion of the sphere of ecclesiastical rule and of conscience; as an improper and fallacious test of loyalty, injurious to the liberties and painful to the feelings of all who dissent from the principles on which the Proclamations are founded, and really a fragment of an intolerant age. We are even advised by Counsel that such Proclamations are destitute of any statutory authority in Scotland, and that it is only as emanating from the Head of the English Church that they possess a shadow of it in England. Yet these edicts are indiscriminately addressed to all 'loving subjects.'

It may be in your Lordship's recollection, that in 1855 we called your attention to the Proclamation of 28th February of that year, which ran in the highest style of command. The words particularly referred to were the following:—

'We,' etc., ... 'have resolved, and do, by and with the advice of our Privy Council, hereby *command* that a public day of solemn fast, humiliation, and prayer be observed, etc., that so both we and our people may humble ourselves,' etc. 'And we do *strictly charge* and *command* that the *said day* be reverently and devoutly observed by all our loving subjects, in Scotland, *as they tender the favour of Almighty God, and would avoid His wrath and indignation.* Our will is therefore, and we charge,' etc. . . . . 'to make publication hereof, that none pretend ignorance.'

These imperative terms appeared to demand obedience from all classes of the community, whether Churchmen or Dissenters, and whatever might be their conscientious opinions or sentiments either in reference to the subject itself, or to the Royal power in such matters; and that under pain of violating a command of the Sovereign, and also, as it seems to be assumed, of incurring the displeasure of God.

We had, however, the satisfaction of observing that in a Proclamation for a public Thanksgiving, issued at Buckingham Palace the 28th April 1856, 'exhort' was substituted for 'command,'—a change for the better, owing, it is believed, to your Lordship's good offices, which we desire gratefully to acknowledge.

But we were disappointed to find that in the following year the former objectionable style was resumed, with scarcely abated offensiveness, in a Proclamation for a Fast, dated Balmoral, 24th September 1857.

In another and relative matter, too, a retrograde feature had been observed. On the 25th June of the same year, an Order in Council, not duly limited, was

[1] Synod Minutes, 1858; see Appendix, pages 179–189.
" " 1860; " " 371–379.
Memorial to the Head of the Government, 3d March 1859.

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issued, requiring 'every minister and preacher' (in Scotland) to pray, in 'express words,' for a Royal personage.

In connection with these variations, we had resolved to wait upon your Lordship, but we delayed until we should have obtained the opinion of Counsel on the whole class of documents. Meantime a change of Ministry occurred, which necessitated communication with your Lordship's successors. In November 1858 we had an interview with the Lord Advocate (Mr. Baillie), who courteously received our statements, expressed his sense of the importance of the subject, and advised a direct Memorial to the head of the Government, kindly offering to communicate the document, and recommend its object. This Memorial—to a copy of which herewith forwarded we refer—was duly prepared and submitted, and is believed not to have been without effect. A Thanksgiving for the pacification of India had been in contemplation; and shortly after, on the 12th April 1859, an Order in Council was issued, *earnestly exhorting* all ministers and preachers of the Established Church in Scotland, and the 'Episcopal Communion protected and allowed by an Act passed in the tenth year of the reign of Queen Anne,' to offer up solemn prayers and thanksgivings, in view of the event, which document, in its subdued tone and clear limitation of reference to the two denominations, showed a marked advance on others of its class.

The papers which we had put into the hands of the Lord Advocate (Mr. Baillie) he obligingly promised to transmit, with suitable explanations, to his successor, so that a continuity of reference might be maintained; but his successor (Mr. Mure) was so short a time in office, that we had no opportunity of following up our appeal at that stage, and we are now anxious to know how far our Memorial is remembered, and whether it is still regarded as before the Government.

We may here mention that a recent Order in Council, of date 18th December 1861, bearing on prayer for Royal personages, is not qualified, as was that of April 1859, but, after a vague reference to certain Acts of Parliament of Anne and Geo. III., calls upon 'every minister and preacher' (in Scotland) to pray in 'express words,' which are prescribed.

This vacillation in the style of these documents, leaves us without the assurance that we have gained any point which might not be lost through inadvertence or other causes. But it is extremely undesirable that a matter so important to many should remain in this unsatisfactory condition; and we come to your Lordship in the hope of obtaining security for more permanent results.

It is right to say, that while the substitution of 'exhort' for 'command' in one important sentence in the Proclamation of 28th April 1856 was generally hailed among us as an improvement, the other parts of the document still bore the peremptory impress of a State edict.

Now we believe that Royalty can, and often does, with all propriety, speak in other language than that of command, and that in this case a simple invitation would not only be more appropriate, but more effective. All who acknowledge civil authority in religion would naturally comply with a hint from the throne; and those who decline subjection in matters of conscience, being left to follow their personal convictions, would, in any absorbing national crisis, largely respond to the Royal wish.

We do not mean to indicate any desire that Proclamations of this nature, however cautiously worded, should be continued by our rulers,—there are

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many reasons why they should be sparingly used, if not allowed to give place to other and better instruments for calling forth the general sentiment of devotion on grave occasions; but only to urge that, should they be employed at any future time, it is of growing importance that they be divested of all objectionable features, and purified from the tone and language of authority,—except in so far as a special clause may, in any instance, be necessary to secure the shutting of Government offices, to fix the maturing of bills, or such like.

As a specimen of a style of edict approaching the character described, we take the liberty to adduce a Proclamation by the head of the Indian Government in 1857, extracted from the *Calcutta Gazette Extraordinary*, which is as follows:—

'FORT WILLIAM, HOME DEPARTMENT (ECCLESIASTICAL),
September 1857.

'PROCLAMATION.

'In the presence of the heavy calamities and sufferings which by the acts of wicked and bloody-minded men have fallen upon loyal persons of every class in many parts of the Queen's Dominions in India, the Right Honourable the Governor-General in Council desires to *invite all faithful subjects* of the British Crown to join in a humble offering of prayer, supplication, and confession of sins to Almighty God, and to implore a blessing upon all measures taken for the repression of rebellion and crime, and for the restoration of peace, order, and contentment through British India.

'To this end the Governor-General in Council *proposes* that Sunday the 4th of October shall be observed in each Presidency as a day of special prayer.

'For all Congregations subject to the spiritual authority of the Bishop of Calcutta, his Lordship will *be requested* to prepare a form of prayer suited to the occasion.

'By order of the Governor-General in Council.

'CECIL BEADON,
'*Secretary to the Government of India.*'

Thanking your Lordship for the opportunity of submitting these views, we pray you, in the spirit of former Memorials, to take measures that in any future Proclamations designed to promote the observance of days of humiliation or thanksgiving, or other religious purposes, in any part of the realm, the language of authority be entirely discontinued; or if continued with reference to the ministers or members of any of the Established Churches, which may by law be subject to such authority, or of any 'protected and allowed' communion, the limitation be in every case clearly expressed; and further, that the application of future Orders in Council for religious purposes be duly limited.

The above Statement was received with courtesy by the Lord Advocate, who intimated his approval of the object sought, and frankly engaged to take the proper steps for its attainment.

III.

FURTHER COMMUNICATIONS WITH PRIVY COUNCIL.

Since then, various Orders in Council enjoining prayers have appeared, though no Proclamation for a Fast or Thanksgiving has been issued.

The following are the Orders in Council extending to Scotland:—

Order, of date 11th March 1863, enjoining prayers for the Prince and Princess of Wales. Not duly limited.

Order, of date 9th January 1864, enjoining prayers anent safe delivery of Princess of Wales. Duly limited.

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Order, of date 5th October 1865, enjoining prayers anent cattle plague and cholera. Duly limited.
Order, of date 10th November 1866, enjoining prayers anent removal of cattle plague and cholera. Duly limited.
Order, of date 19th June 1868, enjoining prayers anent preservation of the life of the Duke of Edinburgh, and for the success of the Abyssinian war. Duly limited.

From 1863 to 1865 the matter was kept before Lord Advocate Moncreiff by repeated communications; and on 6th April 1866 a deputation waited on him at Greenock. His Lordship then undertook to charge himself with seeing to obtain a Minute of Council to regulate the style of the documents in future. This, however, appears not to have been done.

On the change of Ministry which afterwards occurred, communications were opened with the new Lord Advocate (Mr. Gordon), and on the 7th May 1867 a deputation of Committee obtained an interview with Mr. Secretary Walpole at the Home Office, the Lord Advocate being present. Mr. Walpole, then on the eve of retiring from office, entered cordially into their views, and promised to consult with the Lord Advocate as to the steps that should be taken. The Lord Advocate afterwards also expressed himself very favourably to the object of the deputation, and stated that he hoped the end might be gained by application to the Privy Council.

Our documents were communicated by Mr. Walpole and the Lord Advocate to the Council. The result was a letter, dated 15th May 1868, from the Secretary of the Council, addressed to the Lord Advocate, which bore that the Lords of the Council had carefully considered the whole matter; and while unable to decide the question submitted to them, as no Proclamation or Order in Council for a Fast or Thanksgiving was then under consideration, their Lordships had directed that the matter be recorded, in order that whenever any such Proclamation or Order in Council should be about to be issued, it might be brought up for decision.

It was the opinion of Lord Advocate Gordon that this Minute would result in effect being given to the representations of the Synod; but no Proclamations having since been issued, the value of the Minute remains to be tested. A respected member of the House of Commons, who has taken much interest in the subject, has recently waited on Mr. Bruce at the Home Office, to urge the placing of this matter on a final and proper footing.

The Synod, with all the facts in view, has reappointed its Committee, with full powers, to take all necessary action in the proper quarter, and to urge on Government the importance of an immediate satisfactory settlement of the case that has now for fourteen years been pressed on the attention of successive Administrations by our Memorials, and which, there was every reason to expect, would long since have been issued.

IV.

PROPOSED CHANGES ON FORM OF PROCLAMATION.

[1] Besides specimen on last page of Statement, it was respectfully submitted to the Lord Advocate, in a letter dated 11th April 1866, that, even adopting the present framework of the Proclamations, only a few slight changes additional to those introduced in the Proclamation of 28th April 1856 would make the documents entirely satisfactory, by removing from them all expressions which

[1] An admirable form of Proclamation has just been reported from New South Wales. See (*P.S.*) p. 191.

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seemed to *order* prayer or to regulate its language or seasons. If 'appoint' is retained, let it be clearly used only as fixing or *nominating* the day on which the proposed exercises may be observed, not as *prescribing* either the exercises or their seasons.

It would, however, serve an important end were the word 'appoint,' connected as it is with the old imperative style, to be entirely withdrawn from the Proclamations, except as it stands in exclusive relation to Government officers.

Subjoined are existing forms of these edicts, with suggestions for improvement. *Italics* in the left-hand column indicate what should be deleted; *italics* in the right-hand column what might be substituted or supplied. The SMALL CAPITALS in Proclamation (2) are amended words, first introduced (without the context of 'command') in that edict, and since similarly used in two out of seven Orders in Council that have appeared—viz. those of 12th April 1859 and 19th June 1868, both duly limited.

(1.)
(Old Form.)
BY THE QUEEN.—A PROCLAMATION,
For a Day of Solemn Fast, Humiliation,
and Prayer in Scotland.

VICTORIA R.

We, taking into our most serious consideration the just and necessary war in which we are engaged, and putting our trust in Almighty God, that He will graciously bless our arms both by sea and land, have resolved, and do, by and with the advice of our Privy Council, hereby *command* that a public day of solemn fast, humiliation, and prayer be observed throughout that part of our kingdom of Great Britain called Scotland, on Wednesday, the 21st day of March next, that so both we and our people may humble ourselves before Almighty God, in order to obtain pardon of our sins, and in the most devout and solemn manner send up our prayers and supplications to the Divine Majesty for imploring His blessing and assistance on our arms, for the restoration of peace to us and our dominions; and we do *strictly charge and command* that the said day be reverently and devoutly observed by all our loving subjects in Scotland, *as they tender the favour of Almighty God, and would avoid His wrath and indignation.*—Our will is therefore, and we charge, that this our Proclamation seen, ye forthwith proceed to the Market Cross of Edinburgh, and all other places needful, and there, in our name and authority, make publication hereof, that none *pretend ignorance.* And our will and pleasure is, that our Solicitor do cause printed copies hereof to be sent to the sheriffs of the several shires, stewarts of stewartries, and bailiffs of regalities, and their clerks, whom we ordain to see the same published; and we do appoint them to send copies hereof to the several parish churches within their bounds, that upon the Lord's day immediately preceding the day above mentioned the same may be published and read from the pulpits, immediately after divine service.

Given at our Court at Buckingham Palace this twenty-eighth day of February, in the year of our Lord 1855, and in the eighteenth year of our reign.

God save the Queen.

(1.)
(Suggestions for Altered Form.)
BY THE QUEEN.—A PROCLAMATION,
For a Day of Solemn Fast, Humiliation,
and Prayer in Scotland.

VICTORIA R.

We, taking into our most serious consideration, ... have resolved *to recommend*, and do, by and with the advice of our Privy Council, hereby *recommend*, that a public day of solemn fast . . . . be observed . . . on . . . . . ; and we do earnestly *invite* [or *entreat*, or *request*, or *invite and entreat*, or *invite and request*] all our loving subjects in Scotland to *join with us in* observing reverently and devoutly the said day. Our will is therefore, ... to make publication hereof, that none *may be ignorant.* And our will and pleasure is . . . published, ... etc.

OR—

We, taking into our most serious consideration, ... do, by and with the advice of our Privy Council, hereby *propose* that a public day of solemn fast . . . . be observed . . . . on . . . . ; and we do earnestly *recommend* [or *entreat*, or *request*, or *recommend and entreat*] that the said day be reverently and devoutly observed by all our loving subjects in Scotland. Our will is therefore, ... to make publication hereof. And our will and pleasure is . . . published, etc.

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(2.)
(As amended 1856.)
BY THE QUEEN.—A PROCLAMATION,
For a Public Thanksgiving in Scotland.
VICTORIA R.

Whereas it has pleased Almighty God, in His great goodness, to put an end to the warfare in which we have been engaged against the Emperor of Russia, and to restore peace to Europe, we therefore, adoring the divine goodness, and duly considering that the great and public blessings of peace do call for public and solemn acknowledgments, have thought fit, by and with the advice of our Privy Council, to issue the Proclamation, hereby *appointing* that a general thanksgiving to Almighty God for these His mercies be observed throughout that part of the United Kingdom called Scotland, upon Sunday, the fourth day of May next; and we do EARNESTLY EXHORT all our loving subjects in Scotland that they do reverently and decently observe the said public thanksgiving on the said fourth day of May next.—Our will and pleasure is, therefore, and we charge, that this our Proclamation seen, ye pass to the Market Cross of Edinburgh, and all other places needful, and there, in our name and under our authority, make publication thereof, that none *pretend ignorance*. And our will and pleasure is, that our Solicitor do cause printed copies of this our Proclamation to be sent to the sheriffs of the several shires, stewarts of stewartries, the bailiffs of regalities, and their clerks, whom we ordain to see the same published; and we appoint them to send copies thereof to the several parish churches within their bounds, that upon the Lord's day immediately preceding the day above mentioned the same may be published and read from the pulpit, immediately after divine service.

Given at our Court at Buckingham Palace the twenty-eighth day of April, in the year of our Lord 1856, and in the nineteenth year of our reign.

God save the Queen.

(2.)
(Suggestions for Altered Form.)
BY THE QUEEN.—A PROCLAMATION,
For a Public Thanksgiving in Scotland.
VICTORIA R.

Whereas it has pleased Almighty God . . to restore peace to Europe, we therefore . . . have thought fit, . . . *in order to* a general thanksgiving . . . *being* duly observed, to issue the Proclamation, hereby *naming* [or *proposing*, or *fixing*] for this purpose the fourth day of May next; and we do earnestly *invite* [or *entreat*, or *request*, or *invite and entreat*, or *invite and request*] all our loving subjects in Scotland *to join with us in* reverently and decently observing the said public thanksgiving on . . . Our will and pleasure is, therefore, . . . publication thereof, that none *be in ignorance*. And our will and pleasure is . . . published, etc.

OR—

Whereas it has pleased Almighty God, . . we therefore . . . have thought fit . . . to issue the Proclamation, hereby *recommending* that a general thanksgiving . . . be observed . . . on . . .; and we do earnestly *entreat* [or *recommend*, or *request*, or *recommend and entreat*] all our loving subjects that they do reverently and decently observe the said public thanksgiving . . . Our will and pleasure is . . . publication thereof. And our will and pleasure is . . . published, etc.

V.

STYLES OF ORDERS IN COUNCIL.—PROCLAMATION BY GOVERNOR OF NEW SOUTH WALES.

The style in which Orders in Council are issued varies. Where there is an express reference to the Ministers and Preachers intended,—viz. those of the Established Church and of the Episcopal Communion in Scotland,—the Order is 'duly limited.' Such are Nos. (1), (4). When this reference is not expressed, the Order is not duly limited. Such are Nos. (2), (3).

(1.) At the Court at Balmoral, the 24th day of September 1855.
Present—The Queen's Most Excellent Majesty in Council.

It is this day *ordered* by Her Majesty in Council, that all ministers and preachers, as well of *the Established Church in that part of Great Britain called Scotland as of the Episcopal Communion protected and allowed* by an Act passed in the tenth year of the reign of Her Majesty Queen Anne, cap. 7, *do*, at some time during the exercise of divine service in their churches, congregations, or assemblies, on Sunday the thirtieth day of this instant September, or on Sunday after the ministers or preachers of such churches, congregations, or assemblies respectively shall be enabled so to do, *put up prayers and thanksgiving* to Almighty God for the signal and repeated successes obtained by the troops of Her Majesty, and by those of her Allies, in the Crimea, and especially for the capture of the town of Sebastopol.

C. C. GREVILLE.

(2.) At the Court, Buckingham Palace, the 25th day of June 1857.
Present—The Queen in Council.

In pursuance of an Act passed in the tenth year of Her Majesty Queen Anne, and of another Act passed in the thirty-second year of His Majesty King George the Third, wherein provision

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is made for praying for the Royal Family in that part of Great Britain called Scotland: *it is ordered by Her Majesty in Council, that henceforth every minister and preacher in Scotland shall, in his respective church, congregation, or assembly, pray in express words for* 'the Prince Consort,' instead of for 'the Prince Albert;' of which all persons concerned are to take notice, and govern themselves accordingly. WM. L. BATHURST.

(3.) At the Council Chamber, Whitehall, the 11th day of March 1868.
Present—Archbishop of Canterbury, Lord President, Duke of Somerset, Duke of Newcastle, Viscount Palmerston, Bishop of London, Sir George Grey, Bart., Mr. Cardwell, and Mr. Lowe.

In pursuance of an Act passed in the tenth year of Her Majesty Queen Anne, and of another Act passed in the thirty-second year of His Majesty King George the Third, wherein provision is made for praying for the Royal Family in that part of Great Britain called Scotland: it is hereby *ordered* in Council that henceforth every minister and preacher *shall*, in his respective church, congregation, or assembly, *pray in express words* 'for Her Most Sacred Majesty Queen Victoria, Albert Edward Prince of Wales, the Princess of Wales, and all the Royal Family;' of which all persons concerned are hereby required to take notice, and govern themselves accordingly. ARTHUR HELPS.

(4.) At the Court at Windsor, the 19th day of June 1868.
Present—The Queen's Most Excellent Majesty.

Her Majesty in Council having deemed it right and proper that prayer and thanksgivings should be offered up to Almighty God for His merciful preservation of His Royal Highness the Duke of Edinburgh from the attack of an assassin in Australia on Thursday the 12th March 1868, and for the success and safety which have been vouchsafed to Her Majesty's forces in the Abyssinian Expedition for the rescue of certain captives imprisoned in that country, all ministers and preachers as well of the Established Church in that part of Great Britain called Scotland as of the Episcopal Communion, protected and allowed by an Act passed in the tenth year of the reign of Queen Anne, cap. 7, are *hereby earnestly exhorted*, on Sunday the 28th day of June instant, at some time during the exercises of divine service in their churches, congregations, or assemblies, to offer up solemn prayer and thanksgivings to Almighty God for the great mercies He has thus vouchsafed. ARTHUR HELPS.

(*P.S.*) DAY OF HUMILIATION AND PRAYER.—PROCLAMATION (BY GOVERNOR OF NEW SOUTH WALES).

By his Excellency the Right Honourable Somerset Richard Earl of Belmore, a Member of Her Majesty's Most Honourable Privy Council in Ireland, Governor and Commander-in-Chief of the Colony of New South Wales, and Vice-Admiral of the same.

Whereas, in consideration of the very serious calamity from which the colony is now suffering, by reason of the protracted drought, it is proper that a day should be set apart on which all persons may unite in humiliation and prayer to Almighty God to obtain, through His divine mercy, a mitigation or removal of the calamity: and whereas it is right and expedient that an opportunity should be given to the clergy and ministers of religion of all denominations, and all others Her Majesty's subjects in the colony of New South Wales, to observe such a day of humiliation and prayer: Now therefore, I, the Governor of New South Wales, with the advice of the Executive Council, do hereby direct that for the purpose aforesaid the public offices be closed on Saturday the 13th day of February instant, and express the earnest hope that all classes of the community will join with reverence and humility in this solemn appeal to the Divine mercy.

Given under my hand and seal, at Government House, Sydney, this 3d day of February, in the year of our Lord 1869, and in the thirty-second year of Her Majesty's reign. BELMORE.

(2.) MEMORIAL—UNTO THE RIGHT HONOURABLE THE PRESIDENT AND LORDS OF THE PRIVY COUNCIL, THE MEMORIAL OF THE SYNOD OF THE UNITED PRESBYTERIAN CHURCH.

Most Respectfully Sheweth,—

That the Church of which your Memorialists are the spiritual overseers, has ever been distinguished by loyalty to the throne and obedience to the law;

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that it has never received, and on grounds of principle could neither ask nor accept, from the State, any pecuniary gift or any distinctive benefit; and that it rests the present appeal solely on the warrant of propriety and justice.

That the Synod, at its meeting in Edinburgh, May 1855, had its attention directed to the form and phraseology used in Royal Proclamations relative to National Fasts and Thanksgivings, and particularly in the Proclamation issued appointing a National Fast to be held on the 21st March preceding. The words particularly referred to were the following:—'We,' etc., ... 'have resolved, and do, by and with the advice of our Privy Council, hereby *command* that a public day of solemn fast, humiliation, and prayer be observed throughout that part of our kingdom of Great Britain called Scotland, on,' etc.; 'that so both we and our people may humble ourselves,' etc.; 'And we do *strictly charge* and *command* that the said day be reverently and devoutly observed by all our loving subjects in Scotland, as they tender the favour of Almighty God, and would avoid His wrath and indignation. Our will is, therefore, and we charge,' etc.; . . . . 'to make publication hereof, that none pretend ignorance.'

These terms indicate a universal order, and imply a universal obedience required from all classes of the community, whether Churchmen or Dissenters, and whatever might be their conscientious opinions or sentiments in reference to the subject itself, or the Royal power in such matters; and that under pain of violating a command of the Sovereign, and, as appears to be assumed, of incurring the displeasure of God.

Viewing these Proclamations in this light, the Synod, at its said meeting, passed a series of resolutions, asserting for all her ministers, elders, and members the natural and inalienable right of freedom of conscience,—declaring their right either to keep, or refrain from keeping, such fasts or other days of public worship as may be appointed by the Sovereign; and expressive of their opinion, that the language in which these Proclamations continued to be issued, in so far as it assumed a right to compel universal observance under the most solemn sanctions and penalties, was highly objectionable, injurious to the liberties and painful to the feelings of all who dissent from the principles on which the Proclamations are founded, and who hold the sole supremacy of the Heavenly King in matters of religion; and of their belief that an invitation to send up prayers and supplications to the Divine Majesty at any crisis in the national history would likely secure the cordial and ready consent of all who fear God, and who call upon Him in the day of trouble.

At the same meeting, the Synod appointed a Committee for the purpose of bringing these views before the Government, in the hope of obtaining such an alteration in the form of phraseology of future Proclamations as might make them consistent with the conscientious principles and sentiments of those who hold that the Royal authority does not extend to the worship or service of God.

The Committee, in the discharge of the duty thus entrusted to them, brought the matter under the notice of the then Lord Advocate for Scotland (Mr. Moncreiff), and your Memorialists had the partial satisfaction of observing that, on the occasion of the Proclamation appointing a national thanksgiving to be held on the 4th May 1856 on account of the return of peace, the language was changed in so far as to substitute the word 'exhort' for the word 'command,' although other parts of the document still bore the impress of a State edict.

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Your Memorialists were, however, disappointed to find that, in the Proclamation issued for the observance of a day of national humiliation and prayer (7th October 1857) on account of the Indian Mutiny, the former objectionable style was readopted. By this Proclamation, Her Majesty '*commanded*' that the day should be observed throughout Scotland, and '*strictly charged and commanded*' that said day should be reverently and devoutly observed *by all her loving subjects*, 'as they would *tender the favour of Almighty God;*' and the Proclamation concluded with an order for service; thus departing from the language of exhortation or request which had been employed in 1856, and resorting anew to the objectionable interposition of sovereign authority and command.

In another and relative matter, too, a change was observed. Under the 10 of Queen Anne, cap. 7, and 32 George III. cap. 63, it had been usual for the Sovereign in Council to issue orders addressed to 'ministers and preachers, as well of the Established Church in that part of Great Britain called Scotland as of the Episcopal Communion protected and allowed' by these Acts, making changes in the style and title by which members of the Royal Family were to be prayed for, or other similar matters. In June 1857, however, an Order was issued, 'that henceforth *every* minister and preacher in *Scotland* shall, in his respective church, congregation, or assembly, pray in express terms for the "Prince Consort" instead of for the "Prince Albert," of which all persons concerned' were to take notice, and govern themselves accordingly.

These facts, and subsequent vacillations in the style of the documents, induced the Committee on repeated occasions, under the express authority of the Synod, to bring the subject before the Lord Advocate of the day. In 1859 a Memorial was addressed to the Earl of Derby, then first Minister of the Crown, which appears to have been laid before the Privy Council, with the effect of modifying the style of some edicts then imminent. Security, however, was still wanting for the permanency and completeness of the changes desired. In 1867 a deputation had an interview with the Home Secretary (Mr. Walpole) and the Lord Advocate (Mr. Gordon), who, in common with all other public men of whatever political party, whom from the first the Synod's Committee have met, frankly acknowledged the propriety and reasonableness of the request urged by this Church. Through their obliging offices the matter was brought under the notice of the Council; and again, in May 1868, the attention of the Council was recalled to it, at the instance of the Lord Advocate, when a record was made in the minutes of Council, in order to a future decision. In these circumstances, the Memorialists make this direct appeal to your Lordships, with the view of obtaining a satisfactory settlement of the style of the edicts, and of terminating the suspense and labours of fourteen years.

The Church of which the Synod memorializing in this matter is the governing body, took its rise in two secessions from the Established Church of Scotland, which occurred about a century and a quarter ago. One of these secessions separated into two parts, which were ultimately reunited; and the united Church joined more than ten years ago with the descendants of those who had formed the second secession, known as 'The Relief Church.' These were secessions from the administration of the Established Church, not from its standards. To these, including the Westminster Confession and Catechism, the Seceders have always adhered, and their churches do now adhere, with the sole qualification of a dissent from anything in them which teaches, or may be

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supposed to teach, compulsory or persecuting and intolerant principles in matters of religion.

These churches have comprised many whose writings, theological and literary, have acquired a more than Scottish reputation. Without citing others, your Memorialists need only mention the Erskines, the Browns, and Jamieson. And there are many more whose writings are valued in our country, the memories of whose worth and influence survive in the localities in which they ministered and died.

The United Church now numbers about 600 ministers and congregations, and is divided into thirty-one presbyteries or subordinate judicatories, of which four are located in England and one in Ireland (comprising together nearly 100 congregations), and the remaining twenty-seven in Scotland. The ministers and congregations under the inspection of these twenty-seven presbyteries are situated in different parts of Scotland, from Shetland and Orkney in the north to Wigtown and Annan in the south, and from the Isle of Skye in the west to Peterhead in the east. The Church has grown out of the wants, and been enlarged with the progressive advancement of the country; and her members, belonging for the most part to the industrial and middle classes of the community, possess no inconsiderable influence in its social and political affairs, and yield to none in their loyalty, their attachment to the constitution, and their zeal for the good government of the country.

Such is the Church on behalf of which the present appeal is made by its chief assembly and judicatory.

Your Memorialists might be prompted to this appeal by the abuses which have attended the exercise of the Royal prerogative in matters of religion. But they are influenced by higher considerations, and which affect the right assumed by the Sovereign, irrespective of its abuses,—abuses not likely to be repeated in the present age, but made impossible in Scotland if their end is gained. That end is the establishment of the principle, as far as practicable, that our national Sovereign has no rightful control over the worship and discipline of the Church. They hold with the Westminster divines, and with the Confession of Faith, that 'God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are in anything contrary to His word, or beside it in matters of faith or worship.' With all respect for the conscientious opinions of the ministers of the Church of England, and others who admit the authority of the Sovereign in religious matters, they deem our holy religion too high for earthly sovereignty; its spirit too pure to be evoked by an earthly master, or to grow out of political allegiance; its ordinances too sacred to be regulated by civil rulers; and its services and worship too authoritative to be dependent on the will of any potentate either to command or forbid.

They might perhaps rest their appeal on the constitutional law of the land; for they are advised by counsel learned in the laws of each country—

1. That in England, where by statute the Sovereign is head of the Church as well as of the State, that headship applies only to the clergy and members of the national Church, and does not include those who are not of her communion.

2. That in Scotland—where our Church and our fellow-seceders and dissidents (except it be the non-jurors) stand not upon any statute or toleration, but upon the free basis and constitution of the country—no such relation exists, but is excluded by the Act 1690, c. 5, ratifying the Confession of Faith; whereby an antagonistic principle is established, it being declared that 'there

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is no other Head of the Church but the Lord Jesus Christ,' and that He, 'as King and Head of the Church, hath therein appointed a government in the hand of church officers distinct from the civil magistrate,' who 'may not assume to himself the administration of the word and sacrament, or the keys of the kingdom of heaven.'

3. That, in point of fact, Proclamations for the observance of National Fasts and Thanksgivings in Scotland were, for a considerable period after the date of that Act, and until the union between England and Scotland, passed by the three estates of the Scottish Parliament, and not by the Sovereign alone. And—

4. That no statute can be found authorizing such Proclamations in Scotland; and the phraseology used in them seems to have grown out of the practice in England, or to be founded on what appears to be an unwarranted extension of the two statutes cited in the Order in Council of June 1857, which refer exclusively to prayers for Royal personages, and apply at most to the ministers and preachers of two denominations.

But your Memorialists prefer to rest their appeal upon its own merits, as a matter of religious principle, which they humbly plead should be settled upon a reference to that principle irrespective of legal considerations, whatever is, or may be conceived to be, the extent of the Royal prerogative. To that principle, as a part of the system of civil and religious liberty, now more fully recognised and more generally understood than at a former period, and which it is humbly believed will not suffer under your Lordships' administration, your Memorialists appeal.

While they believe that all acceptable devotion must proceed from the heartfelt conviction of the worshippers, and that no human authority can avail to secure the true worship of God, or ought either to dictate its observance or to threaten penalties for its neglect, their objections do not extend to the Sovereign employing persuasive means to promote the united expression of such religious sentiment, whether of supplication or of thanksgiving, as may be supposed to be prompted by national occasions, and to pervade the people at any particular time; and they are prepared, on all suitable occasions, to unite with their fellow-Christians in such acts of humiliation and prayer, or thanksgiving and praise, as may be called for by the condition and circumstances of the country.

They also believe that the form of Proclamation objected to has a repellant effect, calculated to frustrate the object in view, to substitute loyalty for devotion in many minds, and in others to create opposition to what they consider an unconstitutional and injurious assumption of power, or a painful aggression upon the province of conscience and the sacred rights of religious liberty.

From comparing the tenor of the various Proclamations, your Memorialists conclude that the terms of such documents are not prescribed by any inflexible *rule*, and may be varied as may seem best adapted to promote the ends in view.

It is not their province to assert the liberties of members of the Established Church; but whatever may be their rights or their obligations, it humbly appears to your Memorialists, that the rights of all would be better acknowledged and respected, and the end in view better attained, were Her Majesty in any future Proclamations simply to recommend, or invite, or entreat her subjects to join with her, and with each other, in the acts of devotion appropriate to the occasion, on a particular day nominated for the purpose.

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Most respectfully and earnestly submitting these views—

Your Memorialists pray your Lordships to take measures, that in any future Proclamations designed to promote the observance of days of humiliation or thanksgiving, or other religious purposes, in any part of the realm, the language of authority be entirely discontinued, or if continued with reference to the ministers or members of the Established Churches, the limitation be in every case clearly expressed; and further, that the application of future Orders in Council for religious purposes be duly limited.

And your Petitioners shall ever pray.

Signed in name and by authority of the Synod, which met at Edinburgh May 1869—

WILLIAM BRUCE, D.D., *Moderator.*
WILLIAM BECKETT, *Synod Clerk.*

(3.) LETTER TO MODERATOR.

A
18,334.

COUNCIL OFFICE, 25*th June* 1869.

SIR,—I have to acknowledge the receipt of a Memorial addressed to the Lord President and Lords of the Privy Council by the Synod of the United Presbyterian Church, for the alteration of certain words in Proclamations for the observance of days of humiliation and thanksgiving; and I am to inform you that the Memorial shall be brought under the consideration of the Lords of the Council.—I am, sir, your obedient Servant,

ARTHUR HELPS.

The Rev. WILLIAM BRUCE, D.D., Moderator
of the United Presbyterian Church, Edinburgh.

(4.) LETTER TO LORD ADVOCATE.

18,323.

COUNCIL OFFICE, 29*th June* 1869.

MY LORD,—I am directed by the Lord President of the Council to inform you that his Lordship has brought under the consideration of a Committee of the Lords of the Council your letter of the 23d instant, and the printed document therein enclosed, relating to the wishes expressed by various members of the United Presbyterian Church in Scotland for the change of certain words used in Proclamations or Orders concerning Fasts or Thanksgivings in Scotland.

The Lord President instructs me to state that, in the consideration of the several points raised in your letter and its enclosure, the Lords of the Committee have been actuated by a desire to accede, as far as possible, to the wishes of those who are anxious for the changes suggested by you.

After careful deliberation, their Lordships arrived at the conclusion that they might properly submit for Her Majesty's approval, in any future Proclama-

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tion for a Fast or Thanksgiving in Scotland, the omission of the words, 'That none pretend ignorance.'

In the consideration of the next point, their Lordships did not feel that it would be consistent with their duty to recommend the substitution of the word 'invite' for the word 'exhort,' conceiving that, in a solemn address from the Queen to her subjects, the word 'exhort,' which, according to the best authorities, is understood to mean, 'to incite to any good action,' is both more appropriate to the occasion, and a more suitable word for the use of the Sovereign in a proclamation to her people.

For similar reasons, their Lordships did not feel that they would be justified in advising the use of the word 'recommending' instead of the words 'appointing that;' but in their desire to remove any expression which was distasteful to any portion of Her Majesty's subjects, and which at the same time might be omitted without impropriety, their Lordships came to the conclusion that either of the words 'proclaim' or 'declare,' according to the context, might not inappropriately be substituted for the word 'appoint.'

I am instructed to add that their Lordships have directed that the drafts of future Proclamations relating to Fasts and Thanksgivings in Scotland be framed in accordance with the decisions at which their Lordships have arrived, and with the further omission of the words, 'As they tender the favour of Almighty God.'

The Lord President has caused the enclosed Proclamation to be altered, to show the changes which were assented to by the Committee of Council.—I am, my Lord, your Lordship's obedient Servant,

ARTHUR HELPS.

The Lord Advocate.

(5.) PROCLAMATION ABOVE REFERRED TO: AS ALTERED.

Words within brackets show what is deleted; italics, what is substituted.

BY THE QUEEN.

A PROCLAMATION FOR A GENERAL THANKSGIVING IN SCOTLAND.

VICTORIA R.—We, taking into our most serious consideration the indispensable duty which we owe to Almighty God for the manifold and inestimable blessings which we and our people have received at His hands; and desiring, by prostrating ourselves before His Divine Majesty, and offering up, in the most public and solemn manner, our praises and thanksgivings, to manifest to our faithful and loving subjects, and to the world, our deep and devout sense of His late mercies in having abated the grievous disease with which many places in this kingdom have been lately visited, which mercies have established and confirmed in us the surest trust and confidence in His protection and good providence,—have thought fit, by the advice of our Privy Council, to *proclaim* [issue this our Royal Proclamation, hereby appointing and commanding] a General Thanksgiving to Almighty God for these His mercies, to be observed throughout that part of our kingdom called Scotland, on Thursday the fifteenth day of November instant; and we do *earnestly exhort* that the said general thanksgiving be reverently and devoutly observed by all our loving subjects in Scotland, [as they tender the favour of Almighty God.] Our will is, therefore, and we charge,

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that, this our Proclamation seen, ye forthwith proceed to the Market Cross of Edinburgh, and all other places needful, and there, in our name and authority, make publication hereof, [that none pretend ignorance]: And our will and pleasure is, that our Solicitor do cause printed copies hereof to be sent to the sheriffs of the several shires, stewarts of stewartries, and bailiffs of regalities, and their clerks, whom we ordain to see the same published; and we do appoint them to send copies hereof to the several parish churches within their bounds, that, upon the Lord's day immediately preceding the day above mentioned, the same may be published and read from the pulpits immediately after divine service.

Given at our Court at Windsor this sixth day of November, in the year of our Lord one thousand eight hundred and forty-nine, and in the thirteenth year of our reign.

GOD SAVE THE QUEEN.

(6.) LETTER TO MR. SECRETARY BRUCE (12th March 1869).

The following is its tenor:—

It is one thing to use the word 'exhort' in a connection which excludes the idea of authority in religion, as when it is used as an instrument of persuasion among equals, or in recognised ecclesiastical relations; and another to employ it as a part of the exercise of Royal authority, in virtue of the duty and right of civil office, as it has hitherto been employed in the text of Royal Proclamations, and as it may too easily seem to be employed even in the proposed modified edicts, which still retain so much of the general frame of authority. Besides, while it is true, as the Lords of the Committee observe, that 'exhort' may mean 'to incite to any good action,' it is to be distinguished that the action to which Royal Proclamations are meant to incite is not the exercise of prayer simply considered, but it is some particular prayer,—prayer in a particular form, at a particular time, and for a particular object, which may approve itself to the Sovereign as good, but not necessarily to the subjects, who may be found divided in sentiment in reference to its propriety, necessity, utility, or lawfulness.

It is scarcely to be doubted that, apart from refinements of meaning, 'exhort' does carry popularly a certain assumption of authority not belonging to 'invite,' 'recommend,' 'entreat,' or 'request.'

Even were it held part of the Royal prerogative to 'exhort' to prayer considered simply as a religious duty, the question would arise whether it were really a legitimate or wise exercise of powers to exhort the 'loving subject' to specific acts of petition, confession, or thanksgiving in view of particular circumstances and events (such as particular exploits of arms, incidents of political change, etc.), which the most loyal and pious may lawfully very differently estimate. But when it is certain that many of the best members of society believe it to be a stretch of prerogative on the part of Royalty, as well as an undue pressure upon private feelings, to 'exhort' the subject in such matters, the use of the style of exhortation in documents addressed to all loving subjects appears still more inappropriate. Were the action of the Sovereign in initiating

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a movement for prayer understood to be simply personal, a great cause of conflicting sentiment would be removed. The simply personal action of the Sovereign, promoting union for prayer by inviting to its exercise, would seldom be misconstrued, and would in general receive due consideration; while official action, by suggesting the assertion of a civil or divine right of office to interpose, inevitably awakens opposition and jealousy. A simple earnest invitation to the subjects to join with the Sovereign in a concert for prayer, is apparently the utmost that can wisely and rightly be attempted in a matter so grave and delicate, and affecting the most sacred exercises and rights. It is therefore greatly to be desired that 'exhort' should yet be withdrawn from the frame of Proclamations and Orders having reference to prayer, and 'invite,' or some other clearly unauthoritative term, substituted.

No. XIV.—(*See Minutes*, p. 44.)

REPORT OF COMMITTEE FOR DISTRIBUTION OF PREACHERS.

APRIL 25, 1870.

THE Committee for the Distribution of Preachers have to report that the following additions have been made to the roll during the past year:—Rev. James Milligan and Rev. Alexander Muir Smith, by order of the Synod; William B. Wilson, replaced at his own request; Robert P. Douglas, licensed by the Presbytery of Annandale; Alexander Macdonald, by Presbytery of Falkirk; George Drysdale, by Presbytery of Stirling; Ballantyne Brodie, by Presbytery of Melrose; Thomas R. Anderson, by Presbytery of Dundee; Thomas Granger and William R. Inglis, by Presbytery of Hamilton; John Boyd and William Guthrie, by Presbytery of Paisley and Greenock; John Dickson, George Brown, and Robert Simpson, by Presbytery of Edinburgh; Andrew H. Anderson, Thomas M'Kean Brunton, John Bogue, John Forrest, Robert French, Alexander F. Knox, Charles M'Ewing, William D. Moffat, John Ross, James Stephens, and Archibald Young, by Presbytery of Glasgow; and Rev. James Allison, on recommendation by the Presbytery of London;—in all, 27.

That the following had been removed from the roll during the past year:—Rev. James Brown, on accepting a call to Lochgelly; George H. Main, to Norham; James Craig, to Burra Isles, Shetland; Peter B. Gloag, to collegiate charge, Nicolson Street, Edinburgh; James Faulds Henderson, to Innellan; William Nairn, to Keith; Forrest Frew Young, to Kilcreggan; Rev. James Milligan, to Houghton-le-Spring; Alex. Baillie,

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to Blackhill; George B. Carr, to Silverhill; Thomas Cockburn, to Hawick West; John L. Munro, to Linlithgow West; James Paton, to Holm of Balfron; John Robertson, to Burton-on-Trent; George Henderson, to North Sunderland; Arthur Macarthur, to Mount Street, Blackburn; John C. Inglis, to Crieff; Charles Runciman, to Holm, Orkney; John Sellar, to Sanquhar South; and William Ferguson, to Barrow-in-Furness; John Granger, on his acceptance by the Mission Board for Calabar, and William Bonnar for India; John Jameson, on his appointment by the National Bible Society as their agent in Spain; James Moffat, on engaging in medical practice; James Simpson, on account of enfeebled health; Rev. H. S. Campbell, Robert Flett, and Robert Thomson, at their own request; David T. Henderson, for a time, at his own request; William B. Wilson, on leaving the denomination to join the Church of England; Dr. Archibald Bleloch, John Dodds, Rev. Andrew Murray, and Thomas Robertson, on the expiry of their period of probation;—in all, 34.

It thus appears that 27 names had been put on the roll during the year, and 34 taken from it. The average number has been about 54. At 31st March, before recent licentiates were added, the number on the roll was 37. The number as at 25th April is 58, or 7 under the number at 25th April last year. Their names are:—

REVS.—
James Allison.
John Monro.
John A. Murray.
John B. Ritchie.
Alex. M. Smith.

MESSRS.—
Andrew H. Anderson.
Thomas R. Anderson.
Robert Bicket.
John Bogue.
John Boyd.
Ballantyne Brodie.
George Brown.
Thomas M. Brunton.
James Callender.
John Dewar.
John Dickson.
Robert P. Douglas.
David S. Drysdale.
George Drysdale.
John Forrest.
Robert French.
Thomas Granger.
William Guthrie.
James Hally.
James Henderson.
T. Finlayson Henderson.
Hugh Hill.
William R. Inglis.

MESSRS.—
T. Boston Johnston.
John Kinniburgh.
Alex. F. Knox.
James Lawrie.
James Lindsay.
Alex. Macdonald.
Charles M'Ewing.
James Martin.
James N. Miller.
William D. Moffat.
William Ney.
William Nivison.
John D. Reid.
Isaac P. A. Renwick.
William Rose.
George F. Ross.
John Ross.
Peter H. Russell.
James S. Scotland.
Robert Simpson.
William Smith.
James Stephens.
George F. Steven.
John E. H. Thomson.
David Towers.
David Walker.
Alexander Wares.
Robert A. Watson.
William Williamson.
Archibald Young.

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The following Students attended the Theological Hall during Session 1869.

SENIOR DIVISION.

Fifth Year.

Names.	Presbyteries.	Names.	Presbyteries.
Anderson, Andrew H.,	Glasgow.	Hutton, John C.,	Edinburgh.
Anderson, Thomas R.,	Dundee.	Inglis, William R.,	Hamilton.
Bogue, John,	Glasgow.	Knox, Alexander F.,	Glasgow.
Boyd, John,	Paisley & Greenock.	M'Donald, Alexander,	Falkirk.
Brodie, Ballantyne,	Melrose.	M'Ewing, Charles,	Glasgow.
Brown, George H.,	Edinburgh.	Mitchell, Wm. Arnot,	London.
Browning, Hugh H.,	Edinburgh.	Moffat, William D.,	Glasgow.
Brunton, Thomas M.,	Glasgow.	Ross, John.	Elgin and Inverness.
Dickson, John,	Edinburgh.	Simpson, R.,	Edinburgh.
Drysdale, George,	Stirling.	Stephens, James,	Glasgow.
Forrest, John,	Glasgow.	Stuart, John,	Elgin and Inverness.
French, Robert,	Glasgow.	Traill, John,	Arbroath.
Granger, Thomas,	Banffshire.	Young, Archibald,	Glasgow.
Guthrie, William,	Paisley & Greenock.	Villesid, Joseph (private student),	From Spain.
Hendrie, John,	Elgin and Inverness.		

Fourth Year.

Auchterlonie, D. K.,	Glasgow.	Marwick, Isaac E.,	Berwick.
Brown, Alexander,	Edinburgh.	Mathie, Thomas,	Edinburgh.
Campbell, Dugald,	Glasgow.	Miller, Wm. G.,	Edinburgh.
Carstairs, George L.,	Edinburgh.	Murray, James L.,	Aberdeen.
Duncan, Alexander,	Edinburgh.	Paterson, John,	Glasgow.
Elder, John,	Glasgow.	Rae, George,	Edinburgh.
Fraser, James,	Glasgow.	Stoddart, John,	Aberdeen.
George, James,	Edinburgh.	Thomson, John W.,	Glasgow.
Hair, G. M.,	Glasgow.	Wilson, Allan,	Glasgow.
Hanna, Samuel R.,	Edinburgh.	Wilson, William B. R.,	Kilmarnock.
Howat, James,	Glasgow.	Young, Andrew M'L.,	Glasgow.
Kidd, Thomas,	Glasgow.	Reoch, James (private student),	Baptist Church.
M'Lean, Alex. F.,	Edinburgh.		
M'Raith, John,	Stirling.		

Third Year.

Alexander, Alex. C.,	Dundee.	Morton, Andrew,	Edinburgh.
Berry, Boswell,	Kelso.	Morton, Peter,	Glasgow.
Buchanan, David,	Glasgow.	Murray, William,	Paisley & Greenock.
Cameron, Arch. B.,	Glasgow.	Rae, James M.,	Glasgow.
Chapman, Andrew,	Dundee.	Rae, James S.,	Glasgow.
Drummond, James,	Stirling.	Robson, John,	Paisley & Greenock.
Dunbar, J. W.,	Annandale.	Ross, Alexander,	Glasgow.
Duncan, W.,	Edinburgh.	Scott, Walter,	Edinburgh.
Edwards, James,	Cupar-Fife.	Shepherd, James,	Aberdeen.
Frame, John,	Glasgow.	Simpson, Donald,	Orkney.
Gray, Adam,	Kilmarnock.	Smith, John,	Elgin and Inverness.
Henderson, Arch.,	Edinburgh.	Thomas, John,	Glasgow.
Leckie, Robert,	Glasgow.	Whillas, Thomas F.,	Edinburgh.
M'Gilchrist, W.,	Edinburgh.	Wood, James P.,	Edinburgh.
Meiklejohn, John,	Perth.	Young, John,	Berwick.
Mitchell, David F.,	Kilmarnock.		

JUNIOR DIVISION.

Second Year.

Allardice, A.,	Aberdeen.	Macfarlane, W. H.,	Paisley & Greenock.
Campbell, John,	Glasgow.	Miller, J. R. S.,	Newcastle.
Carter, Andrew,	Edinburgh.	Muirhead, Wm.,	Edinburgh.
Clark, John,	Edinburgh.	Munro, Robert,	Glasgow.
Conway, James,	Kilmarnock.	Orr, James,	Glasgow.
Duncan, Walter,	Glasgow.	Paterson, Alex.,	Glasgow.
Edington, Thomas,	Edinburgh.	Paterson, William,	Glasgow.
Forbes, George,	Paisley & Greenock.	Pringle, John,	Edinburgh.
Gemmill, Hugh,	Kilmarnock.	Rodger, John W.,	Lancashire.
Henderson, Robert,	Edinburgh.	Soutar, Geo. S.,	Arbroath.
Hislop, Alex.,	Glasgow.	Tees, William,	Glasgow.
Hunter, Andrew,	Glasgow.	Thomson, Jas.,	Dumfries.
Inglis, R. C.,	Kirkcaldy.	Train, John G.,	Glasgow.
Jameson, A. P. C.,	Lancashire.	Thornton, Robert M. (private student),	Toronto, Canada.
Keay, Jos. Hay	Perth.	Villesid, Joseph (private student),	Spain.
Kirkup, Thos.,	Kelso.		
Macalister, Geo.,	Edinburgh.		

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FIRST YEAR.

Aitchison, James,	Glasgow.	M'Lay, John,	Glasgow.
Black, John,	Glasgow.	M'Lean, Daniel,	Paisley & Greenock.
Bell, James,	Edinburgh.	M'Millan, Hugh L.,	Glasgow.
Crawford, James G.,	Perth.	Moir, John,	Glasgow.
Currie, D. T.,	Edinburgh.	Proctor, William,	Edinburgh.
Dickie, Matthew M.,	Glasgow.	Reid, James A.,	Edinburgh.
Drennan, James W.	Glasgow.	Sclater, Thomas,	Glasgow.
Duncan, James B.,	Aberdeen.	Smith, Robert,	Glasgow.
Gardiner, Andrew,	Dunfermline.	Steedman, William,	Stirling.
George, William,	Stirling.	Thomson, William,	Glasgow.
Goodwin, David,	Edinburgh.	Tod, David,	Kinross.
Gray, Alex. D.,	Kilmarnock.	Waldie, Junor W.,	Edinburgh.
Hunter, James C.,	Cupar.	Young, Geo. James,	Edinburgh.
Lang, Gilbert,	Paisley & Greenock.	Robinson, J. C.,	(Private student.)
M'Fadyen, John B.,	Glasgow.		

During the year, your Committee have been able to meet the demands made on them for supply from the Ordinary and Occasional Supply Preachers' Rolls, with the exception of a number of Sabbaths during the holiday season, and occasional Sabbaths during the rest of the year, when they had to employ a number of the students of the Senior Hall.

LIST OF OCCASIONAL SUPPLY.

With reference to this List, your Committee, in obedience to your instructions at last meeting of Synod, issued about the beginning of the present year a circular to the Clerks of the various Presbyteries of the Church, requesting a return, by the 1st of April, of the Ministers and Preachers whose names should be put on the List of Occasional Supply. Returns have been received from 20 Presbyteries.

The Presbytery of Annandale recommend Mr. John Ewing; the Presbytery of Aberdeen, the Rev. George Macarthur; the Presbytery of Arbroath, the Rev. James Gowans; the Presbytery of Dundee, the Rev. Thomas Adam; the Clerk of the Presbytery of Edinburgh reports the names of Rev. George Dodds, W. G. Finlayson, William Wilson, and Alexander Robertson; the Presbytery of Glasgow, the Rev. Andw. R. Johnstone, Rev. William Reid, Rev. Hugh Dunlop, and Mr. Robert Knox; the Presbytery of Hamilton, Mr. John Giffen; the Presbytery of Kinross, Mr. James Skinner, and Mr. J. Law Blair; the Presbytery of Lancashire, Mr. Robert Flett; and the Presbytery of London, Rev. W. S. Campbell and Rev. James M'Whirter. The Presbyteries of Banffshire, Buchan, Carlisle, Cupar, Dumfries, Dunfermline, Elgin, Kilmarnock, and Paisley and Greenock, report that they have no names to recommend for the List.

W. WOOD, *Clerk of Committee.*

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PROCEEDINGS

OF

THE SYNOD

OF THE

UNITED PRESBYTERIAN CHURCH.

HELD AT EDINBURGH, MAY, 1871.

GLASGOW:
DUNN & WRIGHT, PRINTERS, WEST NILE STREET.
WORKS—102 STIRLING ROAD.

MDCCCLXXI.

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COMMITTEE ON AUTHENTICATION OF SYNOD MINUTES.

18 CARLTON PLACE, GLASGOW, *June 16, 1871.*—We have this day carefully compared the Proof Print of the Synod's Minutes for May last with the certified Scroll Minutes in the hands of the Synod Clerk, and find that said Proof is a faithful copy of the certified Scroll Minutes.

(Signed) WILLIAM WOOD.
ROBERT GOURLAY.
ROBERT S. DRUMMOND,
Convener.

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PROCEEDINGS

OF

THE SYNOD

OF THE

UNITED PRESBYTERIAN CHURCH.

At Edinburgh, and within the Synod Hall, Queen Street, On Monday, 15th May, 1871, at half-past 6 o'clock P.M.

THE SYNOD OF THE UNITED PRESBYTERIAN CHURCH met. The Rev. Peter M'Dowall, Moderator, preached a sermon on Matthew iv. 19: "And he saith unto them, Follow me, and I will make you fishers of men." Mr M'Dowall then constituted the Synod with prayer. May 15, 1871. First Sederunt.

It was reported that the following changes affecting the roll of Ministers had occurred since last meeting—namely, Changes on Roll:

—That the following Ministers had been removed by death:— Ministers Deceased;

Andrew Scott, Bonkle,.....July 12, 1870.
James Frame, Sydney Place, Glasgow, Collegiate Charge,.....July 14, "
John Young, Bellingham,.....Sept. 10, "
James Meikle, D.D., Beith, Collegiate Charge,..... " 16, "
Matthew Orr, Dalreoch,..... " 25, "
Adam Stewart, Stockton,.....Nov. 23, "
Walter Duncan, Parliamentary Road, Glasgow,.....Dec. 27, "
Hugh Crichton, D.D., Mount Pleasant, Liverpool, Collegiate Charge,.....Jan. 14, 1871.
George Hunter, Tillicoultry,.....Mar. 12, "
William Main, Campbeltown, Ardersier,.....April 14, "

—That the following Ministers had demitted their charges, and the pastoral relation between them and their respective congregations been dissolved:— Demitted.

Alexander Hay, Boston Church, Cupar-Fife,.....June 14, 1870.
John Crombie Brown, LL.D., Church Street, Berwick, July 5, "
William Stewart, Warkworth,..... " 15, "
David J. Jamieson, Princes Street, Kilmarnock.....Oct. 11, "

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May 15, 1871.

First Sederunt.

William Allan Curr, Bow, London.....Feb. 13, 1871.
George Morrison, Gourock,.....Mar. 21, "
David Mann, Wamphray,..... " 28, "
John James, Wolverhampton,.....April 11, "

Changes on Roll: Ministers Loosed to be Inducted;

—That Thomas Dunlop, on accepting call to Collegiate Charge, Bristo Church, Edinburgh, had been loosed from his charge at Balfron, May 2, 1871.

Translated;

—That the following Ministers, having accepted calls, and been loosed from their former charges, had been inducted to new charges:—

James R. Houston, from Dysart to Carluke,.....June 28, 1870.
Alexander W. Donaldson, B.A., from Moniaive to Strathaven East Congregation,.....July 5, "
James Christie, B.A., from Otterburn to Carlisle,... " 12, "
William Morrison, M.A., from Leeds to Pendleton, Manchester,.....Sept. 6, "
Alexander Hamilton, M.A., from Portland Road, Kilmarnock, to Brighton,.....Feb. 21, 1871.
Walter Morison, B.A., from Eglinton Street, Glasgow, to Westbourne Grove, London,.....Mar. 16, "

Inducted.

—That the following Ministers had been inducted into charges:—

Thomas Russell, formerly of Albion Church, London, at Foresthill, London,.....Oct. 31, 1870.
James Allison, formerly of Oxendon Church, London, at Boston Church, Cupar-Fife,.....Nov. 8, "
John Murray, formerly of Burntisland, at Bank Street, Kirriemuir,.....May 10, 1871.

Preachers Ordained.

—And that the following Preachers had been ordained:—

William Rose, at Airth, Collegiate Charge,.....June 28, 1870.
George Franklin Ross, at Coldstream, East Congregation,.....Sept. 20, "
Alexander Fraser Knox, at Viewfield, Stirling,..... " 27, "
William Douglas Moffat, at Alva,.....Oct. 4, "
Robert French, M.A., at Queen Anne Street, Dunfermline,..... " 5, "
John Dickson, at Peterhead,.....Nov. 9, "
Alexander B. Muir, at Otterburn,.....Dec. 21. "
James S. Scotland, at Errol, Collegiate Charge,.....Jan. 10, 1871.
Alexander M'Donald, at Cumnock,..... " 10, "
Andrew Henderson Anderson, at St Andrew's Place, Leith, Collegiate Charge,..... " 17, "
James Stephens, M.A., at Church Street, Berwick, " 24, "
Wm. Guthrie, M.A., at Dysart,.....Feb. 21, "
George Drysdale, at New Barnet,..... " 28, "
Robert Alexander Watson, M.A., at Middlesbrough, " 28, "

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May 15, 1871.

First Sederunt. Changes on Roll: Preachers Ordained.

Thomas R. Anderson, M.A., at Blackswell, Hamilton, Collegiate Charge,..... .....March 7, 1871.
William Ney, at Bellingham,..... " 23, "
John Forrest, at Hull,.....April 11, "
William Williamson, at Rigg of Gretna,..... " 11, "
Thomas M. Brunton, M.A., at Leeds,..... " 26, "
John Bogue, M.A., at Stockton-on-Tees,..... " 27, "

Congregations: Erected;

It was also reported that the following changes affecting the roll of Congregations had occurred since last meeting:—That the following new Congregations had been erected, viz:—

Dollar, in the Presbytery of Stirling,.....June 7, 1870.
Wemyss Bay and Skelmorlie, in the Presbytery of Paisley and Greenock,.....Jan. 17, 1871.
Brighton, in the Presbytery of London,.....Feb. 13, "
Canongate, Edinburgh, in the Presbytery of Edinburgh,.....Mar. 20, "

Designations Altered.

That the Church formerly designated Canon Street Church, Glasgow, having removed to their new place of worship in Bellgrove there, was now enrolled as Bellgrove Church, Glasgow.

That Rattray Church, was now, for local reasons, enrolled as Blairgowrie Church.

That Temple Lane Church, Dundee, having removed to their new place of worship in Dudhope Crescent Road there, was now enrolled as Dudhope Crescent Road Church, Dundee.

That West Church, Dalkeith, having removed to their new place of worship in King's Park there, was now enrolled as King's Park Church, Dalkeith.

That Nicholson Street Church, Greenock, having removed to their new place of worship was now enrolled as Trinity Church, Greenock.

Missionaries: Admitted;

It was reported that Arthur Taylor, formerly Missionary in China, and now engaged by a member of the United Presbyterian Church to do mission work on his estates in Demarara, was received into the communion of the United Presbyterian Church as an ordained Missionary, under such recognition and superintendence as obtains in cases of the kind, by the Presbytery of Edinburgh, March 7, 1871.

Ordained.

And that Vincenzo Ravi, Student from Italy, and returning to labour there in connection with the Free Italian Church, was ordained by the Presbytery of Edinburgh, April 17th, 1871.

Moderator Chosen.

The Synod proceeded to make choice of a Moderator, when the Rev. John Edmond, D.D., Highbury, London, was proposed, seconded, and unanimously elected. It was stated by the proposer that Dr

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May 15, 1871. First Sederunt. Edmond was expected to arrive in a few minutes, and Mr M'Dowall continued to occupy the chair, as Moderator *p. t.*

Order of Business. Read minutes of the Committee on Bills and Overtures, reporting the Causes which they had agreed to transmit, and the order in which they recommended these to be taken up by the Synod.

While the Synod was discussing this report Dr Edmond arrived, and took the chair as Moderator.

On recommendation of the Committee on Bills and Overtures, it was agreed that, in consideration of the amount of business before the Synod, it meet daily at ten o'clock forenoon: also, that lapsed Causes, if any, during the first week, be taken up in the order in which they stand on the roll, on the evenings of Friday, the 19th, and Monday, the 22nd instant, if time permit, after the other Causes set down for these days have been disposed of.

Causes Remitted to Committees. The Synod adopted the order of Causes recommended by the Committee, up till Wednesday evening, and agreed that the following Causes be remitted to Committees to consider and report, viz.: *First*, Protest and Appeal by Dr J. C. Brown, against a Deed of Berwick Presbytery, of 10th January last. *Second*, Protest and Appeal by Mr James Drysdale Purves, against a Deed of Berwick Presbytery, of 4th April last. *Third*, Protest and Appeal, by Mr Michael Jacob, member of Shamrock Street Session, Glasgow, against a Deed of the Presbytery of Glasgow, of 8th November, 1870.

Dalkeith Case, In connection with Protests and Appeals against decisions of the Presbytery of Edinburgh, in a case from Dalkeith, it was moved and seconded, That the Appeals connected with the decisions of the Edinburgh Presbytery, in the case from Dalkeith, be remitted to a large Committee to consider and report. It was also moved and seconded, That the Synod itself take up the case. It was moved and seconded as a third motion—That the case be taken up in private, in a Committee of the whole House. These motions

To be taken up in Open Synod. having severally been put to the vote, it was found that a larger number voted for the second than for both the other two: Wherefore, the Synod resolve, in terms of the second motion, that this case be taken up in open Synod.

Agreed that the Synod meet in private conference, on Wednesday forenoon, up till 12 o'clock.

Notices of Motion. The following notices of motion were then given, viz.:—1st, Motion by Mr G. C. Hutton anent Report on Union; 2nd, Motion by Dr William Johnston, on the same subject; 3rd, Motion by Mr James Brown, Paisley, anent Report of Committee on National Education.

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The Synod agreed to set apart a portion of to-morrow forenoon's sederunt for devotional exercises, to be conducted by the Moderator, and by Dr Knox, of Glasgow, and Mr Muir, of Egremont. May 15, 1871. First Sederunt. Devotional Exercises.

Adjourned to meet in the same place, to-morrow, at ten o'clock forenoon. Concluded with prayer.

JOHN EDMOND, *Moderator.*

SECOND SEDERUNT.

Same Place,
Tuesday, 16th May, 1871, 10 o'clock A.M.

The Synod met and was constituted by the Moderator. Dr Knox and Mr Muir, Egremont, succeeded him, according to appointment in conducting devotional exercises. Second Sederunt.

The minutes of last sederunt having been read, an amendment thereon was proposed and adopted. The minutes, thus amended, were approved of, and the scroll thereof subscribed by the Moderator.

The Synod instruct the Librarian to insert on the Synod Roll the names of elders duly authorised by their Presbyteries to sit as members of Synod. Elders' names sent in late.

The Clerk read and laid on the table the following reports anent the Authentication of Synod Minutes:— Last Year's Minutes Authenticated,

11 Queen Square, Glasgow, 13th June, 1870.—We have this day carefully compared the Proof Print of the Synod's Minutes for May last with the certified Scroll Minutes in the hands of the Synod Clerk, and find that said Proof is a faithful copy of the certified Scroll Minutes.—W. WOOD, WALTER MORISON, *Convener.*

Glasgow, 17th October, 1870.—We have this day examined the Permanent Record of the Synod's Proceedings for May last, and compared it with the Printed Proceedings, as also with the Proof Print thereof, and we certify that said Permanent Record is accurately transcribed from the Printed Proceedings, and corresponds with the Proof Print.—ROBERT GOURLAY, WILLIAM WOOD, WALTER MORISON, *Convener.*

Mr M'Dowall, who had presided as Moderator last year, was authorised and directed, along with the Clerk, forthwith to subscribe each page, as well as the close of the Record, and these were so subscribed accordingly, in presence of the Synod. and Subscribed.

The Synod appoint the following a Committee to propose names of those whom the Synod may appoint members of the Selection Committee for this year:—Dr Eadie, Dr M'Gavin, Dr M'Ewen, William Wood, Dr M'Leod, and Andrew Henderson, ministers, with John Cameron, Glasgow, and James Paton, Tillicoultry, elders; Mr Wood, Convener. Proposers of Selection Committee.

The Presbytery of Kelso obtained leave to meet in the Library now.

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May 16, 1871.

Second Sederunt.

Appeal Remitted to Committee.

The Synod agreed that a protest and appeal by the Rev. Alex. Clark, Letham, against a Deed of Arbroath Presbytery, be remitted to a Committee.

Mission Board: Retiring Members;

The Home Secretary reported that the ten members who retire from the Mission Board this year are Dr John Edmond, London; Dr Wm. Pringle, Auchterarder; Dr J. Collingwood Bruce, Newcastle; the Rev. G. C. Hutton, Paisley; the Rev. Andrew Morton and Mr Robert Paterson, Edinburgh; the Rev. Thomas Kennedy, Kinross; Mr James Duff, Greenock; and Messrs David M'Cowan and George Younger, Glasgow:—that the eighteen who, in accordance with the resolutions of last meeting of Synod, have been nominated by Presbyteries, are the following:—John Edwards, D.D., Glasgow, and Rev. John Mitchell, Kirkintilloch (for four years); Rev. William Sprott, Glasgow (for two years); Mr John M'Ewen, Glasgow (for three years); and Mr Robert T. Middleton, Glasgow (for one year)—by the Presbytery of Glasgow;—Rev. Robert Rutherford, Newlands (for four years); Rev. J. Mitchell Harvey, Edinburgh (for three years); Rev. George Deans, Portobello (for one year); Mr James Thin, Edinburgh (for four years); and Mr Robert Lawson, Edinburgh (for two years)—by the Presbytery of Edinburgh;—Rev. Stephen Wallace, M.A., Newcastle, by the Presbytery of Newcastle;—Rev. James Dunlop, Kilmaronock, by the Presbytery of Paisley and Greenock;—Rev. Wm. Orr, Fenwick, by the Presbytery of Kilmarnock;—and Rev. Wm. Galletly, Edinburgh, by the Presbytery of Buchan;—with Messrs James Eckles Russell, London, by the Presbytery of London; James D. M'Laren, M.D., Glasgow, by the Presbytery of Kinross; Jas. Alexander, Helensburgh, by the Presbytery of Banff; and George Pearson, Glasgow, by the Presbytery of Ireland; that the Rev. John Polson, Jedburgh, had been nominated, for one year, in the room of the Rev. Chas. Millar, Dunse, by the Presbytery of Kelso;—and that the Board propose to allocate the above-named eighteen members as follows:—To the Home Committee, Dr Edwards, Revs. John Mitchell, Robt. Rutherford, Wm. Sprott, Wm. Orr, Stephen Wallace, and Jas. Dunlop, with Messrs John M'Ewen, Robert T. Middleton, James Eckles Russell, James D. M'Laren, M.D., James Alexander, and George Pearson;—to the Foreign Committee, Revs. J. Mitchell Harvey, George Deans, and William Galletly; with Messrs James Thin and Robert Lawson. Also, that the Rev. William Wood, of Campsie, be added to the Foreign Committee;—and that for one year there be added to the Home Committee, Mr James Morton, Greenock, and Mr Peter Hamilton, Glasgow;—and to the Foreign Committee, Messrs William Balleny and W. Whyte Millar, Edinburgh.

New Members Nominated;

Members proposed for One Year.

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May 16, 1871.

Second Sederunt.

Mission Board: Proposed Finance Committee;

The Board further suggested that the Mission Finance Committee for the year 1871-72 should consist of the following members:—

Mr David Anderson, Glasgow.
„ J. H. Young, Glasgow.
„ Peter Hamilton, Glasgow.
„ Robert T. Middleton, Glasgow.
Rev. Dr Scott.
Mr William Balleny, Edinburgh.
„ W. Whyte Millar, Edinburgh.
„ James Thin, Edinburgh.
Rev. Dr Somerville.
„ Dr MacGill.

Mr James Peddie, Convener;

And that Mr David Anderson be appointed Chairman of the Board for another year.

Nomination and Distribution approved.

The Synod approve of the members so nominated for the Mission Board, and direct that they appear before the Synod at two o'clock P.M., on Thursday first, for the purpose of being designated to this service. The Synod also approve of the allocation of these and the other members named, to the different Committees; constitute the Finance Committee as recommended, and appoint Mr David Anderson to be Chairman of the Mission Board for this year.

The Mission Board as arranged for the year stands, therefore, as follows:—

HOME COMMITTEE.

Rev. William Wood, Campsie.
" James Inglis, Johnstone.
" John Tannahill, Penrith.
" David Wilson, Wallsend.
Mr Robert Ewing, Perth.
" James Cox, Lochee.
" Robert T. Middleton, Glasgow.

Rev. J. E. Fyfe, Kilmalcolm.
" Robert M. Macinnes, Ayr.
" Dav. Williamson, S. Queensferry.
" Dr James Knox, Glasgow.
" William Sprott, Glasgow.
Mr Thomas Watson, Lanark.
„ James Kirk, Alloa.
„ David Paton, Alloa.
„ J. H. Young, Glasgow.

Rev. Dr John Robson, Glasgow.
" Dr James Black, Glasgow.
Mr William Walls, Glasgow.

FOREIGN COMMITTEE.

Rev. George Deans, Portobello.
" William Wood, Campsie.
" John Polson, Jedburgh.
Mr James Cox, Lochee.
" John Peake, Lasswade.
" James Purves, Berwick.
" William Murray, Anstruther.

Rev. J. D. Fleming, Inverkeithing.
" D. Williamson, S. Queensferry.
" Dr James Knox, Glasgow.
Mr David Paton, Alloa.
" James Watson, Linlithgow.
" J. H. Young, Glasgow.
" Robert Lawson, Edinburgh.

Rev. Dr John Robson, Glasgow.
" Dr William Ritchie, Dunse.
" James Borwick, Rathillet.

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May 16, 1871.

Second Sederunt.

Mission Board;

HOME COMMITTEE—*Continued.*

Mr Thomas Brownlie, Strathaven.
" Henry Coubrough, Liverpool.
" John M'Ewen, Glasgow.

Rev. Dr John Edwards, Glasgow.
" John Mitchell, Kirkintilloch.
" Robert Rutherford, Newlands.
" William Orr, Fenwick.
" Stephen Wallace, Newcastle.
" James Dunlop, Kilmaronock.
Mr James Eckles Russell, London.
Dr James D. Maclaren, Glasgow.
Mr James Alexander, Helensburgh.
" George Pearson, Glasgow.

For One Year.

Mr Peter Hamilton, Glasgow.
" James Morton, Greenock.
Rev. Dr R. S. Scott, Convener.

FOREIGN COMMITTEE—*Continued.*

Rev. Thomas Miller, Perth.
" J. Mitchell Harvey, Edinburgh.
Mr John Lumgair, Arbroath.
" Robert Dick, Edinburgh.

Rev. William Galletly, Edinburgh.
Mr James Thin, Edinburgh.

For One Year.

Mr William Balleny, Edinburgh.
" W. Whyte Millar, Edinburgh.
Rev. Dr H. M. MacGill, Convener.

FINANCE COMMITTEE.

Finance Committee.

Mr David Anderson, Glasgow.
" J. H. Young, Glasgow.
" Peter Hamilton, Glasgow.
" Robert T. Middleton, Glasgow.
" Rev. Dr R. S. Scott.
Mr William Balleny, Edinburgh.
" W. Whyte Millar, Edinburgh.
" James Thin, Edinburgh.
Rev. Dr And. Somerville.
" Dr H. M. MacGill.

Mr James Peddie, Convener.
Rev. Dr Somerville, Honorary Member of the Board.
Mr David Anderson, Honorary Member and Chairman.
Mr James Peddie, Treasurer, Member *ex officio.*

Theological Education.

Called for report of the Committee on Theological Education, Hall and Library, and Congregational Libraries for Ministers, which was presented and laid on the table by Mr David M'Ewan, Convener, and, being printed among Synod Papers, was held as read. The Synod received and adopted the report, gave thanks to the Committee, especially to the Convener, for the efficient manner in which they have discharged the duty entrusted to them. The Synod approve of their admitting to the Hall Thomas Shearer and Richard Orr, students, last year, notwithstanding they, for satisfactory reasons

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May 16, 1871.

Second Sederunt.

Theological Education.

had not undergone the entrance examination. Also, agreed that the Session of W. T. Turner and T. S. M'Lagan, last year, be sustained, though, for satisfactory reasons, the same had been abbreviated. Agreed, further, that a question with regard to Ministers' Libraries be inserted in the schedule on statistics, and that a sum of £50 be granted from the Synod fund this year in aid of the fund for Ministers' Libraries. The Synod sanction the changes proposed by the Committee in regard to the Natural Philosophy Examination, as well as their proposed alteration of rules; further, sanction the issuing by the Committee of a small manual or calendar for the use of students, with information as to their University and Theological curriculum.

The Synod direct that the Report on Theological Education be inserted in Appendix to Minutes.*

A. Scobie and J. Cameron, Students.

Agreed that Andrew Scobie, student, be admitted to the Divinity Hall, on certificate of his having passed the entrance examination required by the Free Church, and that James Cameron, student, be exempted from the examinations during the recess, he being then to prosecute his studies in Germany.

Names of Selection Committee.

On recommendation of the Committee appointed at a previous stage of this sederunt to nominate the members of the Selection Committee, the Synod appoint the following to be the Selection Committee for this year, namely:—Dr Edmond, Moderator; Dr Eadie and Dr Marshall, two who have been Moderators; Andrew Morton, Edinburgh, and Thomas Kennedy, Kinross, ministers of more than ten years' standing; George Robson, Inverness, and John Hutcheson, Renfrew, ministers of less than ten years' standing; with David Yellowlees, Stirling, and James Martin, Carluke, elders—Dr Eadie, in absence of the Moderator, to act as Convener.

Report on Scholarships.

Called for report of the Committee on Scholarships, which was presented and read by Dr Pringle, the Convener. The Synod receive and adopt this report, and give thanks to the Committee, especially the Convener, for their valuable labours. The Synod direct that the Report on Scholarships be printed in Appendix to Minutes.†

Dr W. Anderson's Scholarships.

Mr David M'Ewan intimated to the Synod that he had received authority from his colleague, Dr William Anderson, to state that it was his purpose that the £1200, presented to him recently at the celebration of his ministerial jubilee, should be employed to found two Scholarships in connection with the Synod, for students during their University course, who were looking forward to the ministry. The Synod, in accepting this gift, so valuable in itself, and so

* Appendix. No. I., p. 307. † See Appendix, No. II., p. 317.

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Second Sederunt.

Dr W. Anderson's Scholarships.

generously presented to them from one who is held in such high esteem by all the brethren, and who has laboured with so much acceptance for the long period of fifty years in one of their churches, agreed to record their unanimous and cordial thanks to Dr Anderson, their full appreciation of his interest in the effective training of their young men for the ministry, and their earnest prayers that a life crowned with so many years of eminent and successful service may be still prolonged in increasing comfort and usefulness.

The Synod directed that a letter subscribed by the Moderator and Synod Clerk be forwarded to Dr Anderson, conveying a copy of this minute.*

Dalkeith Appeals:

The Synod proceeded to take up a Protest and Appeal by Mr Richard Dodds against a Deed of the Presbytery of Edinburgh, of date 6th December, 1870, in the case of his complaint against the Rev. Fergus Ferguson, East Congregation, Dalkeith; also, protest and complaint by the Rev. Dr Peddie, and others, against a Deed of the Presbytery of Edinburgh, of date 20th March last, refusing to adopt report of a Committee in the case of the Rev. F. Ferguson, Dalkeith. Parties in these cases having been called, there were present Mr Dodds, Dr Peddie, and the Presbytery of Edinburgh.

Rev. F. Ferguson;

The question was put by the Moderator from the Chair—Is Mr Ferguson, as a party interested in these cases, present? and it was found that he was not present. Mr Alexander Mitchell, representative elder from East Congregation, Dalkeith, stated that Mr Ferguson had mentioned to him that he would not be present at Synod, pending the discussion of these appeals, as he did not regard himself as a party in them.

The Synod directed their Clerk to send intimation by telegraph to Mr Ferguson stating that the appeals with which his name is connected are now before the Synod, and a telegram to that effect was forthwith despatched to him accordingly.

The papers in both appeals being printed among the Synod Papers, it was agreed that the same be held as read.

Order

A question having been raised as to whether Mr Dodds' Appeal or Dr Peddie's should be taken up first, it was moved and seconded, That Mr Dodds' Appeal be taken up first. It was also moved and seconded, That Dr Peddie's be taken up first. A vote having been taken, the former motion was preferred, and the Synod accordingly entered on the consideration of the Appeal by Mr Dodds.

Mr R. Dodds.

Mr Dodds was then heard in support of his Appeal, and Dr

* See Appendix, B, p. 300.

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Peddie, with Dr Andrew Thomson, for the Presbytery of Edinburgh, in defence of their decision.

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Second Sederunt.

Reference having been made in the course of the pleadings to a correspondence in letters between Mr Ferguson and Mr Dodds, the Synod agreed, at the request of the parties present, that said correspondence should be read, and it was read accordingly, when, the hour of adjournment having arrived, the Synod adjourned to meet in the same place this evening, at half-past six o'clock. Concluded with prayer.

Dalkeith Case, Mr Dodds' Appeal: Correspondence by Letters.

JOHN EDMOND, *Moderator.*

THIRD SEDERUNT.

Same Place,
Tuesday, 16th May, 1871, Half-past 6 o'clock P.M.

The Synod met, and was constituted by the Moderator. The minutes of last sederunt were read and approved of, and the scroll thereof subscribed by the Moderator.

Third Sederunt.

On recommendation of the Committee of Selection the Synod appointed the following Committees, viz.:—

COMMITTEES: On Appeal—

COMMITTEE ON APPEAL BY DR J. C. BROWN:—Dr M'Gavin, Dr Frew, Wm. Watson, Langholm, Hugh Aird, George Brooks, and Wm. Hutton, ministers; with James Tait, Moffat, John Johnstone, Dumfries, James Logie, Dundee, Alex. Small, Dunfermline, Wm. Crawford, Edinburgh, and James Waldie, Leith, elders—Dr M'Gavin, Convener.

By Dr J. C. Brown;

COMMITTEE ON APPEAL BY MR JAMES DRYSDALE PURVES:—Peter M'Dowall, Dr Black, Wm. Barr, Jedburgh, James Buchanan, John Tannahill, Robert D. Brownlie, ministers; with Archd. Reid, Coatbridge, James Pringle, Edinburgh, William Hay, Dennyloanhead, J. Miller, M.D., Edinburgh, Robert Dick, Edinburgh, and R. H. Smith, Whithorn, elders—Rev. Peter M'Dowall, Convener.

By Mr J. D. Purves;

COMMITTEE ON APPEAL BY MR MICHAEL JACOB:—Dr Ritchie, Daniel M'Lean, John Rankine, J. G. Scott, St Andrew's, Hugh Stevenson, John B. Smith, ministers; with Professor Calderwood, Samuel Stitt, Birkenhead, John Gilmour, Helensburgh, Wm. Philips, Paisley, John Polson, Paisley, and John Laurence, Stamfordham, elders—Dr Ritchie, Convener.

By Mr M. Jacob;

COMMITTEE ON APPEAL BY REV. ALEXANDER CLARK:—Dr George Jeffrey, Dr Finlayson, William Wood, James Parlane, Wm. Halley,

By Rev. A. Clark.

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John D. Fleming, ministers; with P. B. Junor, Glasgow, John Mearns, Glasgow, Jas. Martin, Carluke, James M'Pherson, Glasgow, David Yellowlees, Stirling, and James Paton, Tillicoultry, elders—Dr Jeffrey, Convener.

Dalkeith Case: Mr Dodds' Appeal,

The Synod resumed the case adjourned from last sederunt, viz:—Appeal by Mr Richard Dodds against a sentence of the Presbytery of Edinburgh. Parties in the case, viz:—Mr Dodds, Dr Peddie, and the Presbytery of Edinburgh, were again present, and no further questions having to be put to them, they were declared to be removed, and the Synod proceeded to give judgment.

Dismissed.

After reasoning it was moved, seconded, and unanimously agreed—That the Protest and Appeal be dismissed as ill founded, and the decision of the Presbytery affirmed. In terms of this motion, the Synod dismiss the Protest and Appeal, and confirm the decision of the Presbytery of Edinburgh.

Complaint by Dr Peddie and others,

The Synod proceeded to take up the Protest and Complaint by Dr Peddie and others against a decision of the Presbytery of Edinburgh refusing to adopt the Report of a Committee in the case of the Rev. Fergus Ferguson. It having been agreed at last sederunt that the papers in this case be held as read, parties were called, when the complainers and the Presbytery of Edinburgh were found to be present.

Dr Peddie and Mr W. C. Brodie, two of the complainers, were heard in support of the complaint; and Mr Alexander C. Rutherford and Dr Davidson for the Presbytery, in support of their decision. Further explanations having been given on both sides, parties were removed, and the Synod proceeded to give judgment.

After reasoning, it was moved and seconded—"That, without deciding on the question of the complaint of the protesters against the decision of the Presbytery of Edinburgh in the case of the Report of a Committee of said Presbytery on the speech of the Rev. F. Ferguson, the Synod, after fully hearing parties, cherish the hope that by a friendly conference of a Committee of their own number with Mr Ferguson and the various parties concerned in this question, a result may be attained that shall at once remove misunderstandings, and vindicate important Scriptural doctrine involved in this case; and appoint a Committee for that purpose, with instructions to report to this meeting of Synod."

It was also moved and seconded—"That the Protest and Complaint be dismissed."

Referred to a Committee.

A vote having been taken, the first motion was preferred, and the Synod decided in terms thereof, agreeing to appoint a Committee.

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Third Sederunt.

Examiners of Presbytery Records.

Appointed to examine and report on the Minutes of Presbytery as follows:—

Records of Presbyteries to be examined.	Presbyteries from which Examiners are chosen.	Examiners appointed according to their Presbyteries.
1. Aberdeen, .	(31) *Stirling,* .	Dr Frew and W. D. Moffat.
2. Annandale, .	(30) *Perth,* . .	Dr Pringle and J. S. Scotland.
3. Arbroath, .	(29) *Paisley and Greenock,* .	Wm. Steven and Forrest F. Young.
4. Banffshire, .	(28) *Orkney,* . .	John Paul and Charles Runciman.
5. Berwick, . .	(27) *Newcastle,* .	George Bell and John Bogue.
6. Buchan, . .	(26) *Melrose,* .	Geo. Robson and Robert Finlayson.
7. Carlisle, . .	(25) *London,* . .	James Ker and Geo. B. Carr.
8. Cupar, . .	(24) *Lancashire,*	Jas. Towers and Wm. Ferguson.
9. Dumfries, .	(23) *Lanark,* .	Geo. Johnston and Jas. R. Houston.
10. Dundee, . .	(22) *Kirkcaldy.* .	Jas. Hardie and Wm. Guthrie.
11. Dunfermline,	(21) *Kinross,* .	Chas. Milne and J. Ruthven.
12. Edinburgh, .	(20) *Kilmarnock,*	Peter Cairns and Alex. M'Donald.
13. Elgin and Inverness, .	(19) *Kelso,* . .	Henry Renton and Jas. Rogers.
14. Falkirk, . .	(18) *Ireland,* .	Dr R. J. Bryce and Walter Buchan.
15. Galloway, .	(17) *Hamilton,* .	J. Shearer and T. R. Anderson.
16. Glasgow, . .	(15) *Galloway,* .	Robert Hogarth and Wm. Watson.
17. Hamilton, .	(16) *Glasgow,* .	David M'Rae and Jas. Lamb.
18. Ireland, . .	(14) *Falkirk,* .	David Connel and Wm. Rose.
19. Kelso, . . .	(13) *Elgin and Inverness,*	Adam Lind and G. Robson.
20. Kilmarnock, .	(12) *Edinburgh,* .	Dr Harper and P. B. Gloag.
21. Kinross, . .	(11) *Dunfermline,*	Dr Wm. Johnston and R. French.
22. Kirkcaldy, .	(10) *Dundee,* . .	Dr M'Gavin and J. Brand.
23. Lanark, . .	(9) *Dumfries,* .	Alex. Paterson, D. Scott, J. H. Scott.
24. Lancashire, .	(8) *Cupar,* . .	Jas. Borwick and J. Morrison.
25. London, . .	(7) *Carlisle,* . .	Dr Leitch and Jas. Christie.
26. Melrose, . .	(6) *Buchan,* . .	Wm. Balfour and John Dickson.
27. Newcastle, .	(5) *Berwick,* .	Daniel Kerr and Jas. Stephens.
28. Orkney, . .	(4) *Banffshire,* .	Wm. Simmers and John N. Russell,
29. Paisley and Greenock, .	(12) *Edinburgh,* .	Andrew Gardiner and James Robertson, Edinburgh.
30. Perth, . . .	(2) *Annandale,*	Wm. Ballantyne & Wm. Williamson.
31. Stirling, . .	(1) *Aberdeen,* .	Wm. Aitken and M. Galbraith.

Instructed the Clerk of the Committee on Bills and Overtures to report the names of Presbyteries, if any, that shall have failed to send in their minutes for examination at this meeting.

The Synod adjourned, to meet in the same place to-morrow, at ten o'clock forenoon. Concluded with prayer.

JOHN EDMOND, Moderator.

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FOURTH SEDERUNT.

Same Place,

Wednesday, 17th May, 1871, 10 o'clock A.M.

May 17 1871.

Fourth Sederunt.

The Synod met, and was constituted by the Moderator. The Minutes of last sederunt were read and approved of, and the scroll thereof subscribed by the Moderator.

On recommendation of the Committee of Selection, the Synod appoint the following a Committee to confer with the Edinburgh Presbytery and Mr Ferguson:—

Names of Committee on Dalkeith Case.

Dr M'Ewen, Dr Marshall, Dr Eadie, Dr Cairns, Dr William Johnston, Dr Jas. Taylor, George Brooks, Alex. Mair, Peter M'Dowall, Adam Lind, Daniel M'Lean, Dr Frew, ministers; with John M'Ewen, James Paton, Saml. Stitt, D. Yellowlees, elders—Dr M'Ewen, Convener.

Order of Business.

The Committee on Bills and Overtures reported the causes to be taken up from to-morrow morning till the close of this meeting of Synod, recommending the order in which said causes should be proceeded in. It was moved and seconded—That an Overture from Berwick Presbytery be transferred from the place assigned it to Friday forenoon's sederunt of this week. It was also moved and seconded—That the order recommended by the Committee be adhered to. A vote having been taken, the second motion was preferred; wherefore the Synod adhere to the order of business recommended by the Committee on Bills and Overtures.

Limitation of Length of Speeches on Union.

The Committee having recommended that in the discussion of the Union question speeches should not be allowed to exceed a quarter of an hour, the Synod adopt the recommendation, with the exception that it is not to apply to the speeches of the movers of leading motions.

Rev. A. Clark's Appeal.

It having been stated that Mr William Wood, who stands appointed as a member of the Committee on the Appeal by the Rev. Alexander Clark, Letham, is a member of the Home Mission Committee, who are concerned in the decision appealed against, the Synod appoint Mr Leys, Strathaven, to be a member of the Committee on the Appeal, in room of Mr Wood.

Invited to Correspond.

The Rev. Dr Williamson, the Synod's Missionary to China, being present, was invited to correspond.

Synod in Private.

The Synod being now met in private, as resolved upon at first sederunt, held conference on the present state of the Stipend Augmentation Scheme.

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May 17, 1871.

Fourth Sederunt.

Invited to Correspond.

The Rev. Dr Adams of New York, and the Rev. Dr Beadle of Philadelphia, ministers of the Presbyterian Church in the United States of America, were introduced to the Synod, and invited to correspond.

Stipend Augmentation;

The Synod being now met with open doors, called for Report on Stipend Augmentation, which was presented and laid on the table by the Home Secretary, and, being printed among the Synod Papers, was held as read. Overtures on the same subject from the Presbyteries of Glasgow, Edinburgh, and Lancashire, with Memorial from North Congregation, Perth, were presented, and, being printed, were held as read. These Presbyteries and Memorialists having waived their right to be heard in support of their Overtures and Memorial, Dr MacGill, Foreign Mission Secretary, was heard in relation to the subject, and the Synod proceeded to give judgment on the Report.

Instalments of Supplements.

After reasoning, the Synod agree that the instalments of supplements which become due in October next shall be paid in accordance with the recommendation on page 328 of this Report, so as to maintain the minimum stipend of last year for the year 1870-71. Also, request Presbyteries to take measures whereby a deeper interest in the Augmentation Scheme may be more widely diffused throughout the Church, so as to place its support on a more extended basis, and to elicit on its behalf a more copious outflow of Christian liberality; instruct Presbyteries to appoint Augmentation Committees, with efficient Conveners, to take charge of the interests of the Augmentation Scheme within their respective bounds; and to request these Conveners to use diligence in securing that every congregation shall have the opportunity of doing what it is able and willing to do on behalf of the Augmentation Fund, and to report to the Home Committee, through the Home Secretary, after each meeting of their respective Committees, the progress which has been made in the collection of funds in their several districts. Agree also, That a Committee be now appointed, who, associated with the Home Mission Board for the purpose, shall take into consideration the whole subject, and report at the next meeting of Synod, and that this Committee be authorised, in the meantime, to take such measures for the benefit of the Fund as may seem to them expedient. The Synod direct that the Report on Stipend Augmentation be printed in Appendix to Minutes.*

Report on Union.

Called for report of the Committee on Union with other Churches,

* See Appendix, No. III., p. 319.

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May 17, 1871.

Fourth Sederunt.

Report on Union:

which was presented and laid on the table by Dr Harper, the Convener, and being printed among the Synod Papers, as well as circulated previously in a separate form among the members of Synod, was held as read.

Order of Procedure;

The Synod deeming it advisable to fix, at this stage, the order of procedure to be followed in dealing with the report on Union, it was moved and seconded—That of the two motions, of which notices have been received, that of Dr William Johnston be heard first. It was also moved and seconded—That the Synod take up the two motions in the order in which they were given notice of, viz.:—Mr Hutton's first, and Dr William Johnston's second. A vote having been taken, the first motion was preferred, and the Synod agree that Dr Johnston's motion be heard first. From this decision the following entered their dissent, for reasons to be given in, viz.:

Dissents;

James Brown, Paisley; Henry Renton, Gilbert Meikle, Alexander Duncan, John Taylor, minister, Busby; Robert S. Drummond, Joseph Corbett, Peter Rutherford, Alexander Oliver, Charles Jerdan, Benjamin Martin, Henry Reid, William Limont, Alex. W. Donaldson, George C. Hutton, David Kinnear, and John Morrison.

Reformed Presbyterian and English Presbyterian Synods;

Dr Harper laid on the table and read Communications from the Synods of the Reformed Presbyterian and English Presbyterian Churches respectively, conveying Resolutions adopted by them at their recent meetings on the question of Union.

Dr Harper was heard in explanation and support of the Union Committee's Report, which was then received, and the Synod proceeded to give judgment thereon.

First Motion anent Union Report.

After reasoning, it was moved and seconded—That the Synod adopt the report, and in compliance with the request of the Committee, and in accordance with former Acts of Synod, especially that of 1867, declare that the Committee has fairly represented the principles of this Church, both common and distinctive, under the several heads of the Report as transmitted to Presbyteries last year; declare also their great satisfaction with the returns from the Presbyteries, as showing their unanimous conviction that there is no bar to the Union of the negotiating Churches on the basis of their common Standards, with the explanations whereby the Churches respectively qualify their adherence to these Standards; and reappoint the Committee with its former powers, and with instructions to consider what practical steps ought to be taken towards the formation of federal relations between the negotiating Churches, and otherwise to prosecute the negotiations for an incorporating Union, and commend them to the prayers of the Church.

In the course of the discussion which followed, the hour of

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adjournment arrived, and the Synod agreed to meet to-morrow morning at ten o'clock, and then resume the discussion of the Report on Union. May 17, 1871. Fourth Sederunt.

The Synod adjourned, to meet in the Music Hall, George Street, this evening, at six o'clock. Concluded with prayer.

JOHN EDMOND, *Moderator.*

FIFTH SEDERUNT.

Music Hall, Edinburgh,

Wednesday, 17th May, 1871, 6 o'clock P.M.

The Synod met according to appointment, and was constituted with prayer by the Moderator. The Mission business was introduced with devotional exercises, conducted by the Rev. Gavin Martin, Missionary from India. Fifth Sederunt. Missionary Meeting:

The Rev. Dr Robert S. Scott, read an outline of the Mission Board's report on Home Missions. Reports;

The Rev. Dr Hamilton M. MacGill read an outline of the Mission Board's report on Foreign Missions.

Dr MacGill, in absence of Mr James Peddie from indisposition, reported on the Missionary Income and Expenditure for the year 1870.

The Rev. Professor Rainy, of the New College, Edinburgh, delivered an address on Missions. Addresses.

The Rev. Dr Adams of New-York, deputy from the American Presbyterian General Assembly, delivered an address on American Missions.

The Rev. Dr Beadle, of Philadelphia, deputy from the American Presbyterian General Assembly, delivered an address on the self-denial and self-sacrifice exemplified in Christian Missions.

The Rev. James Ballantine, from Jamaica, delivered an address on the Jamaica Mission.

The Rev. Dr Knox, of Glasgow, delivered an address on Reasons why the Work of Missions should not cease.

The Missionary proceedings were concluded with praise, and after the benediction, the Synod adjourned to meet in the Synod Hall, to-morrow, at ten o'clock A.M.

JOHN EDMOND, *Moderator.*

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SIXTH SEDERUNT.

Synod Hall,
Thursday, 18th May, 1871, 10 o'clock A.M.

May 18, 1871.
Sixth Sederunt.

The Synod met, and was constituted by the Moderator. The minutes of fourth and fifth sederunts were read and approved of, and the scroll thereof subscribed by the Moderator.

Decision on Mr Purves' Appeal.

The Committee on Protest and Appeal by Mr J. D. Purves against a Deed of the Presbytery of Berwick of 4th April last, refusing to transmit a memorial by him to Synod, gave in their report by Mr M'Dowall, their Convener. The Synod adopt the Report, and, in terms of the unanimous recommendation of the Committee, dismiss the Protest and Appeal, and affirm the decision of the Presbytery.

Union: Reasons of Dissent;

Mr James Brown, Paisley, gave in Reasons of Dissent by him and others from the Synod's decision in regard to the order in which the motions on the Union Report were to be taken up. Said Reasons were read, and Dr James Taylor and Dr Marshall were appointed a Committee to prepare and bring in answers to the same.*

Second Motion anent Report;

The Synod resumed the discussion interrupted at the close of yesterday forenoon's sederunt anent the Report on Union. A second motion, which had then been made, was now seconded, as follows:—That the Synod receive the report of the Committee, and thank them for their diligence; and, inasmuch as the Presbyteries of the Church generally, while reserving judgment on all other matters, have in answer to the remit of last Synod declared that there is no bar to union with the negotiating Churches on the basis of their common Standards, with the explanations whereby the Churches respectively qualify their adherence to these Standards, the Synod reappoint the Committee, with instructions to continue the negotiations. Further, in reference to the Committee's request, the Synod do not give any other declaration of the mind of the Church than that which is authoritatively contained in its Standards, as modified and explained by the Formulas for the ordination of office-bearers.

Discussion Suspended.

In the course of the discussion of the two motions on the Union Report, the hour arrived at which it had been agreed to designate the newly appointed members of the Mission Board, and the discussion was accordingly suspended.

The Committee on the Protest and Appeal of the Rev. Alexander Clark against a Deed of the Presbytery of Arbroath of 4th April,

* See Appendix, C, p. 301.

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1871, referring the case of the Letham Congregation under his care to the Synod, gave in their report by Dr Jeffrey, their Convener. The Synod adopt this report, and, in terms thereof, direct that after one year from October next, or such further time thereafter as may seem advisable to the Home Mission Board, the supplement to Letham Congregation be discontinued; and that it be remitted to the Home Mission Board to make such liberal arrangements with Mr Clark as his circumstances and his faithful labours for thirteen years in Letham entitle him to expect; and that the Home Mission Board deal with his case according to the rules of the Church. The Synod record that the parties in the case acquiesce in this decision.

May 18, 1871.

Sixth Sederunt.

Decision on Rev. A. Clark's Appeal;

The Committee on Protest and Appeal of Dr J. C. Brown against Deed of the Presbytery of Berwick, of 10th January, refusing to transmit an Overture by him to the Synod, reported by Dr M'Gavin, their Convener. The Synod adopted this report, and, in terms thereof, the Synod dismiss the Protest and Appeal, and affirm the decision of the Presbytery.

On D. J. C. Brown's;

Called for report of the Committee on the Appeal of Mr Michael Jacob against a decision of the Presbytery of Glasgow, in his Appeal against Deed of Session of Shamrock Street, Glasgow, admitting two persons into the fellowship of the Church. The report was given in by Dr Ritchie, their Convener. The Synod adopt this report, and, in terms of the unanimous recommendation of the Committee, the Synod dismiss the appeal, and affirm the decision of the Presbytery.

On Mr M. Jacob's.

Called for the newly-appointed members of the Mission Board, when there appeared—Dr Edwards, Glasgow; Wm. Sprott, Glasgow; John Mitchell, Kirkintilloch; Robert Rutherford, Newlands; J. Mitchell Harvey, Edinburgh, John Polson, Jedburgh, James Dunlop, Kilmaronock, George Deans, Portobello, William Orr, Fenwick, ministers; with Rev. Wm. Galletly, Edinburgh, Robt. T. Middleton, Glasgow, James Thin, Edinburgh, James Alexander, Helensburgh, Wm. Balleny, Edinburgh, John M'Ewen, Glasgow, Robert Lawson, Edinburgh, George Pearson, Glasgow, W. Whyte Millar, Edinburgh, and James D. M'Laren, M.D., Glasgow.

Designation of New Members of Mission Board.

The Moderator having addressed to these brethren suitable counsels, Mr M'Dowall, at the Moderator's request, led the devotions of Synod in prayer, commending them to the grace of God, in connection with the office on which they were entering.

Before resuming the discussion of the Report on Union, a motion was made and seconded, That, at the close of this debate on Union, the causes on the roll for Thursday be entered on and continued

Order of Business.

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May 18, 1871.

Sixth Sederunt.

Order of Business.

till they are finished, the standing order for eight o'clock this evening being alone excepted. It was also moved and seconded, That the Synod proceed with the Overture anent Union from the Lancashire Presbytery at the close of this debate. A vote having been taken, the second motion was preferred, and the Synod decided accordingly, to take up the Overture from the Lancashire Presbytery at the close of this debate.

Report on Union; Decision thereon;

The discussion of the Report on Union was again resumed, and was continued until near the hour of adjournment, when it was agreed that the two motions should now be put to the vote. A show of hands being taken, the first motion was preferred. Wherefore the Synod receive and adopt the Report of the Committee on Union, and otherwise decide in terms of the first motion.

Dissents.

From this decision Mr G. C. Hutton, in his own name, and in the name of such as might adhere to him, dissented, for reasons to be given in. The following members also entered their dissent from the same decision, viz.:—Dr Peter Davidson, James Brown, Paisley, Henry Renton, Peter Rutherford, Alex. Oliver, David Marshall, East Calder, George Barlas, R. M. M'Innes, David Kinnear, Wm. Limont, James Inglis, Dr John Taylor, Benjamin Martin, Thomas Matthewson, Gilbert Meikle, Alex. W. Donaldson, W. R. Thomson, James Dunlop, Kilmaronock, David Duff, T. M. Laurie, Henry Reid, Robert Finlayson, George Blair, Dr R. J. Bryce, William Turner, Craigdam, James Rogers, Alex. Anderson, William Fisken, Dr R. S. Drummond, J. R. Houston.

The Synod adjourned, to meet in the same place this evening, at six o'clock. Concluded with prayer.

JOHN EDMOND, *Moderator.*

SEVENTH SEDERUNT.

Same Place,
Thursday, 18th May, 1871, 6 o'clock P.M.

Seventh Sederunt.

The Synod met, and was constituted by the Moderator. The minutes of last sederunt were read, and approved of, and the scroll thereof subscribed by the Moderator.

Committee on Applications for Admission.

On recommendation of the Committee of Selection, the Synod appointed the following a Committee on Applications from Students and Ministers seeking admission from other churches:—Dr Knox, Dr M'Ewen, Dr Brown, George Robson, Lauder, and David Lumgair, Ministers; with James Boyd, Manchester, John

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Hunter, Innellan, and James Alexander, Glasgow, Elders—Dr Knox, Convener.

May 18, 1871.

Seventh Sederunt.

Overture on Union in England;

There was transmitted from the Presbytery of Lancashire, and being printed among the Synod Papers, was held as read, an Overture by the Rev. William Graham, and twelve other ministers and two elders of said Presbytery, anent the Union of Presbyterian Churches in England. Mr Graham and Mr Towers were heard in support of the Overture, and the Synod proceeded to give judgment thereon.

Motions thereon;

After reasoning, it was moved and seconded, That, in the event of any postponement in the general movement for Union, the Synod gives powers to the English Synod to initiate steps that may lead to the immediate Union of the English Presbyterian Church and the Churches of the United Presbyterian Church in England, in a constitutional manner, and without undue delay; also, that members of this Synod be appointed to assist the English Synod in such deliberations.

It was also moved and seconded, That, in the event of the present negotiations for Union being unduly delayed, the Synod give power to the General Union Committee to consider the question of seeking an immediate Union with the English Presbyterian and the Reformed Presbyterian Churches.

It was moved and seconded, as a third motion, That, having heard the Overturists, the Synod deem it inexpedient in present circumstances to travel further in the matter raised by the Overture.

Decision.

The second motion having, by leave of Synod, been withdrawn, a vote was taken as between the first motion and the third, when the third motion was preferred. Wherefore the Synod deem it inexpedient in present circumstances to travel further in the matter raised by this Overture.

Correspondence with Foreign Churches:

Called for Report of the Committee on Correspondence with Foreign Churches, which was presented and read by Dr M'Ewen, the Convener, who was also heard in explanation and support of the same. The Synod unanimously adopted the report.

Deputies—Dr Beadle and

Dr M'Leod introduced to the Synod Dr William Adams of New-York, and Dr E. R. Beadle of Philadelphia, accredited deputies to this Synod from the General Assembly of the Presbyterian Church in the United States.

Dr Beadle addressed the Synod, referring to results of the recent re-union of Presbyterian Churches in America.

Dr Adams.

Dr Adams gave an address, thanking the Synod for the deputation they had sent last year to the first meeting of the General

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Seventh Sederunt.

Assembly of the Presbyterian Church of America, and giving some account of "How the Re-union of these Churches was brought about."

Foreign Deputies;

On motion made and seconded, the Synod tendered their best thanks to the Rev. Dr Adams and the Rev. Dr Beadle for their instructive and interesting addresses, and requested them to convey to the brethren whom they represent the Synod's satisfaction at the tidings they have brought from the re-united American Presbyterian Church, their warmest prayers for the prosperity of the united Church, and their earnest hope that the happy intercourse, which has been opened between their Church and ours, may, by the Divine blessing, tend to cement the friendly relations which have now so long and happily subsisted between America and Great Britain.

Rev. T. Monod;

Dr M'Ewen introduced to the Synod the Rev. Theodore Monod, Commissioned Representative of the Union of Evangelical Churches in France, who addressed the Synod, making reference to the unhappy condition of Paris, now suffering from civil war.

Claims of Foreign Churches Remitted to Mission Board;

The Synod instruct the Foreign Committee of the Board of Missions to consider the claims of the Union of Evangelical Churches in France, the Evangelical Society of Lyons, the Evangelical Society of Geneva, and the Evangelical Church of Belgium. The Synod further, approving of the action of the Foreign Committee in making an appeal for contributions in aid of our French Protestant brethren who have been suffering from the recent war, instruct the Foreign Committee, in distributing their funds for the year 1871, to consider the peculiar necessities of the Societies above named, whose field of labour is in France.

Rev. D. Bruce;

The Rev. David Bruce, accredited representative of the Presbyterian Church of New Zealand, addressed the Synod, advocating the claims of that colony on the liberality of British Churches and on the services of young ministers, to whom it presents an inviting field of ministerial labour.

Rev. A. B. Simpson;

The Rev. A. B. Simpson, accredited deputy of the Canada Presbyterian Church, addressed the Synod, representing the urgent want of additional ministers in the Canadian Dominion.

Col. Haultain;

Colonel Haultain, accredited representative of the French Canadian Missionary Society, addressed the Synod, giving an account of the operations of that Society, and soliciting the sympathy and aid of the Churches in its endeavours to cope with prevalent Romanism in Canada.

Thanks to Deputies.

On motion made and seconded, the Synod thank the Rev. David Bruce, the deputy of the New Zealand Presbyterian Church, and the Rev. A. B. Simpson, the deputy of the Canada Presbyterian Church

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and convey through these brethren the Christian regards of the Synod to the Churches they represent, and their warm wishes for their prosperity. At the same time, thank Colonel Haultain for his presence and address, and commend the French Canadian Missionary Society to the Committee on Foreign Missions. The Synod, also, refer the claims of New Zealand to the favourable consideration of the Foreign Committee, and authorise the Foreign Secretary to bring before the Synod, at a fuller meeting, the case of New Zealand and other English-speaking colonies similarly situated.

May 18, 1871. Seventh Sederunt. Foreign Deputies.

Dr Eadie gave notice of a motion anent the Report on National Education; and Mr Thomas, Mauchline, of an amendment on the proposal of the Berwick Presbytery's Overture anent the mode of appointing Synodical Committees.

Notices of Motion.

The Synod adjourned, to meet in the same place to-morrow, at ten o'clock A.M. Concluded with prayer.

JOHN EDMOND, *Moderator.*

EIGHTH SEDERUNT.

Same Place,
Friday, 19th May, 1871, 10 o'clock A.M.

The Synod met, and was constituted by the Moderator. The minutes of last sederunt were read and approved of, and the scroll thereof subscribed by the Moderator.

Eighth Sederunt

The Clerk of the Committee on Bills and Overtures reported new causes transmitted by them. One of these, an application from the congregation of Wolverhampton for a grant in aid, the Synod remit to the Home Committee, to deal with as they may see fit.

Order of Business.

The Synod direct their Clerk to send an extract of the minute anent the report on Union, to the General Assembly of the Free Church of Scotland, and the Synods of the Reformed Presbyterian Church and the English Presbyterian Church. Also direct that the report on Union be inserted in Appendix to Minutes.*

Union; Minutes thereon to be communicated;

The Synod now add the name of Dr John Edmond, Moderator, to the Committee on Union, which Committee stands therefore as follows:—The Professors, namely—Dr Harper, Dr M'Michael, Dr Eadie, and Dr Cairns; with Dr John Edmond, Rev. Peter M'Dowall, Dr William Bruce, Dr Frew, Dr Finlayson, Dr Marshall, Dr John

Names of Union Committee.

See Appendix, A, p. 2.7.

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Eight Sederunt. Committee on Union.

M'Farlane, Dr King, Dr Robson, Dr Andw. Thomson, Dr George Johnston, Dr William Johnston, Dr M'Ewen, Dr James Taylor, Dr Joseph Brown, Dr M'Leod, Dr Calderwood, Dr R. S. Scott, Dr Alex. Leitch, David Thomas, William Beckett, William Barr, George Brooks, and George Bell, ministers; with James Peddie, Synod Treasurer; James Mitchell, Glasgow; James Marshall, Edinburgh; Thomas John Dunn, Melrose; Peter Hamilton, Glasgow; James Paton, Tillicoultry; Samuel Stitt, Birkenhead; J. B. Kidston, Glasgow; David M'Cowan, Glasgow; James Young, Edinburgh; David Anderson, Glasgow; and William Brown, Glasgow, elders.* The Synod appoint Dr Harper Convener of this Committee, and associate with him Dr Cairns, as Vice-Convener.

The Synod direct the Selection Committee to propose one to be a member of the Committee on Union in room of Mr Andrew Fyfe, deceased since last meeting of Synod.

Report of Auditors on Treasurer's Accounts.

Mr Balleny, in room of Mr Peddie, Synod Treasurer, absent from indisposition, laid on the table the following report, which had previously been published in the *Missionary Record*, of the Auditors of his accounts for the year 1870:—

Edinburgh, 21st March, 1871.—We have audited the Books and Accounts of James Peddie, Esq., W.S., as Treasurer of the United Presbyterian Church, for the year ending 31st December, 1870, and have found the whole correct; and we certify that the foregoing Accounts, Charge and Discharge, exhibit a proper state of his intromissions for the year, and that the Statement of the Funds and General Balance Sheet given above are correct.

The Treasurer has exhibited to us the Debentures, Bank Deposit-Receipts, and other Securities, which appear all in order.

The manner in which the Books and Accounts of the Treasurer are kept continues to give us great satisfaction.

(Signed) ALEX. MOORE, C.A., Glasgow, DAVID CHISHOLM, F.F.A., Edinburgh, } Auditors.

Mission Board's Reports received.

The Synod unanimously pass the Treasurer's accounts; as also, receive the reports of the Home and Foreign Committees read last night.

Organization for Stipend Augmentation.

On recommendation of the Home Mission Committee, it was agreed, That, as there seems to be a lack of proper organization for obtaining donations, subscriptions, and collections on behalf of the Augmentation Scheme, which might be supplied by devolving, through an appointment of Synod, the special charge and responsibility of soliciting and collecting these contributions on some *permanent* body in each congregation, whether it be the Session, or

* At Ninth Sederunt, the name of Mr Wm. Duncan, Edinburgh, was added to this Committee.

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some other congregational organization, the Sessions of the Church should for next year be held responsible for the performance of this duty; and, further, it was agreed to direct the attention of Presbyteries to those cases of self-supporting congregations in which the payment to ministers for stipend and expenses is less than £157 10s., with the view of encouraging them to increase the payment at least to the minimum standard, with the least possible delay.

May 19, 1871.

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Stipend Augmentation.

The Home Secretary stated proposals made by the Home Committee in regard to aid to certain congregations of the Church.

Aid to Leeds and Derby.

In terms of recommendation by the Committee, the Synod agreed to grant supplement to the congregation at Leeds for two years, at the rate of £50 per annum; as also, to sanction grants of £40 and £20, making £60 in all, which had been made by the Committee to the congregation at Derby, for the support of ordinances, &c., during the current year.

Bow Church, London, and Rev. A. Curr.

The Home Secretary stated the case of the congregation at Bow, London, explained in the Printed Papers, in the following terms:—"That the Rev. Allan Curr having resigned his charge of the congregation at Bow, near London—leaving several members and friends of the congregation under peculiar pecuniary liabilities—and the whole affairs of the congregation being in a condition that will require much care, and may involve the payment of some considerable amount of money, in order to extricate the friends of the cause from difficulty, and to build them up into a vigorous and self-supporting church, the Home Committee have made a grant of £75 to meet the present crisis, for which grant they ask the Synod's sanction; and have remitted the whole case to the Synod for advice and direction."

After reasoning, the Synod agreed to sanction the grant of £75 already made to Bow Congregation; and, further, to remit this case to the Home Mission Committee, with power to deal with it as they may see best.

Spiritual wants of increasing large towns.

The Home Secretary having stated a recommendation from the Home Committee, that the Synod should inquire as to the provision made for the spiritual wants of the increasing population in large towns, as shown in the recent Census returns, the Synod unanimously agreed that in the initiation of new stations in Glasgow and Edinburgh the Home Committee shall have, for one year, the same powers as they possess in regard to other parts of the country; also, agreed to recommend to the congregations in these cities to increase their liberality in co-operating with the Home Mission Committee in measures for increasing the supply of the means of grace for the population in their midst.

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Eighth Sederunt.

Overture on framing Mission Accounts.

There was transmitted, and, being printed among Synod Papers, was held as read, an overture from the Presbytery of Hamilton anent the mode of framing Mission accounts. Mr H. A. Paterson and Mr A. W. Donaldson were heard in support of the overture. The Foreign and Home Secretaries, as also Mr Balleny, in behalf of the Synod Treasurer, from whom a letter on the subject was read, were heard anent the proposal which the overture contained. The Synod unanimously agreed to remit this overture to the General Finance Committee, to consider and report.

Agreed that the report of the Committee on Dalkeith case be taken up at one o'clock to-day, immediately before the Report on National Education.

Grant to Wolverhampton.

On recommendation of the Home Committee, the Synod agreed to grant to the congregation of Wolverhampton, in their exceptional circumstances, a sum of £50 annually for three years.

Invited to correspond.

The Rev. James Ballantine of Jamaica, and the Rev. Gavin Martin of India, being present, were invited to correspond.

Threatened persecution of Missionaries in China.

The Synod had its attention drawn to a telegraphic announcement from China as follows:—"An important despatch of the Chinese Government to the Foreign Ministers has been published, in which the former demands the abolition of female schools; that teaching against Confucius and the Chinese doctrine shall be forbidden; and that Missionaries, except at treaty-ports, shall be considered as Chinese subjects. The despatch declares that the attendance of women at religious service will not be allowed, and that in case of the recurrence of another massacre compensation will not be granted, and actual murder only be punished." And the Synod having been informed that Her Majesty's Government has information to the effect that a despatch of the above character is on its way to this country; and, further, that the Chinese Government, by this despatch—in clear contravention of the terms of solemn treaty engagements—proposes not only to restrict the liberty of preaching the Gospel in the Treaty Ports, but to expose our Missionaries in other parts of the empire to the tender mercies of cruel and despotic officials, and also renounces all valid obligation to discover and punish the perpetrators of any outrage, including even assassination, to which the Missionaries may be subjected; having learned, further, that the Foreign Mission Committee has resolved to send a deputation, in conjunction with other Missionary bodies, to represent their views to Her Majesty's Prime Minister and Minister for Foreign Affairs, the Synod agrees to express its approval of this step, and having been asked by its Board of Missions to give the weight of its influence against the

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meditated outrage on religious liberty in China, hereby appoints as its own deputies, the Rev. Dr John Edmond, Moderator of Synod, the Rev. Dr Williamson, the Synod's Missionary to Chefoo, and the Rev. Dr MacGill, Foreign Mission Secretary, to act with other Deputies, in representing to Her Majesty's Government the Synod's sense of the iniquity of a proposal which aims at the exclusion of the Gospel from a people comprising a third part of the human race, and thus aims, in so far as human weakness and wickedness can, at the repeal of that great command which gives the right to the messengers of the Gospel, and imposes on them the obligation, to preach the Gospel to every creature.

May 19, 1871. Eighth Sederunt. Chinese Missionaries.

On motion made and seconded, That, in the yearly report of the general contributions for Missions, made by the different congregations of the Church, as published in the April number of the *Missionary Record*, a column be given next year and thereafter, showing the membership of each of the congregations—the Synod agreed to refer this matter to the General Finance Committee.

Proposals to publish the Number of Members in each Congregation.

On motion made and seconded, it was also agreed to instruct the Mission Board to consider the claims of the British Colonies, especially those of Australia and New Zealand, with the view of their judging how far, consistently with the primary claims of our Missions, they are able to aid those Colonies by finding men to supply their pulpits, and by giving aid, for a limited time by grants, to the efforts of Presbyterian Churches in instituting Mission Stations.

Claims of British Colonies.

Dr Knox, Convener of the Committee on Petitions of Students and Applications of Ministers and others from other Churches seeking admission to our Church, gave in their report, which the Synod adopted, and in terms thereof decided as follows:—

Applications for Admission.

That the application of the Rev. Samuel Sleath, Leicester, be remitted to the Lancashire Presbytery, with instructions to request Mr Sleath to preach before them, and, if satisfied with the whole case, to grant his petition for admission into the membership and ministry of our Church.

Rev. S. Sleath,

In the case of the Rev. James Howie, Minister of the Canada Presbyterian Church, craving to be received as a Minister of this Church, the Synod agreed that the application be granted.

and Rev. Jas. Howie.

In the case of John L. Hunter, Student, craving a year's indulgence before completing his studies in the Natural Philosophy Class, the Synod grant the petition.

Petitions of J. L. Hunter and

In the case of Thomas Shearer, Student, craving a year's indulgence as to time of attending Natural Philosophy Class, the Synod agreed to grant the petition.

T. Shearer, Students.

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Petitions of S. G. M'Laren and R. Smith, Students.

In the case of Mr Samuel Gilfillan M'Laren, Student, craving a year's indulgence as to time of attending the Natural Philosophy Class, the Synod agreed to grant the petition.

In the case of Robert Smith, Student, craving that his attendance at the Hall last year be sustained as a regular session, the Synod agreed to grant the petition.

On recommendation of the Selection Committee, the Synod appointed the following to serve on Standing Committees for this year, in room of those who retire by rotation, viz.:—

Committees: On Theological Education;

COMMITTEE ON THEOLOGICAL EDUCATION:—Dr Drummond, James Muir, Bridge of Allan, John Stillie, and Thomas Kennedy, ministers; with William Walls, Glasgow, and Dr Alexander Robertson, Glasgow, elders—Rev. David M'Ewan, Convener.

On Foreign Correspondence;

COMMITTEE ON CORRESPONDENCE WITH FOREIGN CHURCHES:—Dr Eadie and Andrew Morton, ministers; with William Robson, elder —Dr M'Ewen, Convener.

On General Statistics;

COMMITTEE ON GENERAL STATISTICS:—George M'Queen, Milngavie, and Alexander Jack, Ferry-Port-on-Craig, ministers; with R. A. Bogue, Glasgow, and P. B. Junor, Glasgow, elders—Home Secretary, Convener.

On Psalmody;

COMMITTEE ON PSALMODY:—Jas. Rennie, Glasgow, Geo. Alison, Kilbarchan, and John Ruthven, Kinross, ministers; with Charles Wands, Glasgow, elder—Rev. Andrew Henderson, Convener.

On Complaints;

COMMITTEE ON COMPLAINTS ANENT PREACHERS' APPOINTMENTS:—Dr Frew, Dr William Johnston, and A. M. Jarvie, ministers—Mr Jarvie, Convener.

On Royal Proclamations;

COMMITTEE ON ROYAL PROCLAMATIONS ANENT FASTS AND THANKSGIVINGS:—G. C. Hutton and Peter Rutherford, Falkirk, ministers—Mr Hutton, Convener.

On Temperance;

COMMITTEE ON TEMPERANCE:—Thomas M'Ewan and Peter Mearns, ministers; with James Martin, Carluke, elder—Rev. Dr Knox, Convener.

On Sabbath Schools.

COMMITTEE ON SABBATH SCHOOLS:—Alexander Sorley and James Ronald, ministers; with James Stewart, Glasgow, elder—Rev. James Inglis, Convener.

Dr Pringle withdraws from Scholarship Committee; is thanked for his services.

The Selection Committee having proposed the name of Dr Pringle as a member of the Committee on Scholarships, and as Convener thereof, Dr Pringle earnestly requested to be relieved from further service on this Committee. The Synod agreed that Dr Pringle's request be granted, and that the warm thanks of the Synod be conveyed to him for his long service as a member and the Convener of the Scholarship Committee. The Moderator conveyed the thanks of the Synod to Dr Pringle accordingly. The Synod

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remit to the Selection Committee to propose another in room of Dr Pringle, as a member, and to propose one as Convener, of the Scholarship Committee.

May 19, 1871. Eighth Sederunt.

Dr M'Ewen, Convener of the Committee on Protest and Complaint by Dr Peddie and others against a deed of the Presbytery of Edinburgh, gave in their report, which the Synod agreed to record, as follows:—

Report of Committee on Dalkeith Case.

The Committee met on the evening of Wednesday, 17th inst. The Edinburgh Presbytery and the protesters were present as parties in the case.

The following letter was read from Mr Ferguson:—

"Dalkeith, 17th May, 1871.

"Rev. and Dear Sir,—I am in receipt of your kind note, informing me of the appointment of a Committee of Conference on the matter of the second protest and appeal before the Synod yesterday, and beg sincerely to thank you for the friendly expressions it contains. It has been my earnest desire throughout the whole of this inquiry to defer to the utmost point, in order to give satisfaction as to the soundness of my theological views. I am very sorry that, after a long and painful experience of the apparently unavoidable tendency of mere conversation on such matters to drift into indefiniteness, rather than into clearness—I am thoroughly convinced of the inadequacy of that method, and it is on this ground chiefly that I feel myself compelled, with all respect, to express rather to yourself, as Convener of the Committee, in the form of the present communication, my concurrence in all that Dr Davidson has said. I trust you will give me the benefit of your most charitable construction in this particular, for it will add greatly to the grief I already endure to be suspected of cherishing the slightest disrespect of any arrangement of the Supreme Court of the Church. I have no hesitation in giving a direct and formal adhesion to the statements and explanations of Dr Davidson. In the three propositions contained in his speech, with all that he said, I concur without hesitation, and earnestly trust it may be deemed an adequate guarantee as to my soundness in the faith.

"I remain, yours truly,

"Fergus Ferguson.

"Rev. Dr M'Ewen,
"Convener of Committee of Conference."

It was resolved that the Committee confer in the meantime in private. After conversation, it was agreed, on account of the absence of Mr Ferguson, to adjourn till next evening, at half-past six o'clock.

The Committee met again on the evening of 18th May, when there were present with them the Edinburgh Presbytery, the protesters, and Mr Ferguson. The minutes of the previous meeting were read and approved of. The following statement was read by Mr Ferguson, and handed in to the Committee:—

"I beg, in presence of this Committee of Synod, to record my full adhesion to the propositions contained in Dr Davidson's speech, as an expression of what I believe on the points in question; and while in my own mind I believe that anything I have ever taught or suggested can be fairly and satisfactorily reconciled with these leading doctrines of the Orthodox faith, I am none the less free to say that I regret that painful doubts and misconceptions have prevailed on this subject in the minds of many. I fear that such misconceptions are traceable to some extent to the im-

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Report of Committee on Dalkeith Case;

perfection of the language employed by me; but, with this admission, it is needful to state, in justice to myself, that I was required to give answers to important and delicate questions without any time for reflection, and in very distracting circumstances. Besides, in the version of my views given by others, the language I had employed was sometimes abbreviated. With regard to the question of the salvability of the Heathen, I wish to reaffirm what I said at the beginning of the case, that the views set forth by me on that subject were not expressed dogmatically, but simply as my present view of the matter. It was never my intention to bring into question the certainty of the fundamental doctrines of Christianity as exhibited in the Standards. I believe that such discoveries of science, or developments of history, as may take place in the future, will only bring into clearer view the immovable basis of these doctrines in the Word of God. It seemed to me of great importance to keep in view that clause of the Confession which says:—'The Supreme Judge, by which all controversies of religion are to be determined, and in whose sentence we are to rest, can be no other than the Holy Spirit speaking in the Scriptures.' I still hold all the interpretations of Scripture given by me from the pulpit, and understand that my liberty, as a minister of the Gospel, to speak according to my own light, conscience, and sense of responsibility, remains unimpaired."

After prolonged conference with the other parties, and deliberation by the Committee itself apart, it was unanimously agreed to place before Mr Ferguson the following propositions, as embodying what, in the Committee's judgment, it was necessary and sufficient he should declare and assent to, in order to a satisfactory issue of the case:—

1. That all who shall ultimately be saved were chosen of God in Christ before the foundation of the world.

2. That all who are saved are accepted of God, "by His grace, through the redemption that is in Christ Jesus," at or before the time of their death; and that none dying unsaved will, after death, have an opportunity of obtaining salvation.

3. That whatever new revelations of Christ or of the truth are made after death to the saved, are made, not to free them from sin, but to increase their knowledge and blessedness.

4. That, notwithstanding the inability of the will through sin, as taught in our Confession, unbelievers are fully answerable for their rejection of the offer of salvation which the Gospel makes to them.

These four propositions having been read over in Mr Ferguson's hearing, he intimated his unqualified assent to them. The other parties expressed themselves entirely satisfied. Whereupon the Committee came to the unanimous finding to report to the Synod that, in their judgment, the matter has been brought to satisfactory issue, and that the whole case should now be terminated. The sederunt was closed by Dr Cairns, at the call of the Committee, offering thanks to God for the harmonious and happy result.

Decision thereon.

The Synod unanimously adopt this report, record their great satisfaction with the manner in which the Committee have fulfilled the trust committed to them, and, in terms of their recommendation, resolve that the case now terminate.

National Education.

Called for report of the Committee on National Education, which was presented and laid on the table by Mr Renton, the Convener, and being printed among the Synod Papers, was held as read. Mr

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Renton was heard in relation to the Report, as was also Dr James Taylor.

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Eighth Sederunt.

National Education;

Before proceeding to the discussion of the Report, a question was raised as to the length at which speakers might address the Synod, and it was moved and seconded, That all speakers, with the exception of movers of primary motions, be restricted to fifteen minutes. It was also moved and seconded, That speakers and the Synod be left to their discretion in this matter as the debate proceeds. It was moved and seconded as a third motion, That all speakers, including the movers of motions, be restricted to fifteen minutes. It was moved and seconded as a fourth motion, That movers of motions be allowed half-an-hour, and that other speakers be restricted to fifteen minutes.

Length of Speeches thereon to be Limited;

These motions having been severally put to the vote, the number voting for the first and the third motions exceeded, in each case, the number voting for both the other two, and the Synod agreed to take a conclusive vote as between the first and the third motions. A vote having been so taken, the third motion was preferred, and the Synod accordingly resolved that all speakers, including the movers of motions, be restricted to fifteen minutes.

The discussion then proceeded, and after reasoning, the following motions, severally, were moved and seconded:—

First Motion.

First.—That the Synod receive the Report of the Committee, thank them for their diligence, and approve of the action they have taken with reference to the Education Bill for Scotland, now before Parliament, in so far as they have made timely endeavour to secure the following amendments on the Bill, viz.:—The excision of the clause sanctioning grants to Denominational Schools, and the withdrawal of the proposal to give to a Committee of the Privy Council supremacy over Scotch Education.

That the Synod approve also of the action which the Committee have more recently resolved to take to secure the addition of a time-table to the Conscience clause; the substitution of an imperative compulsory clause for one which is merely permissive; and more liberal provisions for the remuneration and security of Teachers.

That, in order to bring the provisions of the Bill, as far as practicable, into harmony with the frequently affirmed principle of this Church—"That religious instruction, which is of primary importance in the education of the young, is a department which belongs exclusively to the parent and the Church, and which it is not within the province of the State to provide,"—and, in order that denominational grants may be justly withheld, the Synod further resolve, that all denominational teaching ought to be expressly excluded

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Eighth Sederunt.

National Education;

from the common schools, believing that the religious education of the young will be more thoroughly secured if it is left to be provided by an independent arrangement on the part of parents and the Church.

That a Memorial to Her Majesty's Government, and Petitions to both Houses of Parliament, be adopted, praying that this, as well as the amendments before referred to, may be introduced into the Bill, and that the Committee be re-appointed, with instructions to watch over the progress of the Bill, and endeavour to secure the introduction of this, as well as the other amendments.

Second Motion.

Second.—That the Synod having taken into consideration a Bill lately introduced into Parliament to "amend and extend the provisions of the law of Scotland on the subject of Education," resolves,—

I. To express cordial approbation of the design and principal provisions of the said Bill, particularly of the proposal to abolish the present restricted and unpopular management of the Parochial Schools, and to entrust the superintendence of these, and of all other National Schools, to local Boards chosen by a civil constituency, according to an equitable and unsectarian qualification,—of the enactment of a conscience clause, which, whenever it comes into operation, must be carried out under the protection of a time-table,—of the absence from the Bill of any religious test, or sectarian restrictions in the choice of teachers, and of any enactment regarding religious instruction, or any special privilege on account of ecclesiastical office or Church connection.

II. That the continuance under a Bill which establishes a system of education on an unsectarian basis, and confers no peculiar rights or privileges on any denomination, of a provision for grants of money to denominational schools at the pleasure of the Privy Council Committee, is peculiarly objectionable, and that all pretext for this provision would be taken away were it declared, as is clearly implied in the Bill, that the school rates, like the Parliamentary grants, "shall not be applied in respect of any instruction on religious subjects."

III. That the Synod strongly disapproves of the proposal to confer supreme authority over the National Schools and Schoolmasters of Scotland, both Elementary and Burgh, on a Committee of the Privy Council, whose whole powers and authorities are exercised by the officials connected with the department, and whose decisions on all matters "are to be final, and not subject to be reversed or questioned in any court of law;" while the powers which the Bill proposes to vest in this department over both

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Eighth Sederunt.

National Education; Second Motion;

Teachers and School Boards are in a high degree arbitrary and despotic. The Synod is of opinion that the general superintendence of these schools and teachers should be entrusted to a responsible Board located in Scotland, holding its meetings in public, and composed of competent persons, having a thorough knowledge of the Scottish system of education, and who shall be appointed in such a way as to command national confidence.

IV. That the Synod deeply regrets that the salaries and retiring allowances which are to be paid to the teachers are not on a more liberal scale, and that better security has not been provided against their arbitrary removal from office at the pleasure of the Committee of Council—defects which cannot fail to exercise an injurious influence on the independence, comfort, and qualifications of this important class of the community. The Synod also expresses its regret that the Compulsory Clause in the Bill is merely permissive, and not obligatory, and that the heritors are to be relieved from the assessment which they at present pay for the support of the Parochial Schools.

V. That the Synod, cordially approving of the course followed by its Committee on National Education in regard to this measure, reappoint said Committee, with instructions to use every effort to obtain the amendment of the Bill in accordance with these resolutions; and that Petitions, signed by the Moderator and Clerk, be sent to Parliament, praying that the Bill, thus amended, be passed into a law.

Third Motion;

Third.—That the Synod do not express any opinion on the Education Bill that has been under review, and do not appoint any Committee in reference to it, inasmuch as it does not belong to the Synod as an Ecclesiastical Court to discuss political questions, and confer with the Government and Legislature of the country in reference to them.

Proposed Adjournment of Discussion Negatived

The hour of adjournment having arrived, it was moved and seconded, That the discussion of the report on National Education be adjourned. It was also moved and seconded, That the Synod do now proceed to vote on the motions before the house. A vote being taken, the second motion was preferred, agreeing to proceed to a vote.

Dissents;

From this decision George C. Hutton, George Robson, Lauder, and Henry Renton, entered their dissent.

Decision.

The Synod then proceeded to take a vote on the three motions lying on the table anent the report on National Education, and the vote being taken, it was found that the number voting for the second motion was greater than the number for the other two.

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Eighth Sederunt.

National Education: Decision; Dissents.

The Synod, therefore, decide in terms of the second motion, adopting the five resolutions contained therein.

From this decision Dr Joseph Brown dissented "for the reason inserted in the third motion." The following also entered their dissent:—James Brown, Paisley; John Ruthven, Dr Drummond, and James Rogers.

The Synod adjourned, to meet in the same place this evening, at half-past six o'clock. Concluded with prayer.

JOHN EDMOND, *Moderator.*

NINTH SEDERUNT.

Same Place,

Friday, 19th May, 1871, half-past 6 o'clock P.M.

Ninth Sederunt.

The Synod met, and was constituted by the Moderator. The minutes of last sederunt were read, and approved of, and the scroll thereof subscribed by the Moderator.

Members withdrawing from National Education Committee.

Mr J. S. Taylor requested to be relieved from the duty of acting as a member of the Committee on National Education. The Synod agreed to grant this request, and directed the Selection Committee to propose another to serve on the National Education Committee in Mr Taylor's room.

Dr Edmond having left the chair, which was taken by Dr William Bruce as Moderator *p. t.*, made the same request, and the Synod, agreeing to grant it, directed the Selection Committee to propose another to serve on the National Education Committee in Dr Edmond's room.

The Moderator being now in the chair, the Synod, on recommendation of the Selection Committee, appoint as follows:—

Committees—On Stipend Augmentation;

COMMITTEE ON AUGMENTATION OF SMALLER STIPENDS:—Dr M'Ewen, Dr Finlayson, Dr James Taylor, James Towers, Richard Leitch, and Professor Calderwood; with Samuel Stitt, Birkenhead; David M'Cowan, Glasgow; J. B. M'Kerrow, Manchester; James Boyd, Manchester; Robert Gourlay (Banker), Glasgow; W. Whyte Millar, Edinburgh; David Corsar, Arbroath; D. H. Saunders, Blairgowrie; Wm. Duncan, Edinburgh; Wm. Balleny, Edinburgh; John Gilmour, Helensburgh; Provost Brown, Irvine; Wm. Foote, Glasgow; and John Johnston, Dumfries—Home Secretary, Convener.

On Scholarships;

That the name of Rev. David Duff, Helensburgh, be substituted for that of Dr Pringle, as a member of the Scholarship Committee,

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Ninth Sederunt.

COMMITTEES—

and that Mr Duff be Convener of said Committee. Besides him, the following are appointed to serve on this Committee in room of those who retire by rotation:—Wm. Millar, Falkirk; Alex. Duncan, Balgedie; Walter Roberts, Glasgow; and Archd. B. Connell, Lochee, ministers; and George Cotton, Edinburgh, elder.

On Scholarships;

That Mr William Duncan, Edinburgh, be substituted as a member of the Committee on Union, in room of Mr Andrew Fyfe, deceased since last meeting of Synod.

On Union;

That the following be members of the Finance Committee, in room of those who retire by rotation:—R. M. MacInnes, minister, with Wm. Balleny, Edinburgh, Wm. Meikle, Glasgow, elders—Mr Balleny, Convener.

On General Finance.

At the request of Mr Henderson, Convener of the Psalmody Committee, the Synod agreed that a Committee be appointed to confer with Mr Robt. Anderson and the Psalmody Committee, in a matter referred to in Mr Anderson's Memorial, printed among Synod Papers, and to report at this meeting of Synod.

Memorial of Mr R. Anderson.

Dr R. S. Scott, Clerk of the English Synod, laid on the table a certified copy of the Proceedings of said Synod at their Annual Meeting held at Birmingham in October last.

Report of English Synod.

Called for Report of the Synod's Committee on Finance, which was presented and read by Mr Balleny, the Convener. The Synod receive this report, and in terms thereof resolve:—

Report on General Finance;

That, inasmuch as by the Trust Disposition and Settlement of the late Alexander Paton, Esq. of Cowden Park, Alloa, his Trustees are directed to pay, assign, and dispone the free residue and remainder of his estate to the Treasurer of the United Presbyterian Church in Scotland, the one-half share or proportion thereof for the uses of the Foreign Missions of the Church, and the other half share or proportion thereof for the uses of the Home Missions of the Church, under the declaration that the Church shall not be at liberty to expend in any one year, for the uses of the said Foreign and Home Missions, more than one-tenth part of the said residue; and as, by Resolution of the Synod of date 12th May, 1870, it was agreed that the Funds of the Church, in all cases not otherwise provided for by special decision of Synod, should in future be invested in the names of the Members of the General Finance Committee for the time being, for behoof of the Synod, with the addition of any other Trustee or Trustees to be named by any Committee having charge of a particular Fund; and as, for various reasons, it is desirable that the authority of the Synod should be given to the arrangement hereinafter contained—Therefore, the Synod agree and resolve as follows:—First, That the Treasurer

Bequest of Mr A. Paton.

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Ninth Sederunt.

General Finance; Bequest of Mr A. Paton.

of the Church be authorised to consent to such conveyances or deeds as Mr Paton's Trustees may, under the directions of the Trust Settlement, fall to grant in his favour as Treasurer, being granted in favour of the Members of the General Finance Committee for the time being for behoof of the Synod, and the survivors or survivor of them and their successors in office, with the addition of any other Trustee or Trustees to be named by the Mission Board of the Church, and that all conveyances and deeds to be so granted shall be as binding on the Church as if they were granted in favour of the Treasurer: Secondly, That the Treasurer be authorised by himself alone to grant such discharges or other deeds as may fall to be granted in favour of Mr Paton's Trustees: and, Thirdly, That the Clerk to the Synod be authorised to transmit an Extract from the Minutes containing these resolutions to the Agents of Mr Paton's Trustees for their information.

Rating for Synod Fund.

The Finance Committee having submitted a proposal for modifying the rating for the Synod's General Fund, it was moved and seconded—That said proposal be adopted. It was also moved and seconded—That a uniform rate of assessment be adopted, and that the present assessment be at the rate of 4d in the pound on the Stipends paid by the Congregations, it being understood that the sums given in the way of expenses be included, as well as the value of the Manse. It was moved and seconded as a third motion—That the Synod adopt the recommendation of the Finance Committee for this year, and remit to said Committee the proposal in the second motion, to consider the same and report.

These motions having severally been put to the vote, it was found that the third motion had a larger number of votes than both the others, and the third motion being thus preferred, the Synod decided accordingly, adopting for this year the Finance Committee's recommendation, and remitting to them the proposal in the second motion.

The recommendation thus adopted for one year is, compared with the present rate, as follows:—

Stipend.	Present Rate. Per Cent.				Proposed Rate. Per Cent.				Stipend.
£100	1	£1	0	0	1	£1	0	0	£100
150	1¼	1	17	6	1¼	1	17	6	150
200	1½	3	0	0	1½	3	0	0	200
250	2	5	0	0	1¾	4	7	6	250
300	2½	7	10	0	2	6	0	0	300
350	3	10	10	0	2¼	7	17	6	350
400	3½	14	0	0	2½	10	0	0	400
450	4	18	0	0	2¾	12	7	6	450
500	4	20	0	0	3	15	0	0	500

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Ninth Sederunt.

Committee on Mr Anderson's Memorial.

On recommendation of the Selection Committee, the Synod appointed a Committee to confer with Mr Robert Anderson and the Psalmody Committee.—William Wood and Dr Black, ministers; with T. J. Dunn, Melrose; James Alexander, Glasgow; and Alex. Mitchell, Dalkeith, elders—Mr Wood, Convener.

Aged Ministers' Scheme.

Called for Report of the Committee on the Aged and Infirm Ministers' Fund, which was presented and laid on the table by the Home Secretary, and, being printed among the Synod Papers, was held as read. The Report was received, and the Synod agreed to express their high gratification at the liberality of the young Ministers of the Church in contributing to this fund: Further, in terms of the Report, commend the Fund anew to the liberal support of the younger Ministers of the Church who have not yet contributed to it, and to the continued sympathy and generosity of the more wealthy members of the denomination, who may be able to aid it by donations or bequests; and recommend the congregations which have not yet made the collection appointed in May, 1870, to make it on an early day, and to forward the amount collected to the Synod's Treasurer, if possible, before the close of the present year, or, at the latest, before the meeting of Synod in May 1872. Agreed further, that the Report on Aged and Infirm Ministers' Fund be inserted in Appendix to Minutes.*

Report of Deputation to Jamaica;

Decision thereon.

Dr MacGill, Foreign Mission Secretary, presented and laid on the table the report of a Deputation, consisting of himself and Mr J. H. Young, which had been appointed by the Foreign Mission Committee, to visit the Churches and Stations in Jamaica. After discussion, it was agreed that the Synod receive the report of the Deputation to Jamaica; approve of the course adopted by the Foreign Mission Committee in sending the Deputation; express a high sense of the services rendered by the Deputies, and of the hearty support and co-operation they received from the Jamaica Synod; record their satisfaction at various important arrangements, and particularly at the re-distribution of Agents and Stations, that had been effected, and at the prospect of a central College in Jamaica, as furnishing the most valuable provision for such a literary and philosophical education as is indispensable in a proper and permanent scheme for rearing a native Ministry; and cherish the hope of improved order, efficiency and success throughout the Missionary congregations in that island. The Synod further record their warm thanks to Dr MacGill and Mr J. H. Young for the invaluable service they have rendered to the Church in fulfilling the

* See Appendix, No. IV., p 333.

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May 19, 1871.
Ninth Sederunt.

important work entrusted to them, and commend to the Mission Board continued and earnest attention to any measures which may promise to lighten the expense of the Mission to the Home Church.

The Synod adjourned, to meet in the same place, on the evening of Monday first, at half-past six o'clock. Concluded with prayer.

JOHN EDMOND, *Moderator.*

TENTH SEDERUNT.

Same Place,

Monday, 22nd May, 1871, half-past 6 o'clock P.M.

Tenth Sederunt.

The Synod met, and was constituted by the Moderator. The Minutes of last sederunt were read and approved of, and the scroll thereof subscribed by the Moderator.

Constituent Membership of Higher Church Courts;

Called for Report on Constituent Membership of Higher Church Courts, which was presented and laid on the table by Dr George Jeffrey, the Convener. Being printed among the Synod Papers, the report was held as read, and Dr Jeffrey was heard in explanation and support thereof. The Report was received, and the Synod proceeded to give judgment thereon.

Motions thereon.

After reasoning, it was moved and seconded, That to the Rules and Forms of Procedure, Chap. iv., Sec. iii., Rule 6, the following addition be made:—"Ministers who being incapacitated by old age, infirmity, or sickness, are obliged, in whole, or in part, to give up the discharge of their pastoral duties, shall, notwithstanding, retain their seats and votes in the Church Courts, unless they expressly desire to be relieved of these; but when ministers are, for other reasons, relieved of the work of the pastorate, the pastoral tie shall be dissolved, and where it is desired that such ministers shall, notwithstanding, retain their seats and votes, all such cases shall be referred for adjudication to the Synod." It was also moved and seconded, That each congregation should be represented in the Higher Courts by one minister, as by one elder; that in Collegiate charges the ministers who are statedly officiating should sit by rotation, unless they arrange otherwise between themselves; and that where there is one responsible for the whole duty he should be the stated representative, the other being entitled to the courtesy of a corresponding member. It was moved and seconded as a third motion, That the proposal of the Committee be adopted, with the exception of the words "referred to the Synod for their sanction," be substituted for the words "referred for adjudication to the

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Synod." It was moved and seconded as a fourth motion, That this matter be re-committed to the same Committee, to consider it anew and report.

May 22, 1871. Tenth Sederunt.

These motions having been severally put to the vote, it was found that the first and third motions had each a larger number of votes than both the other two, and the second and fourth motions were dropped. A vote being taken as between the first and third motions, the first was preferred, and the Synod decided accordingly, amending the Rule (6, Sec. iii., Chap. iv.,) in the manner proposed.

Constituent Membership of Higher Church Courts; Decision thereon.

There was transmitted through the Presbytery of Berwick, and, being printed among the Synod Papers, was held as read, an overture from the Rev. J. C. Brown, LL.D., anent Gospel calls to the ministry by congregations. Dr Brown was heard in support of his overture. After reasoning, it was moved and seconded—That, seeing no reason to disturb the present rule, the Synod do not entertain this overture. It was also moved and seconded, That the Synod entertain the overture, and remit to Presbyteries to consider and report whether the proposed change in the rule should be effected, viz.—"That, in order to a call being sustained, it must bear the signatures of at least half of the congregation, unless satisfactory reasons can be shown to the Presbytery for dispensing with this requirement."

Overture anent Signatures at Calls,

A vote having been taken, the second motion was preferred, and the Synod decided accordingly, entertaining the overture, and remitting to Presbyteries to consider whether the proposed change in the rule should be effected, and to report to next meeting of Synod.

Remitted to Presbyteries.

Called for report of the Committee on Sabbath Schools, which was presented by Mr James Inglis, Johnston, the Convener, and being printed among the Synod Papers, was held as read. The Synod receive the report, and direct that the first portion thereof be printed and circulated with the *Missionary Record*, in such form as may be arranged with the Editor.

Report on Sabbath Schools;

It was also moved and seconded—That, in compliance with the recommendation of the Committee, the sum of £50 be granted to the Edinburgh Sabbath-School Union to aid in providing an adequate salary to the Agent of said Union, with a view to secure his services throughout the Church, in organising and improving the Sabbath Schools in connection with our congregations. The Synod adopted this motion, and made a grant accordingly from the Evangelistic Branch of the Home Mission Fund.

Grant to Edinburgh Sabbath School Union.

Called for Report of the Committee on the MSS. of the late Dr M'Kelvie, which was presented and laid on

M'Kelvie MSS.

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May 22, 1871. Tenth Sederunt.

the table by Mr David Young, Glasgow, Convener, and being printed among the Synod Papers, was held as read. Mr Young having been heard in explanation of the Report, it was moved, seconded, and unanimously agreed—That the Synod reappoint the Committee, with the same Convener, and learning that there is a fair prospect of the undertaking being completed without involving the Synod in pecuniary responsibility, direct the Committee to proceed with the publication of Dr M'Kelvie's MSS., and recommend to ministers and congregations of the Church to take an interest in the purchase and circulation of the book. Said Committee stands, therefore, as follows:—George Deans, Dr James Taylor, Dr Thomson, David Young, Glasgow; Dr John Macfarlane, and Andrew Gardiner, ministers—Mr Young, Convener.

M'Kelvie MSS.

To be published.

Text Books in Church History.

There was transmitted, and, being printed among the Synod Papers, was held as read, an overture from the Presbytery of Edinburgh, anent Text Books for examination of Students in Church History. The Presbytery of Edinburgh were heard in support of their overture, and the Synod, after reasoning, agreed to refer this overture, with the suggestions which have been made in Synod now, and with such other suggestions as members of Synod may send them, to the favourable consideration of the Committee on Theological Education.

The Synod adjourned to meet in the same place to-morrow, at ten o'clock forenoon. Concluded with prayer.

JOHN EDMOND, *Moderator.*

ELEVENTH SEDERUNT.

Same Place,
Tuesday, 23d May 1871, 10 o'clock, A.M.

Eleventh Sederunt.

The Synod met, and was constituted by the Moderator. The Minutes of last sederunt were read and approved of, and the scroll thereof subscribed by the Moderator.

Distribution of Preachers.

Called for Report of the Committee for the Distribution of Preachers, which was presented and laid on the table by Mr Thomas Kennedy, Clerk of said Committee, and being printed among the Synod Papers, was held as read. The Synod receive this report, and in terms of a recommendation contained in it, agree that the words, "whenever they are not under appointments," be deleted from the first clause of Rule 10, Sect. II. Chap. viii., and said clause made to stand as follows: "To enable the Clerk to issue these notices, Preachers are required to keep him constantly advised of the addresses where letters will immediately find them."

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May 23, 1871.

Eleventh Sederunt.

Report of Committee on Complaints.

Called for the Report of the Committee on Complaints anent Preachers' Appointments, which, in absence of Mr A. M. Jarvie, the Convener, was presented by Dr William Johnston. It appeared from the Report that any complaints that had been made to the Committee had been satisfactorily arranged.

Committee on Distribution of Preachers.

The Synod reappoint the Committee for the Distribution of Preachers, viz., Mr William Wood, Dr Ogilvie, and Mr Thomas Kennedy—Dr Ogilvie to be Clerk of the Committee for this year.

Remuneration of Preachers;

Called for Report of the Committee on Remuneration of Preachers, which was presented by Dr William Bruce, Convener, and being printed among the Synod Papers, was held as read. Dr Bruce was heard in explanation of the Report, and after reasoning, the Synod agreed to receive the Report, and allow it to lie on the table till a fuller meeting of Synod next year. Meantime, the Synod reappoint the Committee, with the same Convener, to consider the subject committed to them, in view of the suggestions which have been made respecting it in Synod now, with such other suggestions as may be sent to them by members of Synod; and, should they deem it advisable, to supplement their Report when it shall be taken up next year The Committee on Remuneration of Preachers stands, therefore, as follows:—Dr William Bruce, Dr Drummond, Dr Davidson, William Wood, David Williamson, James Dunlop, Kilmaronock; Peter Whyte, Thomas Kennedy, Robert Rutherford, Robert Brown, and Alex. Hamilton, ministers; with John Gilmour, Helensburgh; George Younger, Glasgow; Andrew Robertson, Dalreoch; William Glass, Crossgates; James Thin, Edinburgh; Allan Frier, Melrose; John C. Watson, Ceres; William Murray, Anstruther; James Paterson, Carnwath; Alex. Roxburgh, Lochgelly; elders—Dr Bruce, Convener.

Committee thereon.

Duties and Salaries of Librarians;

Called for Report of the Committee on Duties and Salaries of Librarians, which, in absence of Mr J. Mitchell Harvey, the Convener, was presented by Mr William Blair, and, being printed among the Synod Papers, was held as read. The Synod received the Report, and, after reasoning in regard to recommendations contained therein, it was moved and seconded, That the salary of the Glasgow Librarian be raised to £100 a year, in terms of the Committee's recommendation. It was also moved and seconded, That, as the cost of Librarians to the Libraries for the Students of the Theological Hall is at present excessive, the proposal to increase it to an amount considerably exceeding the salaries of two Professors, be not entertained. It was moved and seconded, as a third motion, That Mr Taylor, Librarian to the Glasgow Library, receive £100 a year for his services as such.

Motions thereon.

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May 23, 1871.

Eleventh Sederunt.

Duties and Salaries of Librarians.

In Glasgow,

These motions were severally put to the vote, and the second, having fewest votes, was dropped. A vote having next been taken between the first and the third motions, the first was preferred; and the Synod determine accordingly that, as recommended by the Committee, the Librarian in Glasgow, in addition to the discharge of his present duties, be instructed to act under the direction of the Committee on Theological Education, and that his salary hereafter be £100 per annum. From this decision Mr Renton entered his dissent.

And in Edinburgh.

The Synod, also, as recommended by the Committee, agree that the Librarian in Edinburgh be instructed henceforth to make a return, in his annual report, as to the number of books issued from the Library throughout the year, distinguishing between the two months when the Hall meets and the rest of the year.

In regard to a third recommendation of the Committee, the Synod agree that extra remuneration be granted to the Librarian in Edinburgh for his labours in connection with the arranging and indexing of the Records of the Church, and that this remuneration be paid him by the Committee on Theological Education for the work already done by him, and from time to time till the work be completed. The Committee on Librarians' Duties and Salaries was then discharged.

Reasons of Dissent.

Mr G. C. Hutton gave in and read Reasons of Dissent by him and others from the Synod's decision anent the Report on Union; also Reasons of Dissent by Dr R. J. Bryce from the same decision. The Synod appoint Dr Marshall, Dr Thomson, Dr Wm. Johnston, and Dr James Taylor, a Committee to prepare and bring in Answers to said Reasons.

Revision of Hymn Book.

Called for Report of the Committee on Revision of Hymn Book, which was presented by Mr Rennie, the Convener, and, being printed among the Synod Papers, was held as read. Mr Rennie was heard in explanation of the Report, and, after reasoning, the Synod approve of this Report, give thanks to the Committee for their diligence, reappoint them, and, without at present judging whether the Paraphrases should be excluded from the Hymn Book, the Synod, in compliance with the Committee's request, authorise them to print for their own convenience the Hymns the merits of which they are taking into consideration.

The Synod remit to the Selection Committee to propose the names of two members to serve on the Committee on Revision of Hymn Book, in room of Dr Davidson and Dr Joseph Brown, whom, at their own request, the Synod relieve from serving on this Committee.

The Synod direct the Selection Committee to propose the names of

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two or three brethren, conversant with business affairs, to be added to the Committee appointed to confer with the Psalmody Committee and Mr Robert Anderson, and instruct the said Committee for conference, to meet and report before the close of this meeting of Synod.

May 23, 1871.

Eleventh Sederunt.

Mr Anderson's Memorial.

Called for Report of the Committee on Temperance, which was presented by Mr. J. A. Johnston, the Convener, and, being printed among the Synod Papers, was held as read. Mr Johnston was heard in explanation of the Report, and, after reasoning, the Synod receive the Report, give thanks to the Committee for their services, and, as suggested by them, recommend that Ministers, as in former years, call the attention of their congregations to the subject of Intemperance on some Sabbath in December. The Synod reappoint the Committee on Temperance, with the new members named at 8th sederunt, in room of those who retire by rotation.

Report on Temperance.

There was transmitted, and being printed among the Synod Papers, was held as read, an Overture by the Presbytery of Dunfermline anent petitioning Parliament for the Disestablishment and Disendowment of the Established Churches in England and Scotland, and for the Abolition of Church Rates in Scotland. Dr William Johnston was heard for the Presbytery in support of their Overture, as also was Mr John D. Fleming; and the Synod proceeded to give judgment thereon.

Disestablishment and Disendowment

After reasoning, it was moved, seconded, and unanimously agreed, That the Synod resolve, in accordance with the prayer of the Overture, to send Petitions to Parliament for the Disestablishment and Disendowment of the Established Churches of Scotland and England, and in support of the Bill introduced by Mr M'Laren to do away with the Church Rates in Scotland.

Petitions thereon to Parliament.

The Synod appoint Dr William Johnston, Mr Fleming, and Mr Renton, a Committee—Dr Johnston, Convener—to prepare and bring in a Draft of Petition to the Lords and to the Commons, in terms of this resolution.

The Synod resolve that their next meeting shall be held in the Synod Hall, Edinburgh, on the Monday after the second Sabbath of May, 1872, at half-past six o'clock P.M.

Next Meeting of Synod.

There was transmitted, and, being printed among the Synod Papers, was held as read, an Overture from the Presbytery of Melrose as to the mode of increasing official salaries in the case of persons engaged in the Synod's service. Mr Robson, Lauder, was heard for the Presbytery in support of their Overture.

Overture anent Mode of Increasing Official Salaries, and

There was also transmitted, and, being printed among the Synod Papers, was held as read, a Memorial from the Presbytery of Kelso as to recent increase in the salaries of the Mission Secretaries. Mr Renton was heard for the Presbytery in support of their Memorial.

Memorial on Recent Increase of Secretaries' Salaries.

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May 23, 1871.

Eleventh Sederunt.

Official Salaries,

Motions thereon;

The Synod having agreed to discuss the Overture and the Memorial together, it was, after reasoning, moved and seconded, That the Synod, entertaining favourably the Overture of the Presbytery of Melrose, remit it to Presbyteries to say whether it shall be one of the standing rules of this Church—"That any proposed alteration on the official salaries, or on other permanent outlays of the Church, shall lie on the table of the Synod for one year,—or, in any case where this delay shall be inconvenient, that the proposed alteration be referred to Presbyteries for their consideration six months before it can be adopted, and shall not be adopted without the consent of the majority of the Presbyteries."

It was also moved and seconded, That, while in all cases of proposed pecuniary outlay on the part of the Synod, due time should be given for their careful consideration, the Synod decline to take any steps towards the reconsideration of the decision of last Synod in reference to the increase of the salaries of the Mission Secretaries.

The subject is remitted to Presbyteries.

These two motions having been put to the vote, the first motion was preferred, and the Synod decide in terms thereof, entertaining favourably the Overture, and sending down the subject to Presbyteries.

Portrait of Dr A. O. Beattie.

Dr James Taylor, in name of Dr John M'Farlane, London, and Professor Eadie, Trustees under the Disposition and Settlement of the late Dr A. O. Beattie, presented as a gift from these Trustees to the Synod a Portrait of Dr Beattie, painted in oil. It was unanimously agreed that the Synod accept this gift, and record, as is here done, their thanks to the donors, Dr John M'Farlane and Professor Eadie.

Members withdrawing from National Education Committee.

Mr Renton and Mr G. C. Hutton craved to be exempted from serving on the Synod's Committee on National Education. The Synod agreed to grant this request in both cases, and to record their thanks to Mr Renton for his long and able services as Convener of the National Education Committee. Instructed the Selection Committee to propose the names of two who may be appointed members of said Education Committee in room of Mr Renton and Mr Hutton.

The Synod adjourned, to meet in the same place this evening, at half-past six o'clock. Concluded with prayer.

JOHN EDMOND, *Moderator.*

TWELFTH SEDERUNT.

Same Place,

Tuesday, 23rd May, 1871, half-past 6 o'clock P.M.

Twelfth Sederunt.

The Synod met, and was constituted by the Moderator. The Minutes of last sederunt were read and approved of, and the scroll thereof subscribed by the Moderator.

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May 23, 1871.

Twelfth Sederunt.

Committee on Revision of Hymn Book.

On recommendation of the Selection Committee, the Synod appoint Mr David Young, Glasgow, and Mr John Hutcheson, Renfrew, to serve on the Hymn-Book Revision Committee, in room of Dr Joseph Brown and Dr Davidson. Said Committee stands, therefore, as follows:—Drs William B. Robertson, Alexander Macleod, William Bruce, M'Michael, Harper, Drummond, M'Gavin, H. M. MacGill; Messrs James Rennie, William Blair, Andrew Henderson, William Thomson, Slateford, J. Mitchell Harvey, George Jacque, David Young, Glasgow, and John Hutcheson, ministers; with James Thin, Edinburgh, William Walls, Glasgow, John Polson, Paisley, Alex. Mitchell, Dalkeith, Wm. M. Begbie, Edinburgh, elders—Mr Rennie, Convener.

D. Calderwood, Student.

On Memorial of David Calderwood, Student, the Synod agreed that he be permitted, in the exceptional circumstances stated by him, to enter the Theological Hall this year.

Mr Anderson's Memorial.

The Synod add the following to the Committee in the matter of Mr Robert Anderson and the Psalmody Committee:—Dr M'Ewen, Dr William Bruce, and David Kinnear, ministers; with David Yellowlees and Dr Miller, elders; the Committee to meet now, and report before the close of this evening's Sederunt.

Report on General Statistics.

Called for Report of the Committee on General Statistics, which was presented by the Home Secretary, and, being printed among the Synod Papers, was held as read. The Home Secretary was heard in explanation of the Report, which was then received by the Synod, and unanimously adopted. The Synod direct that this Report be inserted in Appendix to Minutes;* also request Dr Scott to take an opportunity of publishing in the *Missionary Record* an abstract similar to that now given by him of the Statistics of the Church.

Report on Manses and Debt Liquidation.

Called for Report of the Board for Manses and Debt Liquidation, which was presented by the Home Secretary, and, being printed among the Synod Papers, was held as read. The Home Secretary having been heard in explanation, the Synod receive and adopt the Report; instruct Presbyteries to report to the Manse and Debt Liquidation Board the congregations within their bounds whose stipend from all sources does not exceed £200 per annum, and in which manse accommodation is either wanting, or unsuitable and insufficient; also continue and confirm the power granted to that Board last year, to take measures for raising a Supplementary Debt Liquidation Fund:—further, direct that the Report on Manses and Debt Liquidation be inserted in Appendix to Minutes.†

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* See Appendix, No. V., p. 339. † See Appendix, No. VI., p. 357.

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May 23, 1871.

Twelfth Sederunt.

The Manse and Debt Liquidation Board stands for this year as follows:—

Names of Manse Board.

Dr M'Michael, Dunfermline.
Dr Eadie, Glasgow.
Dr Robson, Glasgow.
Dr James Taylor, Glasgow.
Dr Geo. Johnston, Edinburgh.
Dr A. Thomson, Edinburgh.
Dr W. Johnston, Limekilns.
Dr Finlayson, Edinburgh.
Dr M'Ewen, Glasgow.
David Duff, Helensburgh.
Wm. Beckett, Rutherglen. *Ministers.*
With Mr David Anderson, Glasgow.
" John M'Ewen, Glasgow.
" J. H. Young, Glasgow.
" Andrew Mitchell, Glasgow.
" Andrew Tod, Glasgow.
" Peter Hamilton, Glasgow.
" Anthony Hannay, Glasgow.
" J. B. Kidston, Glasgow.
Mr David M'Cowan, Glasgow.
" Robert Young, Glasgow.
" James Peddie, Edinburgh.
" H. B. Dewar, Edinburgh.
" A. Cuthbert, Edinburgh.
" James Marshall, Edinburgh.
" J. D. Peddie, Edinburgh.
" T. Robertson, Edinburgh.
" D. Paton, Alloa.
" J. Paton, Tillicoultry.
Dr M'Kinlay, Pollokshields.
Mr Samuel Stitt, Birkenhead.
" John Gilmour, Helensburgh.
" John Anderson, Helensburgh.
" Thomas J. Dunn, Melrose.
" James Morton, Greenock.
Sir Peter Coats, Paisley.
Mr William Meikle, Glasgow.
" George Younger, Glasgow.

Home Secretary, *Convener.*

Names added to Selection Committee.

The Synod add the names of Dr Peddie and Mr David Williamson to the Selection Committee as interim Members.

Report on Evangelistic Effort.

Called for Report of the Committee on Evangelistic Effort, which was presented by the Home Secretary, and, being printed among the Synod Papers, was held as read. The Synod receive and adopt this Report; remind Presbyteries of the importance of this Committee's work, and direct them to see to the efficient formation and operation of the Home Evangelistic Committees within their several bounds: further, direct that the Report on Evangelistic Effort be inserted in Appendix to Minutes.*

Planting of Churches.

Called for Report of the Committee on the Planting of Churches, which was presented by Mr David Williamson the Convener, and, being printed among the Synod Papers, was held as read. After reasoning, the Synod received and adopted the Report, and resolved, in terms of recommendations of the Committee, as follows:—

1. That the sanction of the Presbytery shall be obtained before a new station for the regular and stated preaching of the Gospel is opened with the view of forming a new congregation.

2. That Ministers without charges, and Preachers not on the List of Probationers, shall report themselves to the Presbytery within whose

* See Appendix, No. VII., p. 372.

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bounds they come to reside, and on leaving it shall obtain a Presbyterial Certificate, to be presented to the Presbytery into whose bounds they have removed; and they shall not engage in stated labour without the approval of the Presbytery.

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Planting of Churches—New Regulations.

3. That when any congregation, or portion of a congregation, proposes to leave the place of worship it has hitherto occupied, or when it is proposed to erect a new place of worship with a view to church extension, the Presbytery shall be consulted before the site of the proposed new church is finally determined.

The Committee on the Planting of Churches was then discharged, ith the thanks of the Synod.

Committee on Notices of Motions.

On the request of the Committee on Notices of Motions on Important Subjects, the Synod add the names of Dr George Jeffrey, David Duff, and R. M. MacInnes, to said Committee, which, therefore, stands as follows:—Dr James Taylor, James Brown, Paisley; G. C. Hutton, Henry Renton, Dr Joseph Brown, Dr George Jeffrey, David Duff, and R. M. MacInnes, ministers; with William Melvin, elder—Rev. James Brown, Convener.

Overture anent Mode of appointing Committees.

There was transmitted, and, being printed among the Synod Papers, was held as read, an Overture from the Presbytery of Berwick, anent the mode of Appointing Synodical Committees. Mr Mearns was heard for the Presbytery of Berwick, in support of their Overture, and the Synod proceeded to give judgment thereon. After reasoning, it was moved, seconded, and unanimously agreed to—That the Synod approve of the general object of the Overture, and agree to appoint a Committee to consider the whole subject, and draw up a standing Rule thereanent, —to report at next meeting of Synod.

Petitions for Disestablishment and against Church Rates.

Dr William Johnston, Convener of a Committee appointed at this forenoon's sederunt, read Draft of Petitions to both Houses of Parliament for the Disestablishment and Disendowment of the Established Churches of England and Scotland, and for the Abolition of Church Rates in Scotland. The Synod adopt these Draft Petitions, and direct that they be extended, and, after being subscribed by the Moderator and Synod Clerk in name of the Synod, be forwarded for presentation to Parliament.*

Committee on National Education.

On recommendation of the Selection Committee, the Synod appoint Dr A. Thomson, Dr George Jeffrey, Dr Finlayson, and Peter Leys, ministers, to be members of the Committee on National Education, in room of Dr Edmond, J. S. Taylor, Henry Renton, and G. C. Hutton, ministers, who have withdrawn from said Committee by leave of Synod —Dr M'Ewen to be Convener of the Committee. The Committee on

* See Appendix, D, p. 302.

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Twelfth Sederunt.

National Education stands, therefore, for next year, as follows:—Dr Marshall, Dr M'Ewen, James Jarvie, David Young, Glasgow, Dr A. Thomson, Dr George Jeffrey, Dr Finlayson, Peter Leys, Dr James Taylor, and Dr Cairns, ministers; with James Peddie, elder—Rev. Dr M'Ewen, Convener.

Dissent anent Decision on Union;

Dr William Johnston read Draft of Answers by a Committee appointed at last sederunt, to Reasons of Dissent by George C. Hutton and others against the Synod's decision anent the Report on Union. The Synod adopted these Answers, and directed that they be inserted in the Record, with the Reasons of Dissent, as follows:—

Reasons,

REASONS OF DISSENT BY MR G. C. HUTTON AND OTHERS.

By Mr Hutton, and others:

I. Because the only authoritative representation of the mind of the Church on matters contained in the Standards is to be found in the Standards themselves, as qualified by the Church, and any other representation of the Church's mind, whether in the form of addition to the Standards or interpretation of them, in order to be authoritative, or worthy of confidence, must have the judicial sanction of the subordinate Courts, obtained in a regular manner. Dissentients, therefore, complain that the Synod have assumed a right to express the mind of the Church, or, as it is also described, the "principles" and "doctrine" of the Church, in regard to Articles which have never been formally remitted to the Courts of the Church for their judicial sanction, and have not been reported on with a view to the "declaration" requested by the Union Committee. II. Because, by this decision, the Synod, in so far as can be done by this Synodical act, have engaged this Church in the obligations of a virtual compact with the other Churches in reference to the sense in which the Standards, as qualified by this Church, are henceforth to be understood on the subject of the Magistrate's power. III. Because, by such a decision, the Synod have virtually set up a new standard of interpretation and appeal behind the Standards themselves, by which the Church shall, in some sense not defined, bind itself in honour and conscience in the event of Union, thus compromising the future liberties of United Presbyterians in any Union arranged on this footing, as well as the present rights of all who disapprove of the Articles, or who have relied on the constitution of the Church to protect them against summary attempts to issue authoritative representations of its doctrine, or to write its unwritten Creed. (Signed) George C. Hutton, P. Davidson, James Brown, Henry Renton, James Inglis, Andrew J. Gunion, Alex. Oliver, Alex. W. Donaldson, James Rogers, Robert M. MacInnes, Wm. Turner, George Barlas, David Duff.

REASONS BY DR BRYCE.

By Dr Bryce.

Dissentient for the first of the above reasons, and also because "Articles of Agreement" are rendered obscure and ambiguous by the introduction of words and phrases which not only are susceptible of different meanings, but have actually two or more different meanings attached to them by different Churches and parties in the present day, whence it follows that a professed acceptance of said Articles is no proof of real and substantial agreement, and that if so accepted they would be understood in different senses by different persons, and so lead to dissension hereafter.

(Signed) R. J. Bryce.

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Twelfth Sederunt.

ANSWERS BY THE SYNOD.

Dissent from Decision on Union.

Synod's Answers to Reasons.

I. The Synod is gratified to find that in none of the reasons of dissent is any objection taken to the matter of their decision, nor any assertion hazarded that it is at variance with the Word of God, or with our subordinate Standards. The first reason of dissent turns entirely on a point of form, being an assertion that before coming to said decision the matter should have been sent down to Sessions and Presbyteries for their sanction. As the Synod has not by its decision added to the Creed of the Church, or the terms of Communion, but only declared what has from the beginning been held on the subjects embraced in it, there was no necessity for remitting these to the inferior Courts. On doctrinal subjects of the very highest importance the Synod has often declared what, in accordance with Scripture and the subordinate Standards, were the principles of the Church, without previously consulting the inferior Courts. II. The Synod has no doubt declared what the Standards, as qualified by this Church, teach respecting the Magistrate's power, but if the dissentients can show that this decision involves compulsory, persecuting or intolerant principles, they are not bound by it; and it may relieve their minds with regard to the compact which they dread, that in the Report on Union given in to this Synod in 1869 it is expressly declared by the Joint-Committee "that neither office-bearers nor members in any of the Churches shall be held as compromised with respect to the sentiments which they had hitherto maintained as to the duties of the Church and the State respectively with respect to the public interests of Christ's Kingdom." III. This reason being merely a repetition in a combined form of the two preceding, may be regarded as already answered. The Synod by this decision having laid down no basis of Union with other Churches, nor set up any new Standard or term of Communion, has not interfered in the slightest degree with the rights of those who, on such grounds as the dissentients specify, disapprove of their decision. The dissentients themselves in the motion which they supported expressly affirm that "there is no bar to Union with the negotiating Churches on the basis of their common Standards, with the explanations whereby the Churches respectively qualify their adherence to these Standards." And what is it which the Synod has declared but just that, when the Standards, supreme and subordinate, are rightly understood, there is no such bar? It may be added that, had the Synod adopted the motion of the dissentients, they would have made substantially the same declaration from which this dissent has been taken. IV. Dr Bryce's reason of dissent is, that the findings of the Synod are susceptible of diverse interpretations. It is admitted that on the subjects embraced in these findings it is extremely difficult to find words which ingenious men, who are desirous to make or find a fault, may not misinterpret; but it is believed that all who read them without prejudice and with due attention, will have no difficulty in ascertaining their true meaning. The definitions of terms desired by the dissentient are perfectly known to all the members of the Synod.

Committee on Authentication of Synod Minutes.

On recommendation of the Selection Committee, the Synod appoint the following a Committee on Authentication of Synod Minutes:—William Wood and Dr Drummond, ministers; with Robert Gourlay, Banker, Glasgow, elder—Dr Drummond, Convener.

Students' Graduation in Arts.

There was transmitted, and, being printed among the Synod papers, was held as read, an Overture by the Presbytery of Glasgow, anent the Graduation in Arts of Students. Mr Stark was heard for the Pres-

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bytery in support of their Overture. After reasoning, the Synod unanimously agreed to remit this Overture to the Scholarship Committee to consider the same, and report to Synod at its next meeting; Mr Stark to act with the Scholarship Committee *pro hâc vice.*

Rev. J. Jameson from Spain.

The Rev. John Jameson, accredited Deputy from the Evangelical Church of Spain, was introduced to the Synod, and gave an address on the work now going on in that country in Evangelisation and Bible circulation. The Moderator, at the request of the Synod, addressed Mr Jameson, thanking him for his presence, and for the interesting information he had communicated; and expressing the deep interest felt by the Synod in the work in which Mr Jameson is engaged.

Overture on King's College and University College, London.

There was transmitted, and, being printed among the Synod Papers for 1870, was held as read, an Overture from the Presbytery of London, anent Recognition of Curriculum of Study at King's College and University College, London. Dr R. S. Scott read minutes of English Synod bearing on this matter, and was heard in support of the overture, as was also the Moderator, he having left the chair, which was occupied by Mr M'Dowall, as Moderator, *p. t.* After reasoning, the Synod, the Moderator being now in the chair, agreed that the matter brought up by this Overture be referred to the Theological Education Committee to consider and report to Synod, with *interim* power to determine in relation to any cases of Students that may be pressing.

Royal Proclamations.

Called for Report of the Committee on Royal Proclamations of Fasts and Thanksgivings, which was presented and read by Mr George C. Hutton, the Convener, who was also heard in relation thereto. The Synod reappointed the Committee to carry out the design of their appointment, to watch over the form in which Proclamations may be issued in future, and to report improvements they may observe or secure.

Committee on Mode of appointing Synodical Committees.

On recommendation of the Selection Committee, the Synod appoint the following a Committee on the Mode of Appointing Synodical Committees:—David Young, Glasgow; Peter Mearns, Robert Gemmell, Dr Peddie, Dr George Jeffrey, Dr Wm. Bruce, David Thomas, Mauchline; Wm. Beckett, Thomas Kennedy, ministers; with Dr Calderwood, James Thin, Edinburgh; Alexander Mitchell, Dalkeith; Alex. Moore, Glasgow; George Younger, Glasgow, elders.—Rev. David Young, Convener.

Supply of Professors' Pulpits.

The Synod appoint to supply, during next session of the Divinity Hall, the pulpit of

Dr Harper, the Presbytery of Glasgow (for month of August),
Dr M'Michael, Presbytery of Paisley and Greenock,
Dr Cairns, Presbytery of Berwick,

and, at the request of the Session of Lansdowne Church, Glasgow, leave them to provide supply for Dr Eadie's pulpit.

Called for Report of the Committee appointed to watch over the

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Committee anent Notices of Motions.

Synod's plan as to Notices of Motions on Important Subjects, which was presented and read by Mr James Brown, Paisley, the Convener. After reasoning, the Synod adopted the Report, and, in terms thereof, resolved that the rules adopted at last Synod continue in force *ad interim*; that the Committee be reappointed, with instructions to consider what further standing orders may be necessary to secure the orderly working of the Rules; and that the Committee report at the first Monday evening Sederunt of next Synod. Said Committee stands, therefore, as follows:—Dr James Taylor, James Brown, Paisley; G. C. Hutton, Henry Renton, Dr Joseph Brown, Dr George Jeffrey, David Duff, and R. M. MacInnes, ministers; with Wm. Melvin, elder—Rev. James Brown, Convener.

Overture on Contagious Diseases Acts;

There was transmitted, and read an Overture, by Mr Henry Renton, and other members of Synod, proposing that the Synod, in the interests of morality, take measures to obtain the immediate repeal of the Contagious Diseases Acts. Mr Renton was heard in support of the overture, as was also, Mr M'Dowall. After reasoning, it was agreed, That the Synod, having had its attention turned to the Contagious Diseases Acts, about to be brought under the consideration of Parliament, expresses its condemnation of these Acts, as injurious to public morals, as affording facilities, and appearing to give legislative sanction, to crime; as exposing one sex, which is not alone chargeable with the spreading of contagious diseases, to the arbitrary inspection of the police, and as tending to bring many innocent persons under suspicion of guilt; and resolves to petition Parliament for the total and immediate repeal of these Acts.

Petition to Parliament for their Repeal.

The Synod appoint Mr Renton and Mr M'Dowall a Committee to prepare Petitions to Parliament, in terms of this resolution, and authorise the Moderator and Synod Clerk to subscribe such Petitions in name of the Synod, and forward them for presentation.*

Relation of Caffrarian Presbytery to Synod;

Called for Report of the Committee on the Relation of the Caffrarian Presbytery to the Synod, which was presented and read by Dr George Jeffrey, recommending that the said Presbytery be regarded and treated as the other Foreign Mission Presbyteries of the Church, which have never formed a portion of the Supreme Court, but suggesting, whether the Synod might not take into consideration the relation of the Mission Presbyteries to the Synod, with the view of their being recognised as a constituent portion thereof. The Synod remit to the same Committee to consider this matter, and report at next meeting of Synod. Also, agreed that Dr MacGill, Dr Scott, and Dr Finlayson, be added to this Committee, and that Dr George Jeffrey be Convener. Said Committee stands, therefore, as follows:—Dr George Jeffrey, Dr Smart,

Committee thereon.

* See Appendix, E, p. 304.

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Dr Harper, Thomas Miller, Dr MacGill, Dr Scott, and Dr Finlayson, ministers; with James Peddie, Wm. Duncan, and J. B. Kidston, elders —Dr George Jeffrey, to be Convener.

Committee on Disestablishment and Kindred Questions;

Called for report of the Committee on the Disestablishment of the Irish Church and Kindred Questions, which was presented by Dr James Taylor, the Convener, and being printed among the Synod Papers, was held as read. After reasoning, the Synod re-appoint the Committee, with the same Convener, with instructions to watch over any attempt that may be made to destroy the national character of the Irish system of Education, whether in Colleges or Schools; also, agree that it be remitted to the Committee to watch over any legislative proposals on the Patronage question that may arise during the year, and meet such proposals with the demand for disestablishment, and to express the deep disappointment and dissatisfaction of the Synod with the action of the Government in regard to the Irish Glebes Loan Bill.

Committee thereon.

The Committee on the Irish Church Disestablishment and Kindred Questions, stands, therefore, for next year as follows:—Drs Peddie, R. J. Bryce, William Johnston, James Taylor, Frew, Marshall, and Harper, with William France, George C. Hutton, and Dr G. Jeffrey, ministers; with James Morton, James Peddie, David M'Cowan, J. B. Kidston, Hugh M'Farlane, Paisley, and Alexander White, Edinburgh, elders—Dr James Taylor, Convener.

Petition against Prison Ministers Bill.

Further, the Synod agreed to petition Parliament against the Prison Ministers Bill, and a Petition to that effect having been prepared by the Committee, it was laid on the table and read. The same having been subscribed by the Moderator and Synod Clerk, in name of the Synod, the Committee on Disestablishment and kindred questions were directed to have it forwarded to Parliament for presentation.*

Report on Psalmody.

Called for Report of the Committee on Psalmody, which was presented by Mr Andrew Henderson, the Convener, and, being printed among the Synod Papers, was held as read. The Synod receive the Report, and, in terms of a recommendation contained in it, agree that a grant of £50 be paid from the Synod Fund, to be expended by the Committee in promoting the objects of their appointment.

Committee on Sabbath Sanctification.

The Synod reappoint the Committee on Sabbath Sanctification, with their former instructions. Wherefore the Committee on Sabbath Sanctification stands as follows:—Henry Renton, Dr Robson, Dr Thomson, Dr G. Johnston, Wm. Wood, and William Boyd, ministers; with Cumberland Hill, W. Whyte-Millar, John Millar, Edinburgh, and James Paton, Tillicoultry, elders—Mr Renton, Convener.

* See Appendix, F, p. 305.

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Twelfth Sederunt.

Mr R. Anderson's Memorial,

The Synod called for the Report of the Committee in the matter of Mr Robert Anderson and the Committee on Psalmody. After hearing a statement by Mr Wood, the Convener, respecting the nature of the Report, the Synod agreed to consider it in private.

Taken up by Synod in Private.

The Synod being met in private, Mr Wood read the Report of the Committee on Mr Anderson's case, from which it appeared that Mr Anderson had suffered great pecuniary loss in his honest endeavour to serve this Synod in one of its Committees.

Finding and Committee thereon.

After conference, the Synod agreed to appoint a Committee to co-operate with the Psalmody Committee in endeavouring to raise a sum of £200 to assist Mr Anderson under the loss and wrong he has sustained in this matter:—G. C. Hutton, R. Wishart, James Buchanan, George Robson, Lauder, Peter M'Dowall, William Wood, James Christie, Carlisle, Wm. Boyd, Daniel M'Lean, George Robson, Inverness, Dr James Taylor, ministers; with Bailie Yellowlees, Stirling, and Dr Miller, Edinburgh, elders—Mr Wood, Convener.

The Committee to have power to associate with themselves other members of Synod in prosecuting the object intrusted to them.

Report anent Examination of Presbytery Records.

The Synod being now met in open Court, it was reported that the Committees appointed to examine Records of Presbyteries had reported favourably concerning them, and that this had been certified in the respective Records by the Moderator of Synod, and by the Clerk of the Committee on Bills and Overtures. It was further reported that the minutes of the following Presbyteries had not been forwarded for examination at the present meeting of Synod, viz.:—Carlisle, Kilmarnock, and Orkney.

Delayed all other causes till the meeting of Synod to be held on the Monday after the Second Sabbath of May 1872.

The foregoing Minutes of this present sederunt were read and approved of, and the Moderator was empowered to subscribe the scroll thereof.

The Moderator having delivered an appropriate address, the Synod was closed with praise and prayer.

JOHN EDMOND, *Moderator.*

WILLIAM BECKETT, *Synod Clerk.*

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ROLL

OF

THE SYNOD

OF THE

UNITED PRESBYTERIAN CHURCH.

MAY, 1871.

The figure on the left hand side of a Member's name denotes the sederunt at which he first took his seat.

From the following Lists, it appears that the Synod was attended by 460 Ministers and 219 Elders—in all, 679 Members.

I. PRESBYTERY OF ABERDEEN.

Ministers.	Ordained.	Elders.	Congregations.	Post Towns
James Stirling	1824	[1]Patrick Watson	George Street	Aberdeen
James M'Crie, D.D.	1827	Jo. Scorgie	Old Meldrum	Old Meldrum
James Ireland, *Clerk*	1843	John Smith	Ellon	Ellon
[3]Andrew Dickie	1845	[1]Arthur Knox	St Paul Street	Aberdeen
[5]John P. Bell	1849	[2]Robert Brown	Midmar	Do.
[3]William Turner	1851	Charles Burr	Craigdam	Tarves, Aberdeen
Edward Rankine	1857	James Mann	Shiels	Aberdeen
Thomas Scott	1857	George Blackie	Stonehaven	Stonehaven
Robert Hall, *Colleague*	1862		Old Meldrum	Old Meldrum
[2]William Aitken, A.M.	1864	Peter Elmslie	Lynturk	Alford, Aberdeen
Thomas Brown	1864	William Barron	Nelson Street	Aberdeen
[3]David Beatt	1865	[3]Henry Gray	Belmont Street	Do.
[3]Jo. Rutherford, B.D.	1868	Charles Shirreffs	St Nicholas Lane	Do.
James Wilson	1869	William Walker	Lumsden	Do.
Mat. Galbraith, A.M.	1869	George M'Arthur	Charlotte Street	Do.

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II. ANNANDALE.

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
John Black	1829	Robert Douglas	Newcastleton	Canonbie
[1]W. Watson, *Clerk*	1844	Simon Hyslop	South Church	Langholm
[1]William Ballantyne	1846	Daniel Hope	North Church	Do.
[3]Robert Gardner	1849	James Hamilton	Annan	Annan
D. S. Goodburn	1852	Andrew Park	Waterbeck	Ecclefechan
[2]James C. Meiklejohn	1854	James Broatch	Chapelknowe	Canonbie
[1]William Hutton	1857	[1]James Tait	Moffat	Moffat
[3]David Thomas	1865	William Gardiner	Lockerby	Lockerby
[1]Nathanael F. M'Dougall	1865	[1]William Dunbar	Ecclefechan	Ecclefechan
[1]William Williamson	1871	William Baird	Rigg	Annan
		Robert Rogerson	Wamphray	Moffat

III. ARBROATH.

[2]William Allan	1831	George Fyfe	Park Street	Arbroath
[1]Henry Hyslop	1834	Alexander Hutcheon	John Street	Montrose
Alexander Surley	1837	[3]David Corsar	Erskine Church	Arbroath
[3]Alex. Anderson, A.M.	1845	[3]Andrew Cobb	Mill Street	Montrose
[1]J. P. Millar, A.M., *Clerk*	1849	John Lowson	Carnoustie	Carnoustie
[1]Hugh Aird, A.M.	1855	David Scott	City Road	Brechin
[2]Alexander Clark	1858	James Gibson	Letham	Forfar
[2]John M'Nab	1859	Robert Low	Johnshaven	Bervie
[2]Alexander Campbell	1859	David Milne	Knox's Church	Montrose
Thomas Swan	1860	James Dakers	Muirton	Laurencekirk
[1]Robert Johnston, LL.B.	1860	William Briggs	Princes Street	Arbroath
Peter Wright	1863	James Milne, Jun.	Forfar	Forfar
Robert W. Orr	1863	John Morton	High Street	Brechin
[1]Thomas Kirk	1868	George Scott	Maisondieu Lane	Do.

IV. BANFFSHIRE.

J. Meikleham, M.A.	1831	James Lawrence	Grange	Thornton, by Keith
Alexander Millar, A.M.	1843	William Wans	Huntly	Huntly
[1]Wm. Simmers, M.A., *Clk.*	1863	John Ewing	Portsoy	Portsoy
[1]John Gilmour	1864	Robert Gordon	Gardenston	Banff
[2]George G. Green, M.A.	1866	Alexander Reid	Buckie	Buckie
[2]John N. Russell, B.A.	1868	Charles Harvey	Banff	Banff
William Nairn, A.M.	1869	George Cockburn	Keith	Keith
		Wm. Sutherland	Findochty	Cullen
		John Alexander	Aberchirder	Banff
			Cabrach	Huntly

V. BERWICK.

[2]Daniel Kerr, A.M.	1836	Robert Webster	Dunse, South	Dunse
James L. Muirhead	1838	Robert Duncan	Cheviot Street	Wooler
[1]William Ritchie, D.D.	1839	George Young	Dunse, East	Dunse

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BERWICK—*Continued.*

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
[2]David Donaldson	1843	Wm. Carse	Lisburn Street	Alnwick
[1]John Cairns, D D.	1845	[4]John M. D. Paterson	Wallace Green	Berwick
Thomas Montgomery	1846	Thomas Anderson	Summerhill	Ayton
[1]Peter Mearns, *Clerk*	1846	[1]William Young	Coldstream, West	Coldstream
Peter Whyte	1848	Adam Robertson	Tower Hill	Wooler
[1]John Stark	1849	James Fortune	Horndean	Berwick
[3]William Porteous	1850	Jos. C. Edminson	Spittal	Do.
William Ross	1850	John Thomson	Embleton	Alnwick
[9]David Young	1851	John Hutton	Chatton	Belford
[1]William Limont	1851	Wm. Shiell	Clayport Street	Alnwick
David Taylor	1852	Andrew Baird	Beaumont Union	Coldstream
[1]Andrew B. Robertson	1856	Robert Whyte	Coldingham	Coldingham
[1]James Harrower	1857	[3]James Gibson	Eyemouth	Eyemouth
[2]James M'Leish	1859	Robert Paterson	Chapel Street	Berwick
[1]John Laing, B.A.	1867	John Brown	Belford	Belford
[1]George Hill Dick	1867	Wm. Hardy	Stockbridge	Cockburnspath
[2]William Rutherford	1869	John Fortune	Chirnside	Ayton
[1]William Wilson	1869	John Jeffrey, M.D.	Ayton, West	Do.
Geo. Hislop Main	1869	Joseph Scott	Norham	Berwick
[1]George Henderson	1870	[4]James Ewing	North Sunderland	North Sunderland
[1]George Franklin Ross	1870	Andrew Robb	Coldstream, East	Coldstream
[2]James Stephens, M.A.	1871	George Lauder	Church Street	Berwick

VI. BUCHAN.

[1]William Balfour	1835	Robert Taylor	Rosehearty	Fraserburgh
[2]James Henry	1858	James Strachan	Stuartfield	Mintlaw
John Paterson	1864	George M'Arthur	Whitehill	New Deer
Charles G. Squair	1865	Alex. Ironside	New Deer	Do.
[1]George Blair, *Clerk*	1866	Alexander Knox	Savoch of Deer	Ellon
[1]John Dickson	1870	[1]James Scott	Peterhead	Peterhead
		Robert Cook	New Leeds	Mintlaw
		James Davidson	Fraserburgh	Fraserburgh

VII. CARLISLE.

George Chapman	1833	Timothy Nelson	Great Salkeld	Penrith
[2]Peter Carruthers, *Clerk*	1837	John Irving	Longtown	Longtown
[1]Alexander Leitch, D.D.	1839	William Little	Wigton	Wigton
John Thompson	1842	Robert Millican	Holywell	Longtown
John Scott Craig	1851	John Newton	Maryport	Maryport
[2]John Tannahill, A.M.	1858	Philip Musgrave	Penrith	Penrith
James Anderson	1861	Peter Forsyth	Whitehaven	Whitehaven
[1]James Christie, A.B.	1862	[3]John Sewell	Carlisle	Carlisle
			Penruddock	Penrith

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VIII. CUPAR.

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
[1]John Rankine, *Clerk*	1834	[5]James Duffus	Bonnygate	Cupar-Fife
[1]James Borwick	1837	John Kidd	Rathillet	Do.
John Gray	1838	Andrew Thom	Frenchie	Kettle
[2]John Wise	1838	Peter Roy	West Church	Auchtermuchty
Archibald Henderson	1840	Thomas Lumsden	Lathones	St Andrews
[2]David Anderson	1840	John C. Watson	Ceres, East	Cupar-Fife
[2]Andrew W. Smith	1844	Andrew Smith	Pitlessie	Ladybank
[1]Hugh Barr	1854	Dr Bell	Kettle	Kettle
[2]Robert Anderson	1858	[2]John Wilkie	Ceres, West	Cupar-Fife
[2]James G. Scott	1859	[4]John J. Smith	St Andrews	St Andrews
John F. M'Swaine	1860	James Harley	East Church	Auchtermuchty
[1]James Allison	1866	John Hutcheon	Boston Church	Cupar-Fife
[2]John Morrison	1867	[5]Richard Storrar	North Church	Auchtermuchty

IX. DUMFRIES.

[2]David L. Scott	1838	John Johnstone	Loreburn Street	Dumfries
[2]Alex. Paterson, A.M.	1843	William Smith	Dalry	New Galloway
Marshall N.Goold	1846	John Forrest	Buccleuch Street	Dumfries
[3]Thomas Fullarton	1850	Joseph Heuchan	Mainsriddell	Do.
[1]John Torrance	1851	James Miller	Townhead	Do.
[1]Wm. M'Donald, *Clerk*	1854	John Tyre	Burnhead	Penpont
John M. Clark	1858	Henry Rankin	Urr	Dalbeattie
George Barclay	1859	Robert Young	Dunscore	Do.
David Kinnear, B.A.	1859	James Grieve	Dalbeattie	Do.
[1]Robert Wishart	1860	[3]Wm. Brown	Thornhill	Thornhill
[2]A. M'Donald	1867	John Henderson	Lochmaben	Lochmaben
James Rothnie	1867	James Brown	Castle Douglas	Castle Douglas
[1]James Hay Scott	1868	[1]Thomas Waugh	Sanquhar, North	Sanquhar
John Sellar	1870	William Harper	Do. South	Do.
		James Kerr	Moniaive	Moniaive

X. DUNDEE.

David Marshall	1827	George Mitchell	Lochee	Dundee
[1]J. R. M'Gavin, D.D.	1833	[1]James Logie	Tay Square	Do.
George Gilfillan	1836	William Philip	School Wynd	Do.
[1]John Muir, *Clerk*	1838	Peter Saunders	Newtyle	Coupar-Angus
[1]Robert Russell	1847	[3]David H. Saunders	Blairgowrie	Blairgowrie
[2]John C. Baxter	1849	Robert Gardiner	Wishart Church	Dundee
Alexander M'Lean	1851	David Duke	Kirriemuir (1st)	Kirriemuir
[2]Alexander Miller	1852	[2]Peter Small	Newbigging	Dundee
James Wilson	1856	James Lyon	Dudhope Road	Do.
[1]Robert Laurie	1862	[2]James Davies	James' Church	Do.
[4]John A. Murray	1863	William Duke	Bank Street	Kirriemuir
[2]David Hay	1863	Robert M'Intosh	Butterburn	Dundee
[1]James Graham	1864	[4]Chas. Smith	Broughty Ferry	Broughty Ferry
[2]Alexander Jack	1864	Andrew Henderson	Ferry-Port-on-Craig	Tayport
John Dunlop	1866	William Fleming	Alyth	Alyth
[1]A. B. Connel, A.M., *Coll.*	1867		Lochee	Dundee
[1]John Brand	1867	Andrew Smith	Bell Street	Do

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XI. DUNFERMLINE.

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
[1]W. Johnston, D.D.	1823	[2]James Paterson	Limekilns	Dunfermline
[1]Peter M'Dowall, A.M.	1826	[2]John Thomson	Alloa (1st)	Alloa
[4]N. M'Michael, D.D.	1835	[2]Alex. Small	Gillespie Church	Dunfermline
[1]John D. Fleming	1835	[4]James Cairns	Inverkeithing	Inverkeithing
[1]David Russell	1851	[2]Allan Keir	St Margaret's	Dunfermline
[1]Andrew Graham, *Clerk*	1853	[4]William Glass	Crossgates	Crossgates
[1]James Brown, M.A.	1859	[4]Thomas Campbell	Lochgelly	Kirkcaldy
[1]Alexander M. Jarvie	1859	[5]Wm. Robertson	Chalmers Street	Dunfermline
[2]A. Scott Matheson, *Coll.*	1862		Alloa (1st)	Alloa
[1]Adam Welsh	1864	[4]John Dawson	Kincardine	Kincardine
[2]David Borland, A.M.	1867	Henry Landale	Cairneyhill	Dunfermline
[2]Robert French, A.M.	1870	[2]George Paterson	Queen Anne Street	Do.

XII. EDINBURGH.

James Kirkwood, A.M.	1811	[1]William Crawford	St James' Place	Edinburgh
[1]James Harper, D.D.	1819	Wm. Sutherland	North Leith	Leith
[2]Wm. Parlane, A.M.	1822	John B. Taylor	Tranent	Tranent
[1]Francis Muir	1823	[2]James Waldie	Junction Road	Leith
J. Smart, D.D., *Clerk*	1825	James Galloway	St Andrew's Place	Do.
George Johnston, D.D.	1826	Nicol Gibson	Nicolson Street	Edinburgh
[1]William Peddie, D.D.	1828	[2]Robert Martin	Bristo	Do.
John Scott	1828	[4]Alex. Doughty	Dunbar (2nd)	Dunbar
[5]Alex. Thomson, A.M., sen.	1829	[4]George Veitch	West Church	Peebles
David King, LL.D.	1830	[1]Prof. Calderwood	Morningside	Edinburgh
[1]Peter Davidson, D.D.	1831	[1]J. Millar, M.D.	Queen Street	Do.
[1]William Thomson	1833	John Reid	Slateford	Do.
[1]Thos. Finlayson, D.D.	1835	[1]William Paterson	Rose Street	Do.
[1]George Deans	1836	[1]Alexander Nisbet	Portobello	Portobello
[2]Alex. C. Rutherford	1837	Jo. Garrioch	N. Richmond Street	Edinburgh
[1]Andw. Thomson, D.D.	1837	[1]James Pringle	Broughton Place	Do.
[1]David Croom	1838	[2]George Kedslie	Laurieston Place	Do.
[1]Wm. Bruce, D.D., *Clerk*	1838	[1]George Burn	Infirmary Street	Do.
James Robertson, sen.	1840	[2]Robert Paterson	Newington	Do.
[1]Andrew Gardiner, A.M.	1841	[1]Rev. Alex. Lowrie	Dean Street	Do.
[2]William C. Brodie	1842	[10]John Peake	Lasswade	Lasswade
[2]Andrew Duncan	1842	[2]Robert Law	Mid-Calder	Mid-Calder
[1]William Reid	1843	[1]John Jeffrey	Lothian Road	Edinburgh
[1]William Gillespie	1843	[1]Duncan Mackintosh	High Street (1st)	Do.
[1]R. Gemmell	1844	William Burge	Arthur Street	Do.
[1]D. Ogilvie, A.M., D.D.	1845	George Glen	Portsburgh	Do.
[2]Robt. Rutherford, M.A.	1847	[2]John Todd	Newlands	Noblehouse
[2]Duncan M'Intosh	1848	[2]John Martin	Back Street	Dalkeith
[1]Andw. Morton, *Colleague*	1849		St James' Place	Edinburgh
Andrew M'Farlane	1851	Simon Lawrenson	Lerwick	Lerwick
[1]George Barlas	1853	John Croll	Mill Hill	Musselburgh
[1]James Imrie, A.M.	1854	[1]John Grieve	Bridge Street	Do.
[1]Wm. Fleming, *Colleague*	1854		Lothian Road	Edinburgh
[2]James Ronaldson	1854	William Giffen	Whitburn	Whitburn
[1]Alex. Shennan	1855	James Miller	Bathgate	Bathgate

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EDINBURGH—*Continued.*

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
[1]David Williamson	1855	[2]James Graham	Queensferry	Queensferry
[2]Alex. Thomson, jun.	1855	[4]John Stobie	West Church	Haddington
[2]James S. Mill	1855	John Dalrymple	Kirkgate	Leith
[1]William Scott	1856	Robert Robertson	Balerno	Balerno
[1]James Robertson, jun.	1856	[1]Robert Dick	Bread Street	Edinburgh
William Calvert, B.A.	1858	[4]John R. Whitecross	North Berwick	North Berwick
[1]Thomas M'Ewan	1858	[2]Mungo Fairley	Hope Park	Edinburgh
[1]J. P. Alexander	1858	John Sinclair	East Linton	Prestonkirk
[1]John Hinshelwood	1858	David Hogarth	East Church	Haddington
Duncan Millar	1859	Hercules Henderson	Mossbank	Lerwick
[2]David Nicol	1860	James Hunter	Aberlady	Aberlady
[3]Thomas Forsyth	1860	[2]Samuel Easton	Gorebridge	Fushie Bridge
John Thomson, *Coll.*	1861		N. Richmond Street	Edinburgh
[1]J. Mitchell Harvey	1861	[1]John Inglis	South College Street	Do.
[1]J. M. Kinloch	1862	[2]John Alexander	West Linton	Pennicuick
[1]David Marshall	1863	[4]Wm. Borthwick	East-Calder	Mid-Calder
[2]William Munsie, *Coll.*	1863		Slateford	Edinburgh
[2]William Fraser	1864	[2]William Shiells	Fala	Blackshiels
[6]Fergus Ferguson	1864	[1]Alex. Mitchell	Dalkeith, East	Dalkeith
[2]Robert Lyon, *Coll.*	1864		North Leith	Leith
[1]James Deans, B.A., *Coll.*	1865		Junction Road	Do.
[1]James M. Dunlop	1865	[2]Alex. Raeburn	Dunbar (1st)	Dunbar
[1]John M'Kerrow, B.A.	1865	William Sharp	Pennicuick	Pennicuick
[1]James Jeffrey, M.A.	1865	Wm. P. Anderson	King's Park	Dalkeith
[1]David Thomas, M.A.	1867	[1]Arch. Plenderleath	Howgate	Pennicuick
[1]Wm. Whitfield, M.A., *Coll.*	1867		Dunbar (2nd)	Dunbar
Jas. Y. Thirde	1868	J. Gifford	Ollaberry	Lerwick
[2]Robert Burgess	1868	Dr Connell	Peebles, East	Peebles
[2]Wyville S. Thomson	1869	[2]Thomas Herdman	Ford	Ford
[3]James Craig	1869	Walter Smith	Burra Isles	Lerwick
[2]P. B. Gloag, *Coll.*	1869		Nicolson Street	Edinburgh
And. H. Anderson, *Coll.*	1871		St Andrew's Place	Leith
			Canongate	Edinburgh

XIII. ELGIN AND INVERNESS.

James Scott	1821	Andrew Robertson	Inverness (1st)	Inverness
John Pringle, *Clerk*	1829	Hugh Hood	Elgin (1st)	Elgin
[2]Adam Lind	1836	[1]James Muil	Do. (Moss Street)	Do.
J. B. Munro	1840	John Gair	Chapelhill, Nigg	Parkhill
[1]John Whyte	1842	James Wedderspoon	Moyness	Forres
John Bisset	1843	William Robertson	Nairn	Nairn
Robert Ferrier	1844	William Smith	Tain	Tain
Wm. M'Donald, A.M.	1847	Robert Simmie	Lossiemouth	Lossiemouth
James M. Erskine	1854	Alex. Anderson	Burghead	Burghead
William Watson, M.A.	1857	George Gillan	Forres	Forres
Donald Ross	1860	George Anderson	Inverness (2nd)	Inverness
[1]William Sharpe	1865	William Cumming	Archieston	Craigellachie
[2]Geo. Robson, M.A., *coll.*	1866		Inverness (1st)	Inverness
Archd. M'Martin, *coll.*	1867		Chapelhill, Nigg	Parkhill
		William Nicolson	Campbelton	Ardersier

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XIV. FALKIRK.

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
James Somerville	1816	John Ballantyne	Airth	Falkirk
[1]David Connel	1835	[2]John Denholm	Bo'ness	Bo'ness
[1]Hugh Baird, *Clerk*	1837	[4]Thomas Chalmers	Cumbernauld	Glasgow
[2]Andrew Dodds	1846	[4]John Wilson	Avonbridge	Falkirk
[2]Robert Anderson	1847	James Rankine	Kilsyth	Kilsyth
[2]John M. Lambie	1855	[4]Wm. Rutherford	Grangemouth	Falkirk
[2]George Wade	1856	[2]James Allan	West Church	Do.
[2]Peter White	1857	[2]John Lothian	Denny	Denny
[2]William Miller	1860	Robert Currer	Erskine Church	Falkirk
[1]A. W. Carmichael	1864		East Church	Linlithgow
[1]Peter Rutherford	1866	[2]James Johnston	South Church	Falkirk
[2]Chas. Jerdan, M.A., LL.B.	1867	[2]William Hay	Dennyloanhead	Denny
[1]John L. Munro, M.A., B.D.	1870	Alex. Hastings	West Church	Linlithgow
[2]William Rose, *Coll.*	1870		Airth	Falkirk

XV. GALLOWAY.

William Dunlop	1836	John Young	Portwilliam	Wigtown
[1]Robert Hogarth	1839	William Adair	Ivy Place	Stranraer
[1]James Fleming, *Clerk*	1842	[1]R. H. Smith	Whithorn	Whithorn
[1]John Squair	1859	[1]William Walker	Wigtown	Wigtown
[1]Andrew Clark	1860	Peter Wylie	Gatehouse	Gatehouse
[4]John Dawson	1861	Andrew M'Gaul	Kirkcowan	Kirkcowan
[2]Thomas Dobbie	1864	[4]Thomas M'Caig	West Church	Stranraer
[1]Ephraim Smith	1864	John M'Whae	Newton Stewart	Newton Stewart
Robert Lindsay	1868	Thomas Michael	Creetown	Creetown
Robert Carslaw	1868	William M'Master	Glenluce	Glenluce
William Watson	1869	William Brown	Kirkcudbright	Kirkcudbright

XVI. GLASGOW.

W. Anderson, LL.D.	1822	[1]William Lindsay	John Street	Glasgow
[2]David M'Rae, A.M.	1827	George Carruthers	Gorbals	Do.
William Carswell	1827	John Mann	Eaglesham	Do.
[1]John Taylor, M.D., D.D.	1827	[5]Robert Davie	Busby	Busby
[2]J. S. Taylor	1828	[2]Robert Chalmers	Hutchesontown	Glasgow
[5]John Edwards, D.D.	1830	[4]Neil Docherty	Greenhead	Do.
[6]James Boyd, D.D.	1831	[1]James M'Pherson	Campbeltown	Campbeltown
[2]John Robson, D.D.	1832	[1]Archd. Foulds	Wellington Street	Glasgow
[2]William Auld	1833	Alex. Waddell	Tollcross	Do.
James Russell	1834	[1]John Rattray	Old Kilpatrick, W.	Do.
[1]Joseph Brown, D.D.	1834	[2]Joseph Bayley	Kent Road	Do.
[1]Robert Niven	1835	Robert M'Owat	Maryhill	Do.
[2]J. Eadie, LL.D., D.D.	1835	[4]P. B. Junor	Lansdowne Church	Do.
[1]J. W. Borland	1836	William Ewing	Gillespie Church	Do.
[1]William Beckett	1837	[4]John Thomson	Rutherglen	Do.
[3]William Stirling	1838	[3]Archibald Reid	Coatbridge	Coatbridge
[1]G. Jeffrey, D.D., *Clerk*	1838	[1]Thomas Hunter	London Road	Glasgow
[2]James Taylor, D.D.	1839	[1]John Cameron	Renfield Street	Do.
[2]David Forrest	1840	William Lang	St Rollox	Do.

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GLASGOW—*Continued.*

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
[2]Thomas M. Laurie	1841	[2]Samuel Menzies	Dowanhill, Partick	Glasgow
[3]John M'Coll	1841	[4]Alex. Moore	Newton Pl., Partick	Do.
[2]Walter Muckersie	1842	[4]Robert Stevenson	Frederick Street	Do.
[2]William Ramage	1842	[3]Matthew Dunlop	Berkeley Street	Do.
[1]Alexander Barr	1843	John Hogg	South Bridge Street	Airdrie
[1]Robert T. Jeffrey, M.D.	1844	[4]Alex. Thomson	Caledonian Road	Glasgow
[1]James Knox, A.M.,D.D.	1844	[2]Thomas Lochtie	Pollock Street	Do.
[4]James G. Stewart	1844	Neil Docherty	Calton	Do.
John Ker, D.D.	1845	[2]Andrew Gemmel	Sydney Place	Do.
[1]William Wood	1845	Archibald Duncan	Campsie	Campsie
[1]Alex. MacEwen, D.D.	1845	John M'Ewen	Claremont Church	Glasgow
John B. Johnston, D.D.	1845	Robert Wyllie	Govan	Do.
[1]J. Logan Aikman, D.D.	1845	[2]John Gilmour	Anderston	Do.
[1]Peter Bannatyne	1845	[1]John Ness	Bothwell	Bothwell
[2]H. E. Fraser, M.A.	1845	[4]James Stewart	Langside Road	Glasgow
[3]Alex. Wallace, D.D.	1846	[2]James Wilson	Campbell Street	Do.
[2]John Mitchell	1846	James Wright	Kirkintilloch	Kirkintilloch
[2]Andrew Wield	1848	John Hutton	Thornliebank	Glasgow
Joseph Leckie	1849	[4]Alexander Hannah	Ibrox	Do.
[7]James Rennie	1850	[3]John Wotherspoon	St Vincent Street	Do.
[4]John C. Jackson, *Coll.*	1850		Gorbals	Do.
[2]David Young	1850	[2]John Mearns	Montrose Street	Do.
[3]James Stevenson	1850	[4]William M'Celland	Dublin	Dublin
[1]William Clark, M.A.	1850	Hugh Locke	Barrhead	Glasgow
[2]William Sprott	1850	[2]Robert Kaye Walker	Queen's Park	Do.
John Fraser	1851	John Alexander	Cumberland Street	Do.
[1]David M'Ewan, *Coll.*	1851		John Street	Do.
[4]John Dobie	1851	[4]James Bowes	Shamrock Street	Do.
[4]James A. Johnston	1852	[4]Alex. Matheson	Springburn	Do.
[1]R.S.Drummond,M.A.,D.D.	1853	[4]William Primrose	Erskine Church	Do.
Alexander Brunton	1854	David Cooper	Blackfriars	Do.
[2]James Black, D.D., *Coll.*	1854		Wellington Street	Do.
[2]Alex. Oliver, B.A.	1854	[2]James Brunton	Regent Place	Do.
[1]George M'Queen, M.A.	1855	[4]John Mitchell	Milngavie	Milngavie
[1]Alexander Adam	1855	John Robertson	Portree	Portree, Isle of Skye
[2]David Pirret	1855	[2]John Donald	New City Road	Glasgow
[3]Robert Cameron	1856	[3]James Alexander	Cambridge Street	Do.
[2]Andrew Wilson, M.A.	1857	George Muirhead	Drymen	Drymen
[2]Matthew Crawford	1858	[2]James Y. Merry	Duke Street	Glasgow
[1]John M'Luckie	1858	[2]James Greenshields	Uddingston	Do.
[2]David Cameron	1859	James Gemmell	Mearns	Do.
[5]John M'Neill, *Colleague*	1859		Rutherglen	Do.
[1]John Stark	1859	Donald M'Murphy	Craigs & Duntocher	Duntocher
[4]William Barras	1860	Peter Cruikshank	Bellgrove	Glasgow
[1]John Wilson, Ph.D.	1860	John Copland	Mitchell Church	Do.
[1]Robert Small	1863	Andw. Ferguson	Southend	Campbeltown
[1]James Buchanan	1863	John Kennedy	Greyfriars	Glasgow
[2]Walter Roberts, A.M.	1863	[4]Peter Steven	Dennistoun	Do.
[1]Robert Whyte, A.M	1864	[5]Alex. Taylor	Pollokshaws	Do.
[2]Thomas Whitelaw, A.M.	1864	[4]W. G. Lindsay	Cathedral Street	Glasgow
[1]Robert M. Gibson	1864	[2]James Burt	Partick, East	Do.
Hugh Macfarlane	1865	William Menzies	Oban	Oban

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GLASGOW—*Continued.*

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
[1]John M'Intyre	1865	John Hutcheson	Baillieston	Glasgow
[2]Wm. Sinclair	1866	William Logan	Springbank	Do.
[1]James Lamb, *Colleague*	1867		Old Kilpatrick	Glasgow
		Wm. Bauchope	Balfron	Do.
		[5]John Sutherland	Barrack Street	Glasgow
		James C. Adamson	Wellwynd	Airdrie
		Matthew Russell	Stornoway	Stornoway
		John M'Donald	Lismore	By Appin
		[4]James M'Geachy	Parliamentary Road	Glasgow
		[2]Alex. Alexander	Eglinton Street	Do.

XVII. HAMILTON.

[4]John Wilson	1833	James Lindsay	Bellshill	Bellshill
John Inglis	1834	William Dalziel	Blackswell	Hamilton
[2]John Shearar	1840	Robert Paterson	Larkhall	Larkhall
[3]James Bonnar	1841	Robert Fleming	East Kilbride	East Kilbride
[1]J. T. M'Farlane, *Clerk*	1842	Claud Brownlee	Brandon Street	Hamilton
[2]H. A. Paterson, A.M.	1842	John Crow	Stonehouse	Do.
[2]David Laughland	1844	[2]Daniel Adam	Newarthill	Motherwell
[2]James Dunlop, A.M.	1847	[4]Alexander Alston	Motherwell	Do.
[1]Peter Leys	1851	[2]Wm. Hamilton, sen.	Strathaven (1st)	Hamilton
[1]William Thomson	1854	William Forrest	Kirkmuirhill	Lesmahagow
[2]Peter C. Duncanson	1859	[2]John Cassels	Auchingramont	Hamilton
[1]Robert Black, A.M.	1863	[1]John S. Drummond	Chapel Street	Do.
[1]Robert S. Bruce	1864	James Gibson	Wishawtown	Wishawtown
[1]A. W. Donaldson	1864	[2]James Allan	Strathaven, East	Strathaven
[1]James Hunter	1867	[2]Thomas Cumming	Strathaven, West	Do.
[1]T.R.Anderson, A.M., *Coll.*	1871		Blackswell	Hamilton

XVIII. IRELAND.

[1]R. J. Bryce, LL.D.	1824	William Humphreys	Belfast	Belfast
Hugh Smythe	1832	William Esther	Craigmore	Randalstown
James Fitzpatrick	1846	David Smith	Knockcloughgorm	Castledawson
[2]David Mair, A.M.	1860	James Kennedy	Killaig	Coleraine
[2]Walter Buchan	1865	John L. Smith	Boveedy	Kilrea
[3]Alex. Scott, M.A., *Clerk*	1868	William Armstrong	Ballyfrenis	Donaghadee
[4]William Cuthbertson	1868	Andrew M'Dowell	Portadown	Portadown
Robert Gray, *Coll.*	1868	Alexander Dunlop	Cullybackey	Belfast
		James Kirker	Loanends	Templepatrick
		W. J. Barnett	Sixtowns	Draperstown

XIX. KELSO.

Robert Cranston	1815	[2]Thomas Scott	Morebattle	Kelso
[2]Henry Renton, A.M.	1830	Benjamin Mein	Kelso (1st)	Do.
William Barr	1834	Thomas Riddell	High Street	Jedburgh
[1]James Jarvie, *Clerk*	1834	[2]Wm. Purves	Kelso, East	Kelso

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KELSO—*Continued.*

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
Charles Miller	1841	John Maxwell	Dunse	Dunse
John Milne, A.M.	1854		Greenlaw	Greenlaw
[3]David Cairns	1855	George Melrose	Stitchel	Kelso
[1]John Polson	1856	[4]Thomas Oliver	Blackfriars	Jedburgh
[1]Mungo Giffen, *Coll.*	1864		Morebattle	Kelso
Andrew Ritchie	1864	D. Sheriff	Yetholm	Do.
David K. Miller	1867	James Foster	Leitholm	Coldstream
[2]James Rogers, *Coll.*	1868		Kelso (1st)	Kelso

XX. KILMARNOCK.

David Ronald	1815	Alexander Baird	West Church	Saltcoats
John Bruce, D.D.	1816	[1]James Finlay	Newmilns	Kilmarnock
[1]Peter Cairns	1827	Robert Borland	Stewarton	Stewarton
[1]William Orr	1830	[1]Matthew, Faulds	Fenwick	Glasgow
[1]David Thomas	1835	[3]James Robb	Mauchline	Mauchline
Alexander M'Gregor	1836	Robert Goldie	Kilwinning	Irvine
[1]T. Matthewson	1843	[1]John Howat	Galston	Kilmarnock
John Symington	1843	[2]Samuel Steven	King Street	Do.
W. B. Robertson, D.D.	1843	[1]George Brown	Trinity Church	Irvine
Alexander Dalrymple	1844	[2]James Mair	Tarbolton	Kilmarnock
David Young	1846	James Hodge	Muirkirk	Muirkirk
George Morris	1850	William Alexander	Dalry	Dalry
[4]John Stillie	1852	John Lusk	Girvan	Girvan
[3]John Kirkwood	1853	James Andrew	Troon	Troon
[2]John Carrick, A.M.	1854	Hugh Mair	Maybole	Maybole
[2]Andrew Gray	1857	Robert Dickie	Kilmaurs	Kilmarnock
[1]Robert M. Macinnes	1857	[3]Thomas Bone	Darlington Place	Ayr
[2]William R. Murray	1861	[1]Js. L. Bailey	Ardrossan	Ardrossan
G. Fairgrieve, *Coll.*	1862		West Church	Saltcoats
Andrew Alston, *coll.*	1863		Newmilns	Kilmarnock
George Philp, *Clerk.*	1864	John Thomas	East Church	Saltcoats
[1]George Copland, M.A.	1865	W. B. Cuthbertson	Cathcart Street	Ayr
[1]J. C. Balderston	1865	Wm. King	West Kilbride	Ardrossan
[4]James Patrick	1865	Alexander Prentice	Patna	Ayr
[1]James M. Copland	1867	Wm. Hamilton	Catrine	Mauchline
[1]Henry Reid	1868	James Deans	Relief Church	Irvine
[2]Alexander M'Donald	1871	[1]David Smith	Cumnock	Cumnock
		J. Stevenston, sen.	Princes Street	Kilmarnock
		[2]Hugh Roxburgh	Portland Road	Kilmarnock
		James Baird	Glengarnock	Kilbirnie
		David Alexander	Holm	Kilmarnock

XXI. KINROSS.

[1]Charles Milne	1833	William Halley	Edenshead	Strathmiglo
[1]William M'Queen	1836	David Reid	Pathstruie	Bridge-of-Earn
[1]Thomas Kennedy, *Clerk*	1856	Andrew Young	Kinross, East	Kinross
Alexander Aikman	1858	George Young	Muckart	Stirling
[2]William Boyd	1860	[2]Michael Chapman	Milnathort	Milnathort
[1]Alex Duncan, M.A.	1863	Henry Law	Balgedie	Kinross
[2]John Ruthven, M.A.	1866	[4]Robert Henderson	Kinross, West	Do.

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XXII. KIRKCALDY.

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
James Hardie	1824	Joseph Begg	Kinghorn	Kinghorn
David G. Crawford	1836	David Spence	Burntisland	Burntisland
[2]Robert Brown, *Clerk*	1847	[4]David Campbell	Markinch	Markinch
[3]Daniel Douglas	1848	Peter Dawson	Kennoway	Windygates, Fife
[3]Alexander Walker	1848	[4]David Swan	Crail	Crail
[2]Archibald Allison	1849	[4]Robert Pryde	Leslie, West	Markinch
[1]Gabriel Smith	1851	[1]W. Murray	Anstruther	Anstruther
[1]John S. Hyslop	1855	Alexander Horn	Leven	Leven
[2]James Scott	1856	[2]Andrew Scott	Union Church	Kirkcaldy
[2]James Parlane, M.A., *Coll.*	1857		Burntisland	Burntisland
[1]David Malloch	1860	[4]David Allan	Largo	Leven
[2]Robert Alexander	1862	Robert Greig	Buckhaven	Kirkcaldy
[2]Robert Dick Brownlee	1862	[2]John Hogarth	Bethelfield Church	Kirkcaldy
[1]Benjamin Martin, M.A.	1864	James Ireland	Leslie, East	Markinch
[4]Robert Fisher	1864	John Campbell	Dubbieside	Leven
[2]James Pittendrigh, M.A.	1866	Thomas Purves	Pittenweem	Pittenweem
[1]James Jenkins, *Coll.*	1868		Kinghorn	Kinghorn
[1]William Guthrie, M.A.	1871	[1]John Main	Dysart	Dysart
		James Kidd	Colingsburgh	Colingsburgh

XXIII. LANARK.

[2]George Johnston	1836	William Boyd	Hope Street	Lanark
[1]Robert D. Scott, *Clerk*	1845	Edward Watson	Roberton	Abington
Robert Cordiner	1847	Thomas Burton	Lesmahagow	Lesmahagow
[2]Alexander Banks, A.M.	1848	John Somerville	Braehead	Carnwath
[2]John Weir	1850	Walter Frame	Crossford	Lanark
[1]Daniel M'Lean	1856	[2]William Fulton	Broomgate	Do.
[4]David Sidey	1857	William Meikle	West Calder	Mid-Calder
[2]J. Henderson Scott	1859	[2]John Inglis	Bonkle	Newmains
[2]James R. Houston	1862	[2]James Martin	Carluke	Carluke
[2]John Blair	1864	[4]Donald M'Gilvray	Carnwath	Carnwath
[1]James Ronald	1865	James Johnstone	Douglas	Douglas
[2]D. M. Connor, A.M., LL.B.	1867	[2]James Kennedy	Biggar, South	Biggar
[1]Alexander Miles	1868	John Archibald	Moat Park	Do.

XXIV. LANCASHIRE.

Wm. M'Kerrow, D.D.	1827	[2]D. L. Williams	Brunswick Street	Manchester
[2]James Towers	1833	[2]David Scott	Grange Lane	Birkenhead
Adam L. Simpson	1842	T. L. Gentles	Derby	Derby
[2]Alex. M'Leod, D.D.	1844	[2]Samuel Stitt	Claughton	Birkenhead
[1]William Graham	1846	[2]James Armour	Mount Pleasant	Liverpool
[4]Jn. Thompson, M.A. *Clk.*	1852	James H. Robertson	St Paul's	Birkenhead
Wm. M. Taylor, M.A.	1853	[2]Rev. John Robb	Derby Road	Liverpool
Alexander B. Grosart	1856	James Watson	St George's	Blackburn
Duncan M'Owan	1856	James Quarry	Ramsey	Isle of Man
[1]James Muir	1857	Francis Johnston	Egremont	Birkenhead

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LANCASHIRE—*Continued.*

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
John James	1857	[2]B. B. Bantock	Wolverhampton	Wolverhampton
[1]Hugh G. Wallace	1859	William Findlay	Kendal	Kendal
Jas. M. M'Kerrow, B.A.	1859	William Moody	Birmingham	Birmingham
[1]Hugh T. Howat	1860	Alex. Stewart	Queen's Road	Liverpool
[2]William G. Fraser	1861	William Just	Little Sutton	Chester
Alex. H. Drysdale, M.A.	1861	R. H. Brown	Rochdale	Rochdale
[1]Joseph Corbett	1862	[1]James Boyd	Coupland Street	Manchester
[2]And. Gibb Russell, M.D.	1865	Henry Gaskarth	Bradford	Bradford, Yorkshire
[2]George F. James, *Coll.*	1867		Brunswick Street	Manchester
[1]Alex. M. Dalrymple	1868	Wm. Forester	Smethwick	Birmingham
[2]John D. Bowden	1868	Alex. Kerr	Prince's Road	Liverpool
William Morison, A.M.	1868	[1]J. W. Hindshaw	Pendleton	Manchester
John Robertson	1870	Stephen Wilkins	Burton	Burton-on-Trent
[2]Arthur Macarthur	1870	Samuel Turnbull	Mount Street	Blackburn
[2]Wm. Ferguson	1870	James Bigg	Barrow	Barrow-in-Furness

XXV. LONDON.

Robert Redpath, A.M.	1828	John Jackson	Albany	London
John Macfarlane, LL.D.	1831	Jas. Eckles Russell	Clapham	Do.
[1]Jn. Edmond, D.D.	1841	Robert Paton	Highbury	Do.
Matthew Dickie	1848	Matthew Dunlop	Bristol	Bristol
Walter Morison, B.A.	1853	Joseph Adam	Westbourne	London
[2]James Kerr, M.A.	1854	[3]Wm. Deacon	Leicester	Leicester
Alex. Hamilton, M.A.	1855		Brighton	Brighton
Thomas Russell	1857		Foresthill	London
Henry Miller	1858	David Wishart	Hammersmith	Do.
Robert Balgarnie	1862	Laurence Hislop	Woolwich	Woolwich
[2]Robert Campbell, *Clerk*	1863	George Stroud	Aldershot	Aldershot
[1]Andrew Black	1864	C. H. Lake	Stratford	London
[2]George B. Carr	1869	Robert Eldrige	Silverhill	Hastings
George Drysdale	1871		New Barnet	New Barnet
		Alfred Seager	Bow	London
		John Kissock	Albion	Do.
		Thomas Young	Oxendon	Do.

XXVI. MELROSE.

[2]John Law	1812	George Brown	Innerleithen	Innerleithen
[2]George Robson	1834	[2]William Waddell	Lauder	Lauder
Robert Blair	1838	[1]Peter Davidson	West Church	Galashiels
[1]David Lumgair	1844	[2]Andrew Kerr	Newtown	St Boswells
[2]John Lawson	1850	[4]John Henderson	Selkirk (1st)	Selkirk
John Kechie	1851	Johnstone M'Vitie	Earlston, West	Melrose
[2]James M'Ewen, A.M.	1856	[5]James Turnbull	East Bank	Hawick
[2]William Young, A.M.	1857	Robert Hislop	Lilliesleaf	Selkirk
[1]Robert Muir, M.A.	1860	[4]Robert Robertson	Allars Church	Hawick
[2]Hugh Stevenson, *Clerk*	1860	[4]Thomas John Dunn	Melrose	Melrose
[2]Alexander Mair, M.A.	1863	[2]James Shiels	Stow	Stow
[1]John Pollock	1865	[2]John Grant	East Church	Galashiels
[1]James Davidson, M.A.	1866	[4]John Johnstone	West Church	Selkirk
[1]Wm. L. A. Niven, *Coll.*	1867		Innerleithen	Innerleithen
[1]Robert Finlayson, B.A.	1867	William M'Dougall	Earlston, East	Melrose
Thomas Cockburn, M.A.	1869	George Tait	West Church	Hawick

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XXVII. NEWCASTLE.

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
John Morris	1826	John Porteous	Bethany Chapel	Sunderland
[1]George Bell	1834	[1]G. Bell, jun.	Carliol Street	Newcastle
[1]John Parker	1835	John Bowie	Smyrna Chapel	Sunderland
James Douglas	1843		Hartlepool	Hartlepool
Ebenezer G. Dall	1845	James Gray	Bedlington	Bedlington
David Wilson	1846	James Aitchison	Wallsend	Newcastle
[1]William Fisken	1847	[1]John Laurence	Stamfordham	Do.
James Robertson	1847	George Anderson	North Middleton	Morpeth
[1]John Mathison	1851	Thomas Younger	Monkwearmouth	Sunderland
Steph. Wallace, A.M.	1853	Joseph Corbett	Clavering Place	Newcastle
[1]James G. Potter	1854	James M'Kendrick	St George's	Do.
J. M. Wilson	1856	Thomas Davidson	Hexham	Hexham
Thomas Boyd, B.A.	1857	Robert Hedley	Bishop Auckland	Darlington
[1]Robert Brown	1857	W. H. Hastings	Erskine Church	Newcastle
[2]John C. Weir	1857	[1]Robert Moir	Jarrow	Gateshead
[1]William Salmond, *Clk.*	1858	Richard Whitecross	North Shields	North Shields
[1]Thomas Campbell	1858	John Brown	West Hartlepool	West Hartlepool
[1]Henry Angus, A.M.	1859	[1]John Price	Trinity Church	Sunderland
James Craig	1861	Robert Soulsby	Blyth	Morpeth
[1]James Milligan	1861	Robert Potts	Houghton-le-Spring	Fence Houses
George Samuel	1862	Joseph Waterston	Swalwell	Gateshead
[4]Richard Leitch	1863	[1]Alex. Hannay	Blackett Street	Newcastle
[2]Charles Friskin	1863	William Fleming	Mount Pleasant	Ferryhill, Durham
[1]Thomas Dods	1863	Robert Day	Crook	Darlington
Ernest F. Scott	1864	Edward Rutherford	Towlaw	Do.
[1]Mat. Kinnaird, A.M.	1864	[5]James Blaikie	East Street	South Shields
[1]George Douglas	1865	Thomas Campbell	Walker	Newcastle
James B. Whyte, *Coll.*	1865		Hartlepool	Hartlepool
[2]Thomas S. Trench	1867	[3]William Cleland	Willington Quay	Newcastle
[2]William Steele, M.A.	1867	Matthew Cay	Mile-End Road	South Shields
[2]George Robertson, M.A.	1868	William H. Hustler	Whitby	Whitby
[1]Alexander Baillie	1869	James Annandale	Blackhill	Co. of Durham
[1]Alex. B. Muir	1870	Robert R. Hall	Otterburn	Newcastle
[1]Robert A. Watson, M.A.	1871	John M'Kendrick	Middlesborough	Middlesborough
[2]William Ney	1871	John Armstrong	Bellingham	Hexham
[1]John Forrest	1871	Rev. Geo. Wallace	Hull	Hull
[1]Thos M. Brunton, M.A.	1871	Robert Lyall	Leeds	Leeds
[1]John Bogue, M.A.	1871	Robert Brittain	Stockton	Stockton
		Walter Tait	Warkworh	Alnwick
		Adam Beattie	Gateshead	Gateshead

XXVIII. ORKNEY.

[1]John Paul	1830	Walter Scott	Sanday	Kirkwall
John M'Lellan	1837	James Sinclair	Rousay	Do.
James Ingram	1839	John Cormack	Eday	Do.
[1]Andrew Key	1844	John Bain	Wick	Wick
Robert Reid	1845	John Linklater, jr.	Firth	Kirkwall
[2]David Webster, *clerk*	1865	Samuel Reid	Kirkwall	Do.
[2]James S. Nisbet	1865	James Eunson	Stromness	Stromness

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ORKNEY—*Continued.*

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
Adam B. Rogerson	1865	William Park	Burray	Kirkwall
[1]James M. Cruickshank	1866	John D. Rendall	Westray	Do.
James Torey	1867	Alex. Ironside	Sandwick	Stromness
[2]John Wilson, M.A.	1867	Thomas Peace	Stronsay	Kirkwall
[3]Henry M. Fleming	1868	William Nicolson	Shapinshay	Do.
[1]Robert Edgar	1868	James Leith	South Ronaldshay	Do.
[1]Charles Runciman	1870	John Laughton	Holm	Do.

XXIX. PAISLEY AND GREENOCK.

[1]William Steven	1830	Peter Morris	Largs	Largs
Sutherland Sinclair	1830	[2]Peter Cram	George Square	Greenock
William France	1833	[1]William Philips	Oakshaw Street	Paisley
[1]George Brooks	1833	M'Ilroy Neilson	Johnstone, East	Johnstone
[2]William Turner	1834	Robert P. M'Kell	Dunoon	Dunoon
[1]William M. Halley	1835	[3]Matthew Paul	High Street	Dumbarton
[2]Wyville S. Thomson.	1838	[2]John Ure	Bridge-End	Do.
[2]George Alison	1842	[1]George Miller	Kilbarchan	Paisley
[1]William Lauder	1842	George Barr	Port-Glasgow	Port-Glasgow
James Monteith	1843	Robert Orr	Lochwinnoch	Lochwinnoch
[2]Andrew M'Farlane, D.D.	1843	James Paterson	Trinity Church	Greenock
[4]James Martin	1843	[2]John Kerr	Head Street	Beith
[1]Peter M'Farlane, B.A.	1845	[1]James Martin	Rothesay	Rothesay
[4]Andw. J. Gunion, LL.D.	1846	David Millar	St Andrew Square	Greenock
[1]Andrew Henderson	1847	[2]John Cuthbertson	Abbey Close	Paisley
[2]John B. Smith	1848	James Algie	Union Street	Greenock
[1]Gilbert Meikle	1849	Alexander Guthrie	Inverary	Inverary
[1]James Inglis, *Clerk*	1850	William Kerr	Johnstone, (1st)	Johnstone
[1]George C. Hutton	1851	[1]James Fergus	Canal Street	Paisley
[2]James Dunlop	1852	William Grahame	Kilmaronock	Alexandria
[2]William Johnstone	1853	Joseph Russell	Alexandria	Do.
[1]William Reid Thomson	1854	[3]Robert Love	Sir Michael Street	Greenock
[1]David Duff, M.A.	1856	[1]John Gilmour	Helensburgh	Helensburgh
[1]James Brown	1859	[2]Archd. Hutcheson	St James' Street	Paisley
[2]Andrew G. Fleming	1860	[2]John Polson	Thread Street	Paisley
[1]James E. Fyfe	1860	James Laird	Kilmalcolm	Kilmalcolm
[1]William Smith	1863	John Craig	Bonhill	Bonhill
[1]Andrew Elder	1863	William Brown	George Street	Paisley
[1]John Hutchison	1864	[4]Alexander Wood	Renfrew	Renfrew
[1]Robert W. Thomson	1864	John Thomson	Kirn	Dunoon
[1]John B. K. M'Intyre, *Col'.*	1864		Largs	Largs
[2]John C. Johnston, *Coll.*	1865		Dunoon	Dunoon
[1]James Mather	1867	George M'Kenzie	Langbank	Langbank
Wm. T. Henderson	1867	John Millar	Millport	Millport
[6]Henry Glen	1868	[4]W. Faulds	Mitchell Street	Beith
[2]James F. Henderson	1869	[2]John Hunter	Innellan	Innellan
[1]Forrest F. Young	1869	Robert Orr	Kilcreggan	Greenock
		Robert Kinross	Gourock	Gourock
			Wemyss Bay	Wemyss Bay

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XXX. PERTH.

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
John Lamb	1814	Dr Robt. Robertson	Errol	Errol
[2]William Pringle, D.D.	1817	Robert Young	North Church	Auchterarder
[1]Wm. Marshall, D.D. *Clk.*	1830	[1]Joseph Tait	Coupar-Angus	Coupar-Angus
George Jacque	1835	John M'Laren	South Church	Auchterarder
[1]John Clark	1839	[1]Andrew Peddie	Abernethy	Perth
[1]John Millar	1844	James Soutar	Methven	Do.
[1]Alexander Pettigrew	1847	John Welsh	Balbiggie	Do.
[1]Alexander Henderson	1847	Wm. M. Furney	East Church	Do.
William F. Swan	1848	John MacCulloch	Comrie	Crieff
[1]Joseph Hay	1849	[2]John Keay	Lethendy	Meikleour
[1]John Young	1849	Robert Morgan	Newburgh (1st)	Newburgh
[1]Robert Nelson	1851	Wm. Robertson	Pitcairn	Perth
[4]Henry Stirling	1857	Andrew Comb	Dunning	Dunning
[2]Thomas Miller	1857	B. Dunsmore	Wilson Church	Perth
James MacOwan	1859	[3]Robert Robertson	North Church	Do.
[4]James Wardrop	1861	Thomas Duncan	Craigend	Do.
[2]John M'Neil	1864	James Mitchell	Scone	Do.
Matthew Howieson	1865	James Crichton	Auchtergaven	Do.
James H. Cameron	1865	James Geikie	Newburgh (2nd)	Newburgh
[1]John Brown	1865	[6]James Caw	Kinclaven	Perth
[2]Robert Scott, M.A.	1866	Alexander Young	Logiealmond	Do.
[2]Archd. Sutherland, M.A.	1867	David Hepburn	York Place	Do.
[4]George Duthie	1869	Alexander M'Ewen	Kinkell	Auchterarder
Alexander Burr	1869	David Fraser	Pitrodie	Perth
[4]John C. Ingles	1870	William Dron	Crieff	Crieff
[2]John S. Scotland, *Coll.*	1871		Errol	Errol
		Mungo Taylor	Dalreoch	Auchterarder

XXXI. STIRLING.

[2]Robert Frew, D.D.	1835	Robert Stevenson	St Ninians	St Ninians
[2]John Macintyre, A.M.	1841	David Rutherford	Greenloaning	Braco
[2]John Steedman	1842	[1]Robert Drysdale	Erskine Church	Stirling
[1]James Muir	1851	[4]James Finlayson	Bridge-of-Allan	Bridge-of-Allan
[2]William M'Laren	1851	George Henderson	Blairlogie	Stirling
[5]Andrew Whyte, A.M.	1853	Thomas Gibson	Clackmannan	Clackmannan
[1]Wm. Blair, A.M., *clerk*	1856	John Cramb	Dunblane	Dunblane
James Berry	1860	William More	Buchlyvie	Stirling
[2]John Tait Gowanlock	1861	[2]Henry Gardner	Allan Park Church	Do.
[2]Andrew Liddell Dick	1862	Robert Forsyth	Bannockburn	Do.
[1]John Young	1862	Thomas Stirling	Alloa, West	Alloa
[1]William Huie	1867	[4]James Drummond	Bridge-of-Teith	Doune
[2]James Paton	1869	John Buchanan	Holm of Balfron	Glasgow
[7]Alex. F. Knox	1870	[1]David Yellowlees	Viewfield	Stirling
[1]William D. Moffat	1870	[2]William Makein	Alva	Do.
		[2]James Paton	Tillicoultry	Alloa
		[2]John Paterson	Dollar	Stirling

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STANDING COMMITTEES.

1871-72.

A fourth part of the Members retire annually, and no individual can be appointed at the same time to more than three Standing Committees.

I.—SCHOLARSHIPS.

THE PROFESSORS OF THEOLOGY.

Names of Members.	Presbyteries.	Names of Members.	Presbyteries.
Rev. Dr Calderwood	Edinburgh	Rev. Dr George Johnston	Edinburgh
" William Young	Melrose	" David Kinnear	Dumfries
" James Parlane	Kirkcaldy	" James G. Scott	Cupar
" John Rankine	Cupar	" Daniel M'Lean	Lanark
" John C. Baxter	Dundee	" James Buchanan	Glasgow
Mr William Begbie	Edinburgh	Dr Thomas Harvey	Edinburgh
Rev. Dr M'Ewen	Glasgow	Rev. David Duff	Paisley & Greenock
" Dr Black	Do.	" William Miller	Falkirk
" John Edwards	Do.	" Walter Roberts	Glasgow
" J. M. Harvey	Edinburgh	" Alexander Duncan	Kinross
" Robert Johnston	Arbroath	" A. B. Connel	Dundee
Dr W. L. Stewart	Hamilton	Mr George Cotton	Edinburgh

Rev. David Duff, Convener.

II.—THEOLOGICAL EDUCATION, &c.

Rev. Dr Wm. Marshall	Perth	Rev. David M'Ewan	Glasgow
" D. Duff	Paisley & Greenock	" Robert Cameron	Do.
" Andrew Morton	Edinburgh	" William Blair	Stirling
" James G. Scott	Cupar	" James M'Owan	Perth
Mr James Cox	Dundee	" Prof. Calderwood	Edinburgh
" John Davie	Dunfermline	Dr Angus M'Donald	Do.
Rev. Andrew Gardiner	Edinburgh	Rev. Dr Drummond	Glasgow
" John Rankine	Cupar	" James Muir	Stirling
" Fergus Ferguson	Edinburgh	" John Stillie	Kilmarnock
" Daniel M'Lean	Lanark	" Thomas Kennedy	Kinross
Mr John Polson	Paisley & Greenock	Mr William Walls	Glasgow
" George Alston	Edinburgh	Dr A. Robertson	Do.

Rev. David M'Ewan, Convener.

III.—CORRESPONDENCE WITH FOREIGN CHURCHES.

Rev. Dr M'Ewen	Glasgow	Rev. Dr James Taylor	Glasgow
" Dr Frew	Stirling	" Dr James M'Gavin	Dundee
Mr J. H. Young	Glasgow	Mr John Millar	Edinburgh
Rev. William Boyd	Kinross	Rev. Dr Eadie	Glasgow
" James Brown	Paisley & Greenock	" Andrew Morton	Edinburgh
Mr John M'Neil	Perth	Mr William Robson	Do.

Dr M'Ewen, Convener.

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IV.—GENERAL STATISTICS.

Names of Members.	Presbyteries.	Names of Members.	Presbyteries.
Rev. George M'Queen	Glasgow	Mr R. A. Bogue	Glasgow
" Alexander Jack	Dundee	" P. B. Junor	Do.

Home Secretary, Convener.

V.—PSALMODY.

Rev. Dr J. B. Johnston	Glasgow	Rev. William Ramage	Glasgow
" Dr W. B Robertson	Kilmarnock	" James S. Mill	Edinburgh
" Andrew Henderson	Paisley & Greenock	" Matthew Galbraith	Aberdeen
" Alexander Lowrie	Edinburgh	Mr James Clachan	Glasgow
Rev. George Jack	Perth	Rev. James Rennie	Glasgow
" James Lamb	Glasgow	" George Alison	Paisley & Greenock
" George G. Green	Banffshire	" John Ruthven	Kinross
Mr John Brown	Paisley & Greenock	Mr Charles Wands	Glasgow

Rev. Andrew Henderson, Convener.

VI.—BOARD OF MISSIONS.

Rev. William Wood †	Annandale	Mr James Cox	Dundee
" John Tannahill	Carlisle	" William Murray	Kirkcaldy
" John Polson	Kelso	" John Peake	Melrose
" James Inglis	Paisley & Greenock	" James Purves	Berwick
" David Wilson	Newcastle	" Robert Euing	Perth
" George Deans	Edinburgh	" Robert T. Middleton	Glasgow
Rev. J. D. Fleming	Dunfermline	Mr David Paton †	Dumfries
" David Williamson	Edinburgh	" James Watson	Falkirk
" James E. Fyfe †	Galloway	" Thomas Watson	Lanark
" Dr Knox	Glasgow	" J. H. Young †	Orkney
" Robert M. Macinnes	Kilmarnock	" James Kirk, Alloa	Stirling
" William Sprott	Glasgow	" Robert Lawson	Edinburgh
Rev. Dr James Black†	Aberdeen	Mr John Lumgair	Arbroath
" Dr W. Ritchie	Berwick	" Robert Dick	Edinburgh
" James Borwick	Cupar	" William Walls	Glasgow
" Dr Robson †	Elgin & Inverness	" Thomas Brownlie	Hamilton
" Thomas Millar	Perth	" Henry Coubrough	Lancashire
" J. Mitchell Harvey	Edinburgh	" John M'Ewen	Glasgow
Rev. Dr Edwards	Glasgow	Rev. Wm. Galletly †	Buchan
" John Mitchell	Do.	Mr James Thin	Edinburgh
" Robert Rutherford	Edinburgh	" Wm. Eccles Russell	London
" Stephen Wallace	Newcastle	Dr J. D. M'Laren †	Kinross.
" James Dunlop	Paisley & Greenock	Mr James Alexander †	Banff
" William Orr	Kilmarnock	" George Pearson †	Ireland

With the Secretaries and Treasurer, *ex officiis.*

Dr Somerville, Honorary Member.

Mr David Anderson, Honorary Member and Chairman.

† Nominated and Appointed as Representative of a Presbytery other than the one in whose bounds he resides

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VII.—APPOINTMENT OF PREACHERS.

Names of Members.	Presbyteries.	Names of Members.	Presbyteries.
(1.) Distribution.		(2.) Complaints.	
Rev. William Wood	Glasgow	Rev. Dr Frew	Stirling
" Dr D. Ogilvie	Edinburgh	" Dr Wm. Johnston	Dunfermline
" Thomas Kennedy	Kinross	" A. M. Jarvie	Do.

Dr Ogilvie, Clerk. Rev. A. M. Jarvie, Convener.

VIII.—PROCLAMATION OF NATIONAL FASTS, &c.

Rev. George C. Hutton	Paisley & Greenock	Rev. Dr Thomson	Edinburgh
" Wm. Ramage	Glasgow	" Peter Rutherford	Falkirk
Rev. Dr George Jeffrey	Glasgow	Rev. John Symington	Kilmarnock
Mr John Millar	Edinburgh	Mr J. H. Young	Glasgow

IX.—TEMPERANCE.

Rev. Dr John Edwards	Glasgow	Rev. George M'Queen	Glasgow
" William Clark	Do.	" John M'Intyre	Do.
Mr R. A. Bogue	Do.	Mr William H. Aitken	Do.
Rev. William Wood	Glasgow	Rev. Thomas M'Ewan	Edinburgh
" Dr James Knox	Do.	" Peter Mearns	Berwick
Mr Donald Fisher	Do.	Mr James Martin	Lanark

Dr Knox, Convener.

X.—SABBATH SCHOOLS.

Rev. W. H. Halley	Paisley & Greenock	Rev. J. B. Smith	Paisley & Greenock
" John Lambie	Falkirk	" James Rennie	Glasgow
Mr W. Paton	Glasgow	Mr James Thin	Edinburgh
Rev. James Inglis	Paisley & Greenock	Rev. Alex. Sorley	Arbroath
" David M'Ewan	Glasgow	" James Ronald	Lanark
Mr John C. Watson	Cupar	Mr James Stewart	Glasgow

Rev. James Inglis, Convener.

XI.—GENERAL FINANCE.

Rev. Alexander Oliver	Glasgow	Rev. Robert M. Macinnes	Kilmarnock
Mr J. Knox Crawford	Edinburgh	Mr William Balleny	Edinburgh
" Robert Paterson	Do.	" William Meikle	Glasgow
Rev. James Inglis	Paisley & Greenock	Mr William Balleny, Convener.	
Mr William Wilson	Falkirk		
" John Millar	Glasgow		

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XII.—CONGREGATIONAL TITLES.

Names of Members.	Presbyteries.	Names of Members.	Presbyteries.
Mr James Peddie	Edinburgh	Mr James Duncan	Edinburgh
" James Mitchell	Glasgow	" J. B. Kidston	Glasgow

Not subject to rotation.

D. THOMAS,
Clerk of Committee of Bills and Overtures.

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COMMITTEE

OF

BILLS AND OVERTURES.

MAY 15, 1871.

I. PRESBYTERY OF ABERDEEN.
[1]Matthew Galbraith.
Arthur Knox.

II. ANNANDALE.
[1]William Watson.
[1]William Dunbar.

III. ARBROATH.
[1]Hugh Aird.
David Scott.

IV. BANFFSHIRE.
William Simmers.
[1]John Gilmour.

V. BERWICK.
[1]Dr Wm. Ritchie.
[1]William Wilson.
Robert Carmichael.

VI. BUCHAN.
John Dickson.
James Scott.

VII. CARLISLE.
[1]Dr Alex. Leitch.
[1]James Christie.

VIII. CUPAR.
[1]James Borwick.
William Smith.

IX. DUMFRIES.
John Sellar.
[1]John Johnston.

X. DUNFERMLINE.
Adam Welsh.
[2]Robert French.

XI. DUNDEE.
[1]John Brand.
[1]James Logie.

XII. EDINBURGH.
Andrew M'Farlane.
[1]George Barlas.
[1]George Burn.
Robert Paterson.

XIII. ELGIN AND INVERNESS.
William Watson.
George Robson.

XIV. FALKIRK.
[1]Hugh Baird.
William Rose.

XV. GALLOWAY.
John Squair.
Thomas Dobbie.

XVI. GLASGOW.
[1]Dr George Jeffrey.
[1]Dr R. T. Jeffrey.
David M'Ewan.
W. G. Lindsay.

XVII. HAMILTON.
[1]Alex. W. Donaldson.
[1]Thomas R. Anderson.

XVIII. IRELAND.
[1]Dr R. Bryce.
Alexander Scott.

XIX. KELSO.
[1]John Polson.
[1]Robert Hogarth.

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XX. KILMARNOCK.
[1]William Orr,
[1]George Copland.
[1]David Smith.

XXI. KINROSS.
[1]Charles Milne.
[2]William Boyd.

XXII. KIRKCALDY.
James Jenkins.
[1]William Guthrie.

XXIII. LANARK.
Robert Cordiner.
Alexander Banks.

XXIV. LANCASHIRE.
[1]William G. Frazer.
[1]John Thompson.
[1]D. L. Williams.

XXV. LONDON.
[1]Andrew Black.
Robert Paton.

XXVI. MELROSE.
[1]David Lumgair.
John Henderson.

XXVII. NEWCASTLE.
[1]George Bell.
[1]Robert Brown.
[1]William Salmond.
John Price.

XXVIII. ORKNEY.
[1]John Paul.
[1]Charles Runciman.

XXIX. PAISLEY AND GREENOCK.
[1]Dr Andrew Gunion.
W. R. Thomson.
[1]John B. K. M'Intyre.
[1]John Gilmour.

XXX. PERTH.
John C. Inglis.
[1]Dr W. Marshall.
Robert Robertson.

XXXI. STIRLING.
Alexander F. Knox.
[1]Robert Drysdale.

D. THOMAS,
Clerk of Committee of Bills and Overtures.

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APPENDIX.

A.—(*See Minutes*, p. 231.)

REPORT OF THE COMMITTEE ON UNION. MAY, 1871.

THOUGH the present year has been one of the most important in the history of the Union negotiations, the scene of action has lain elsewhere than in the meetings of the Committees, and therefore the Report now to be submitted is comparatively brief.

The Synod at its last meeting agreed to send down to Presbyteries the question, "Whether the amount of agreement ascertained to exist among the negotiating Churches is such as to warrant Union on the basis of their Common Standards, with the explanations whereby the Churches respectively qualify their adherence to these Standards." The Synod's Committee on Union was also re-appointed, "with instructions to see this Resolution carried into effect; and to take such further steps in concert with other Committees which the other negotiating Churches may appoint, as shall be deemed most conducive to the great end in view."

In conformity with these instructions, the Committee on Union has endeavoured to further the important objects committed to their care, both by superintending the appeal to the Presbyteries and by conference with the Committees of the other negotiating Churches. They have met in all four times, holding at each time also a conference or Joint-Committee meeting. The progress of the negotiations will be best set forth by giving a brief abstract of the business of each successive meeting.

The first meeting was held on July 21, 1870. It was then found, to the satisfaction of the Committee, that the circulation of the Report on Union for 1869, to the extent of 40,000 copies, had cost the Church nothing, as a small balance remained after defraying all expenses. It was also ordered that a circular, subscribed by the Convener, should be sent out to all the Presbyteries, calling their attention to the Synod's remit, and requesting compliance with its further instructions to report

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by the end of March, that the Committee might furnish copies of the returns, with a digest of the same, to every member of Synod a fortnight before its meeting.

On the same day, an interesting conversation took place at a meeting of the Joint-Committee, relative to the way in which the explanations with which the Churches severally qualify their adherence to the Standards might be adjusted in the formula of a United Church. The subject was not considered ripe for any decision, but as on former occasions, the suggestion was favourably entertained (as expressed in the published minute of the Joint-Committee), "that the explanations might all be put into the preamble to a common formula—the formula requiring adherence to the whole doctrine of the Standards, qualified only by the explanations of the preamble."

The next meeting of the Committee was held on 12th October, 1870. The most important matter that occupied their attention at that time was the existence of misrepresentations as to the non-recognition by the Supreme Courts of the Principles alleged in the Joint-Committee's Report to be held in common. The published minute of the Joint-Committee sets forth the action taken at this meeting to obviate the injurious effect of these misrepresentations. "The Committee entered into conversation with reference to the present state of the cause entrusted to them. Reference was made especially to the impressions which exist, and the allegations which are made in some quarters, to the effect that the common principles drawn up by this Committee, and reported to the Supreme Courts, do not embody a reliable representation of the doctrine of the negotiating Churches, and are not accepted by the Churches in that character. After full consideration, the Committee thought fit to place on record the expression of their unanimous and entire conviction, not only that the common principles do express the mind of the Churches severally, but also that the decisions and findings of the Courts of the Churches, supreme and subordinate, have afforded and will continue to afford evidence on this subject which is absolutely conclusive."

At the next two meetings, which were held on the 23rd of February and 12th of April, 1871, it was found that these misconceptions and misrepresentations continued to prevail, and had been openly expressed in the deliberations of several of the Presbyteries of the Free Church as a reason why the Joint-Committee's Report could not be acted on as a decisive indication of the measure of agreement ascertained to exist among the negotiating Churches.

The Synod's Committee on Union therefore, alive to the great importance of the subject, now bring it before their Supreme Court, and they hardly deem it necessary to add, that what is wanted to meet

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this existing misapprehension, is no addition to the Standards, or basis of Union distinct from them, but a declaration which will prove that the Synod's Committee has not misrepresented the principles of the United Presbyterian Church.

Such a declaration seems much facilitated by the nature of the returns from Presbyteries in answer to the remit of Synod; and on these the Committee will now proceed to report, both as setting forth generally the mind of the Church in regard to the warrantableness of Union on the proposed basis, and also, as in the judgment of the Committee, opening the way for a Synodical declaration, which will bring all but wilful misconception and misrepresentation to an end.

It is with unfeigned satisfaction that the Committee report that all the Presbyteries have answered the remit of the Synod in the affirmative. In the great majority of cases the Presbyteries have decided unanimously. It cannot be doubted that the Union cause has thus received a great impulse, and the perfectly friendly character of the discussion, even when a counter-motion has been made, or a dissent tendered, is an additional cause of thankfulness to the God of peace and love. It has been judged desirable to print the returns *in extenso* in the Appendix, as they form an important act in the history of the movement, and are worthy of the careful study of the whole Church.

The returns of Presbyteries contain an answer to the allegation that the Synod's Committee has not accurately represented the mind of this Church as to the points of agreement with the other negotiating Churches. Not only has no Presbytery taken exception to the accuracy of the Report setting forth their common principles, but several of the Presbyteries have expressly extracted from it statements of vital moment touching the relations of the magistrate to religion and the Church; others have referred generally to the Report and to the findings of the Joint-Committee, as the ground on which they decide that there is no bar to union; and others, again, have proceeded upon the amount of agreement, "ascertained to exist," as lying at the foundation of their affirmative decision, in a way which clearly covers the representations of the Synod's Committee. There is thus a great majority of the Presbyteries which openly or by clear implication proceed upon and ratify the action of the Synod's Committee, while none have called it in question. In ordinary circumstances, the Synod's Committee would have rested content with this vindication, following, as it does, on acts and decisions of Synod of similar import, especially the Synodical finding of 1867. It is not a regard for their own reputation which makes them desire anything more. But in view of the precious interests which might be compromised by misunderstanding or misrepresentation as to the relation of this Synod to the action of its Committee, they would respectfully

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but earnestly solicit such a delaration as will make it yet more manifest that they have fairly represented the mind of the Church, whose principles, both common and distinctive, they have humbly endeavoured, with all fidelity, to set forth and maintain.

It is no part of the business of this Committee to report as to the corresponding returns made by the Presbyteries of the other negotiating Churches; but even where these are more chequered than in the case of this Church, they may well be contemplated with feelings of thankfulness, as indicating a preponderance of conviction in favour of ultimate union, which, amidst all remaining difficulties and discouragements, ought to nerve to fresh exertion and unshaken trust in God, who can make the divided one.

During this year, as on all former occasions, members of the Joint-Committee, whom we could ill spare, have been removed by death. The honoured names of Alexander Murray Dunlop, Esq., and of Sheriff Jameson, of the Free Church; of the Rev. John C. Paterson, of Manchester, of the English Presbyterian Church; and of Bailie Fyfe, of the United Presbyterian Church, have been taken from our roll; and each has received a grateful and sorrowful tribute in the records of the Joint-Committee. But, in lamenting their loss, we should be reminded that death not only separates but unites, and that these beloved brethren have passed away from efforts at union to a world where union is perfect and eternal.

In conclusion, it is believed that all the negotiating Churches are ripe for a movement in advance. That movement, indeed, must be made cautiously and tenderly; but there are practical steps which may be taken without delay, such as the formation of federal relations between all the negotiating Churches, similar to those which have been sketched in the Ninth Head of Programme between England and Scotland, and which, without abandoning or even unduly deferring the great aim of incorporation, would make the Churches more visibly one in the present, and go far to realize the hope of their being entirely one in the near future. The Committee venture to express the conviction that, if for such an end they should be re-appointed, as well as for the continued prosecution of the great work of incorporation, which would be much promoted by fuller understanding as to the financial administration of a united church, they might, by next year, be prepared with some definite suggestions on both heads, which, with the favouring hand of God upon them and their brethren, would tend greatly to bring matters to a consummation, and to make the churches approach, if not reach, the goal they have had so long and so anxiously in view.

Meanwhile, they commend this great enterprise to the sympathies and prayers of the Church at large. Difficulties are vanishing before

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the rising tide of Christian feeling. Indifference is gone; and the very excitement of debate and discussion has quickened the march of intelligent concord. Another year of popular exposition and appeal, following up the solemn and earnest dealings of the Church Courts, will bring fresh light and harmony. Above all, the cry of the churches, separately and in wide-spread concert, should be to God. He alone can remove misunderstanding, can soften prejudice, and restore the brotherly feeling amidst which this great movement was inaugurated. What has been accomplished elsewhere, in the face of apparently insuperable obstacles, shall also be achieved in this historic land, which is written all over with "the faith and patience of the saints." "Surely his salvation is nigh them that fear Him, that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth, and righteousness shall look down from heaven."

JOHN CAIRNS, *Vice-Convener.*

A declaration is solicited that the Union Committee has fairly represented the mind of the Church.

REPORTS OF PRESBYTERIES ON SYNOD'S REMIT ANENT UNION. April, 1871.

All the 31 Presbyteries composing the Synod have reported, answering affirmatively the question remitted.

In 21 Presbyteries the finding was unanimous, viz.:—Annandale, Arbroath, Banffshire, Buchan, Carlisle, Cupar, Dunfermline, Falkirk, Galloway, Glasgow, Hamilton, Ireland, Kilmarnock, Kinross, Lanark, Lancashire, London, Melrose, Newcastle, Perth, and Stirling.

In each of the Presbyteries of Aberdeen, Berwick, and Edinburgh, there was one dissentient; in Paisley and Greenock there were three.

In Kirkcaldy 9 members voted for the motion which carried, and 2 for another motion also favourable to Union.

In Elgin and Inverness a counter motion was proposed, but not seconded.

In Kelso the motion carried was preferred to another motion by a majority of 11 votes to 2; in Dundee, by a majority of 14 to 2.

In the reports from Dumfries and Orkney, no reference is made to the result of the voting, further than that the motion was adopted.

The Presbytery of Ireland condition their answer on an understanding as to the meaning of the question remitted. The Presbyteries of

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Berwick, Edinburgh, Elgin and Inverness, Kirkcaldy, Kelso, Paisley and Greenock, and Perth, expressly reserve judgment on matters reported on by the Joint-Committee, but not included in the remit.

The terms of the several findings are subjoined.

I. PRESBYTERY OF ABERDEEN.

February 14, 1871.—Took up remit of Synod anent Union. After reasoning, the following finding was approved, with one dissentient voice:—"The Presbytery, restricting attention to what is the Synod's remit in relation to Union, and thus reserving judgment on all that may call for consideration in the event of a basis of Union being presented, find that, in their view, there is nothing in principle to bar Union among the negotiating Churches on the basis of their Common Standards, in the manner suggested by remit of Synod." From this finding Mr Turner begged to enter his dissent.

II. PRESBYTERY OF ANNANDALE.

December 20, 1870.—The following motion was unanimously adopted:—"Judging from the completed Report of the Union Committee, this Presbytery finds that the amount of agreement ascertained to exist among the negotiating Churches is such as to warrant Union on the basis of their Common Standards, with the explanations whereby the Churches respectively qualify their adherence to these Standards."

III. PRESBYTERY OF ARBROATH.

December 6, 1870.—Took up the Synod's remit on the subject of Union, when it was unanimously agreed, "That, in the opinion of this Presbytery, a sufficient amount of agreement exists among the negotiating Churches to warrant an incorporating Union on the basis of their Common Standards, with the explanations whereby the Churches respectively qualify their adherence to these Standards."

IV. PRESBYTERY OF BANFFSHIRE.

February 7, 1871.—Agreed, unanimously, to the following motion on Union:—"That, in the judgment of this Presbytery, the amount of agreement ascertained by the Joint-Committee to exist among the negotiating Churches is such as to warrant Union on the basis of their Common Standards, with the explanations whereby the Churches respectively qualify their adherence to these Standards."

V. PRESBYTERY OF BERWICK.

January 10, 1871.—The following motion was adopted:—"The Synod having submitted to all the Presbyteries of this Church the following question, in regard to the negotiations for union, at present carried on between the United Presbyterian Church and other Churches, namely:—'Whether the amount of agreement ascertained to exist among the negotiating Churches is such as to warrant union on the basis of their Common Standards, with the explanations whereby the Churches respectively qualify their adhesion to these Standards;' this Presbytery find, that whereas the Report of the Union Committee brings out the fact that the negotiating Churches all accept the same Confession of Faith, and interpret all matters of saving doctrine, about which they have seen cause to confer, in the same sense, and are also agreed in all points relating to worship, discipline, and government; and, whereas, in regard to the relation of the civil magistrate to religion and the Christian Church, they are all agreed as to the duty of nations, and their rulers to be regulated in all

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public matters by the Word of God, and to further the religion of Christ in every way consistent with its own spirit and enactments, whilst they all unite in disclaiming force as inconsistent with the spirit and enactments of Christianity, and in holding it as of essential and perpetual obligation that Christ's people should maintain and extend his Gospel by free-will offerings; and, whereas, the only remaining difference between them consists in the application of these common principles to such matters as the civil establishment and endowment of religion, as to which uniformity of opinion has never been a term of communion in this Church, this Presbytery judge that there is no objection in point of principle to a union between this Church and other negotiating Churches, it being understood that a common formula shall be prepared, which shall express adherence to the Confession in a way to which all the negotiating Churches may assent. The Presbytery also find that while the question of the expediency of consummating a union between the negotiating Churches is for the present reserved, and while it is highly desirable to secure the concurrence of all the Churches in their integrity, they are of opinion that great evils would result from delay, and that all suitable measures should be taken to make the union as speedy and as cordial as possible, and also to secure the full benefits of united action between the Churches in England and Scotland." The Rev. W. Limont dissented from the following clause in the motion:—"They are all agreed as to the duty of nations and their rulers to further the religion of Christ in every way consistent with its own spirit and enactments,"—on the ground that it involves a decision on the question of the national obligation to further the religion of Christ. At a subsequent meeting, the Presbytery adopted the following answer to the Reason of Dissent:—"The Dissentient omits in his reason a clause of the sentence to which he takes exception, that is essential to the integrity of the principle asserted; and thus he fails to do justice to the finding of the Presbytery, in affirming that it involves 'a decision on the question of national obligation to further the religion of Christ,' as if this were stated without limitation; whereas the motion runs that all 'are agreed as to the duty of nations and their rulers to further the religion of Christ *in every way consistent with its own spirit and enactments*,' the last words being plainly meant to define and qualify the duty in question, so as to indicate its harmony with what is reckoned Scripture truth."

VI. PRESBYTERY OF BUCHAN.

January 7, 1871.—"That the Presbytery, having taken into consideration the remit of the Synod anent the subject of Union between the negotiating Churches, express it as their unanimous opinion, that the amount of agreement ascertained to exist among them is such as to warrant Union on the basis of their Common Standards, with the explanations whereby the Churches respectively qualify their adherence to these Standards."

VII. PRESBYTERY OF CARLISLE.

December 6, 1870.—In accordance with previous notice, the following motion was submitted in regard to the Synod's remit on Union:—"That there is no objection, in principle, to the formation of an incorporating Union among the negotiating Churches on the footing or basis of the Westminster Confession of Faith, as at present accepted by the said Churches." The motion was unanimously agreed to.

VIII. PRESBYTERY OF CUPAR.

February 14, 1871.—When the Cupar Presbytery of the United Presbyterian Church met, the following deliverance anent Union was unanimously adopted:—

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"That having taken into consideration the Synod's remit anent Union with other Churches, this Presbytery agree to report that in their judgment the amount of agreement ascertained to exist among the negotiating Churches is such as to warrant Union on the basis of the Common Standards, with the explanations whereby the Churches respectively qualify their adherence to these Standards."

IX. PRESBYTERY OF DUMFRIES.

November 1, 1870.—The Presbytery having considered the Synod's remit on Union, "Find that the amount of agreement existing among the negotiating Churches is such as to warrant Union on the basis of their Common Standards, with the explanations whereby the Churches respectively qualify their adherence to these Standards."

X. PRESBYTERY OF DUNDEE.

December 6, 1870.—Took up the remit of Synod anent Union, when the following motion and amendment were submitted:—"That whilst this Presbytery feels satisfied that the Churches negotiating for Union are agreed on the essential doctrines and duties embraced in our Common Standards, yet as all these Churches take exception to certain portions of these Standards, principally on the ground of difference of opinion as to what they do teach on certain points, this Presbytery would urge the necessity of these being specified, fully considered, and exactly adjusted, previous to a cordial and permanent Union of these Churches." Amendment:—"That this Presbytery resolve that the amount of agreement existing among the negotiating Churches is such as to warrant Union on the basis of their Common Standards, with the explanations and exceptions whereby the Churches respectively qualify their adherence to these Standards." After lengthened consideration, on the vote being taken, 2 voted for the motion and 14 for the amendment.

XI. PRESBYTERY OF DUNFERMLINE.

December 7, 1870.—With all the ministers present, unanimously and cordially agreed, "That the amount of agreement ascertained to exist among the negotiating Churches is such as to warrant Union on the basis of their Common Standards, with the explanations whereby the Churches respectively qualify their adherence to these Standards."

XII. PRESBYTERY OF EDINBURGH.

February 21, 1871.—"The Presbytery having taken into consideration the remit of Synod on the subject of Union, resolve:—I. That they record their satisfaction that the Churches at present negotiating for Union are agreed in holding the Westminster Confession, in adhering to the same form of government, and in requiring approbation of the Confession from all candidates for licence and ordination; also in maintaining the spiritual independence of the Church under Christ, the sole Head of his Church, and Head over all things to the Church; although a difference of opinion obtains in the application of this principle as regards the province of the civil magistrate in matters of religion; that there are satisfactory grounds for believing that the harmony of the negotiating Churches in holding the doctrine of the Subordinate Standards is manifested in the public teaching of these Churches; and that, on these grounds, the Presbytery are of opinion that the negotiating Churches, being so nearly identical in creed, worship, administration, and discipline, may unite on the basis of the Standards as presently held by them. II. That the Presbytery feel themselves called upon in present circumstances specially to declare their views on

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the following points embraced in the subject of the remit:—(1,) That this Church holds and has always held that to Christ as Head over all things, all men in their several places and relations, and therefore civil rulers and legislators in theirs, are under obligation to submit themselves and to regulate their conduct by his word, but while it disclaims compulsory and persecuting or intolerant principles in religion, it does not require either the adoption or rejection of the opinion of the lawfulness and propriety of what is termed the civil establishment of religion, and of the support of the ministers of religion by State funds, as a term of membership or a test of admission to office; and in accordance with these views, there must be full liberty in a united church to hold either the one side or the other of this disputed question: (2,) As regards the doctrine of the relation of the atonement of Christ to mankind sinners, the Presbytery accept the following finding of the Joint-Committee on Union, arrived at after the most careful comparing of the different views stated by the brethren of the negotiating Churches, viz, 'That the general expressions more or less used on this subject in all the Churches are simply different modes of stating the truth held by all the negotiating Churches, that the atonement is sufficient for all and adapted to all, and that its benefits are freely offered to all to whom the gospel comes; and they object to any newly imposed or newly declared interpretation of the statements of the Confession on this subject as fitted to set aside the Confession, and embarrass its subscribers: (3.) The Presbytery reserve questions relative to Finance, National Education, and other matters, in the hope that the fuller consideration of them will verify the opinion of the Joint-Committee, that any difficulty connected with these points will be solved in such a manner as to prevent them from becoming a bar to Union. III. That the Presbytery are further of opinion that, although the amount of agreement is such as to warrant Union on the basis of the Standards, the question of expediency will remain for consideration, and must be determined by a view of the whole case, especially by the indication of preparedness for Union, or otherwise, in the state of feeling prevalent among the negotiating Churches. Meanwhile, they humbly recommend that the Supreme Courts of the several bodies employ such measures as shall seem to them best fitted to promote mutual friendly intercourse and fellowship; and, by co-operation in good works, pulpit exchanges, and otherwise, to lead the Churches to a better acquaintance with each other. Above all, they desire that earnest prayer be offered to the God of Peace, that He may, by an abundant outpouring of the Spirit, of love and concord, bring brethren in Christ to see more eye to eye, so as to be joined more closely together in the same mind and in the same judgment, and that the way of the Churches may be made plain; and they venture farther to suggest that, with a view to these ends, the Union Committee might meanwhile be re-appointed." After adjourned discussion, this motion was adopted, Dr Davidson dissenting.

XIII. PRESBYTERY OF ELGIN AND INVERNESS.

.—The following motion on the subject of Union was made:—Whereas the Synod of this Church has remitted to the Presbyteries for their consideration the question, "Whether the amount of agreement ascertained to exist among the negotiating Churches is such as to warrant union on the basis of their Common Standards, with the explanations whereby the Churches respectively qualify their adherence to these Standards," this Presbytery, judging from the report of the Union Committee as to the relative positions of the negotiating Churches, and reserving any expression of opinion upon the question of union beyond the one point to which its deliverance refers, declares that, according to its judgment, there is

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such an amount of agreement in principle as to this extent to warrant a union of the negotiating Churches on the basis of their Common Standards, with the explanations whereby the Churches respectively qualify their adherence to these Standards." This motion having been seconded, a counter motion was made to the following effect:—"That the Presbytery, believing that the negotiating Churches are not yet ripe for ecclesiastical incorporation, and that the method of 'open questions' will not, in present circumstances, prove a satisfactory arrangement of existing differences, and that a premature incorporation would be adverse to the spiritual oneness for which Christ prayed, resolve to give no deliverance on the remit made to them by last Synod on the subject of union." The counter motion not having been seconded, the Presbytery proceeded to the consideration of the first motion, and after lengthened discussion the first motion was carried without a division.

XIV. PRESBYTERY OF FALKIRK.

December 6, 1870.—After consideration and discussion, it was moved and seconded and unanimously agreed, that the amount of agreement ascertained to exist among the negotiating Churches is such as to warrant union on the basis of their Common Standards, with the explanations whereby the Churches respectively qualify their adherence to these Standards.

XV. PRESBYTERY OF GALLOWAY.

December 6, 1870.—Took into consideration the remit of Synod anent Union, when it was moved and seconded:—"That the Presbytery having considered the remit of Synod, find that the amount of agreement ascertained to exist among the negotiating Churches is such as to warrant Union on the basis of their Common Standards, with the explanations whereby the Churches respectively qualify their adherence to these Standards." The motion was unanimously adopted.

XVI. PRESBYTERY OF GLASGOW.

October 4, 1870.—It was moved, and seconded—"That the Presbytery, having taken into consideration the question sent down to Presbyteries by the Synod of our Church, Whether the amount of agreement ascertained to exist among the negotiating Churches is such as to warrant Union on the basis of their Common Standards, with the explanations whereby the Churches qualify their adherence to these Standards, resolve—I. To express their gratification that the report of the Union Committee has made it manifest that entire harmony prevails among the negotiating Churches in regard to doctrine, worship, government, and discipline. II. That the Presbytery, cordially approving of Union upon a Scriptural basis, and being deeply impressed with the great advantages which will result from such a Union to the cause of Christ in this country, and having respect to a statement in the minutes of the Joint-Committee, to the effect that 'there appears to be no intended difference of meaning in the diversity of expression in adhering to the Westminster Confession of Faith,' used by the different Churches, is of opinion that the amount of agreement which exists among the Churches referred to, is such as to warrant them to enter into a Union on the basis of their Common Standards, with the explanations whereby they respectively qualify their adherence to these Standards." The motion was unanimously adopted.

XVII. PRESBYTERY OF HAMILTON.

January 31, 1871.—The Presbytery, as agreed upon at a former meeting, proceeded to consider the remit of last Synod to Presbyteries on Union. The remit was again read, and, after discussion, the following amended motion was proposed,

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seconded, and unanimously agreed to:—"That, having taken into consideration the question remitted by the Synod of the Church, together with the relative Report of the Joint Committee on Union, the Presbytery finds that such an amount of agreement, on matters of principle, has been shown to exist among the negotiating Churches as to warrant an incorporating Union on the basis of the Common Standards, as presently qualified by the negotiating Churches respectively."

XVIII. PRESBYTERY OF IRELAND.

February 7, 1871.—The Presbytery entered upon the consideration of the Synod's remit on Union, and after lengthened deliberation, unanimously agreed, "That the amount of agreement ascertained to exist among the negotiating Churches is such as to warrant Union on the basis of their Common Standards, with the explanations whereby the Churches qualify their adherence to these Standards, on the understanding that the meaning of the last clause is that such explanations are to be combined in such a form as shall not compromise our testimony to Christ's Headship and men's freedom of conscience."

XIX. PRESBYTERY OF KELSO.

November 15, 1870.—"The Presbytery having carefully considered the question sent down to Presbyteries on the Union, namely:—'Whether the amount of agreement ascertained to exist among the negotiating Churches is such as to warrant Union on the basis of their Common Standards, with the explanations whereby the Churches respectively qualify their adherence to these Standards,' find that there is such an amount of agreement. The Presbytery at the same time expressly reserves to itself full freedom to consider whether, in the state and prospects of the several Churches, there be sufficent encouragement to proceed to the consummation of the Union." By a majority of eleven votes to two, this motion was preferred to a motion, "That this Presbytery is not prepared at present to return an affirmative answer to the question sent down in the remit."

XX. PRESBYTERY OF KILMARNOCK.

February 14, 1871.—The Presbytery, after discussion, unanimously adopted the following motion:—"That the way is open to a Union of the Churches on the basis of the Standards which they hold in common, with the explanations whereby the Churches respectively qualify adherence to their Standards."

XXI. PRESBYTERY OF KINROSS.

January 10, 1870.—Resumed consideration of the Synod's remit anent Union, when, after discussion, the motion proposed at last meeting was unanimously adopted—"That, in the judgment of this Presbytery, the amount of agreement ascertained to exist among the negotiating Churches is such as to warrant Union on the basis of their Common Standards, with the explanations whereby the Churches respectively qualify their adherence to these Standards."

XXII. PRESBYTERY OF KIRKCALDY.

December 6, 1870.—The following motion was adopted in reference to the Synod's remit on the subject of Union:—"That, in the opinion of this Presbytery, the United Presbyterian Church may, without any violation of its principles, enter into Union with the negotiating Churches on the basis of their Common Standards, on the understanding that, while holding in common the general principle of Christ's Headship over the nations, and the obligation of rulers to submit themselves to His law, liberty of opinion regarding civil establishments of religion, for which provision

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is made in the United Presbyterian formula, shall continue to be enjoyed in the event of the proposed Union being accomplished."

XXIII. PRESBYTERY OF LANARK.

December 6, 1870.—Having considered the remit of Synod anent union, find "That the amount of agreement ascertained to exist among the negotiating Churches is such as to warrant union on the basis of their Common Standards, with the explanations whereby the Churches respectively qualify their adherence to these Standards."

XXIV. PRESBYTERY OF LANCASHIRE.

November 8, 1870.—In accordance with notice given at a former meeting, the following motion on Union was submitted:—"That the amount of agreement ascertained to exist among the negotiating Churches is such as to warrant Union on the basis of their Common Standards, with the explanations whereby the Churches respectively qualify their adherence to these Standards." This motion was carried unanimously.

XXV. PRESBYTERY OF LONDON.

February 13, 1871.—Inter alia—Proceeded to the consideration of the Synod's remit on Union, when the following motion was unanimously agreed to:—"That in the opinion of this Presbytery, the amount of agreement ascertained to exist among the negotiating Churches, is such as to warrant Union on the basis of their Common Standards, with the explanations whereby the Churches respectively qualify their adherence to these Standards."

XXVI. PRESBYTERY OF MELROSE.

March 14, 1870.—It was moved and seconded "That the Presbytery, judging from the completed report of the Union Committee, find that there is such an amount of agreement ascertained to exist among the negotiating Churches as to warrant Union on the basis of their Common Standards, with the explanations whereby the Churches respectively qualify their adherence to these Standards." The motion was unanimously agreed to.

XXVII. PRESBYTERY OF NEWCASTLE.

January 3, 1871.—"The Presbytery of Newcastle, having considered the remit on Union, find that the agreement among the negotiating Churches as set forth in the Joint Committee's report is such as to warrant a union on the basis of the common Standards, with the explanations whereby the Churches respectively qualify their adherence to these Standards." The motion was unanimously carried.

XXVIII. PRESBYTERY OF ORKNEY.

March 27, 1871.—"In view of the amount of agreement that has been ascertained to exist among the negotiating Churches, the Presbytery find that there is no objection in principle to an incorporating union among the said Churches on the basis of their Common Standards, with the explanations whereby the Churches qualify their adherence to these Standards."

XXIX. PRESBYTERY OF PAISLEY AND GREENOCK.

January 17, 1871.—The following resolutions were adopted:—"I. That, having regard to the large measure of agreement ascertained to exist amongst the negotiating Churches, the Presbytery are of opinion that on the ground of principle, there is no

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valid objection to the union of these Churches upon the basis of their Common Standards; so that the explanations whereby this Church qualifies its adherence to these Standards be conserved. II. That the Presbytery reserve judgment on other matters which will naturally come up for discussion at a future stage, such for example as the question of a common formula, and that of securing the rights of the Christian people in the election of their office-bearers. III. That in the view of this Presbytery the proposed Union, rightly consummated, would redound to the honour of our common Lord, would with His blessing promote the growth in grace of the Churches themselves and prove a boon to our country and to the world at large." Mr Hutton, Mr Inglis, and Mr Dunlop dissented.

XXX. PRESBYTERY OF PERTH.

December 6, 1870.—It was moved and seconded "That the Presbytery, having taken into consideration the remit of Synod anent Union with other Churches, with the reports which have from time to time been submitted, find—That all the negotiating Churches hold not only the sole Headship of Christ over the Church, but also his Headship over the Nations for the Church's sake, and the obligation of civil rulers, while acting in their public capacity, as of all other men in their places and relations, to regulate their conduct by His revealed will. That while the Churches differ as to whether the revealed will of Christ sanctions the civil establishment and endowment of the Church, they all disclaim intolerant and persecuting principles in religion. That accepting the Westminster Confession of Faith with this disclaimer, the Churches profess their adherence to it in terms which are identical in import. These terms are somewhat various; but the Presbytery concur with the Joint-Committee in thinking that 'there appears to be no intended difference of meaning in this diversity of expression.' That in regard to the doctrine of Atonement the Presbytery also concur with the Joint-Committee in thinking that 'the general expressions, more or less used on this subject in all the Churches, are simply different modes of stating the truth held by all the negotiating Churches, that the Atonement is sufficient for all, and that its benefits are freely offered to all to whom the gospel comes.' That in regard to Government, Discipline, and Worship, there seems to be essential agreement. In these circumstances the Presbytery have satisfaction in reporting to the Synod, that in their opinion 'the amount of agreement ascertained to exist among the negotiating Churches is such as to warrant Union on the basis of the Common Standards, with the explanations whereby the Churches respectively qualify their adherence to these Standards.' In reporting this opinion the Presbytery say nothing as to the expediency of an Incorporating Union being at present entered into; reserving the consideration of this until, under the leadings of Providence, they are in circumstances more favourable for coming to a decision in regard to it." After adjourned discussion, the motion was unanimously adopted.

XXXI. PRESBYTERY OF STIRLING.

February 7, 1871.—It was moved and seconded, in terms of notice previously given, "That this Presbytery is of opinion that the amount of agreement ascertained to exist among the negotiating Churches is such as to warrant Union on the basis of their Common Standards, with the explanations whereby the Churches respectively qualify their adherence to these Standards." The Presbytery unanimously decided in terms of this motion.

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B.—(*See Minutes*, p. 218.)

LETTER TO DR WILLIAM ANDERSON.

2 LEIGH ROAD,
HIGHBURY PARK, LONDON,
8th June, 1871.

DEAR DR ANDERSON,—We have it in charge from the Synod, as being its present mouth and hand, to convey to you the enclosed copy of Minute, with such added words as may less formally express the sentiments which animated the Court on the announcement, by your esteemed colleague, of the munificent destination made by you of the public gift, which had been lately tendered you by the affection and admiration of many friends.

We need not say how grateful to our own feelings is the duty laid on us by the Synod's appointment. But we are not now to give expression to our personal esteem and regard. We are rather catching, as we can, the spirit which pervaded a full Synod on the occasion referred to, to be the channel of transmitting to you the love and honour of a whole denomination. We do not exaggerate when we so speak. You are indeed held in the highest regard by the entire United Presbyterian Church, which has a grateful delight in her chivalrous child of genius, Dr William Anderson. All of us dwell with pleasure on the many services you have rendered to the cause of truth and freedom, as maintained by our body, and cherish admiringly the recollection of your unflinching fidelity to great principles, dear to all our hearts. Those of us who have been in part your associates in work and warfare—your full compeers are now few on earth—know what courage your tried bravery inspired into our hearts; and still younger brethren have felt and will feel the impulse given by the example of so good a soldier of Jesus Christ. You are by far too true a lover of the brethren not to feel the privilege of having been able to win, by long and earnest service, the affectionate confidence and esteem of so great and noble a brotherhood, as we venture to say our loved Church contains.

That esteem, we may say, was scarcely enhanced by the intimation of the generous arrangement to which the accompanying Minute refers—we all felt it to be so much in keeping with your

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known character. Exceptional and unexpected acts wake up new admiration; the normal only confirms the old.

One higher award of approval yet awaits you. Ere it come, may you be spared and strengthened to do further service to our Lord. But at length, may there be given you the welcome which has all heaven in its bosom—"Well done, good and faithful servant, enter thou into the joy of thy Lord!"

Believe us, dear and honourable Father, to be,

In name of the Synod,

Yours faithfully,

(Signed) JOHN EDMOND, *Moderator.*
WILLIAM BECKETT, *Synod-Clerk.*

C.—(*See Minutes*, p. 226.)

REASONS OF DISSENT BY MR JAMES BROWN AND OTHERS

AGAINST the decision of Synod, resolving that Dr William Johnston's motion on the Union question should be received before Mr Hutton's:—

1. Because notice of Mr Hutton's motion was laid on the Synod's table before Dr Johnston's, thus giving to Mr Hutton the right of precedence which belongs to a speaker or mover of a motion who first catches the Moderator's eye.

2. Because the fact alleged that notice of Dr Johnston's motion was given to the Clerk of Committee on Bills and Overtures does not in the least affect the question of precedence, the rules making no provision for the Clerk of that Committee receiving such notices.

3. Because the plea advanced that Dr Johnston's motion had a claim to precedence as proposing to adopt the recommendation of the Committee is inadmissible, inasmuch as when the Report of a Committee has been laid on the table, and supported by the Convener, it is in the hands of the Court, all the Members of which have equal rights to propose motions as to its disposal. The according of any special privilege to Members of the Committee, or those whose judgment is in harmony with the Committee's recommendation, is an undue interference with the liberty of debate.

JAS. BROWN.

ANSWERS BY SYNOD'S COMMITTEE.*

The mere statement of the facts of the case is sufficient to show that the reasons adduced by the dissentient are groundless. The Union Committee requested that the Synod should declare that they have faithfully expressed the sentiments of the Church in regard to the matters in question. A motion proposing that this request

* The Answers were laid on the table at the closing Sederunt, but, the attention of the Synod not having been called to them, they were omitted to be read, and neither they nor the Reasons were ordered to be inserted in the Minutes. It has been deemed advisable, however, to print both in the Appendix.—(W. B., *Syn. Clerk.*)

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should be granted was sent to the Committee on Bills and Overtures before the Synod commenced its proceedings. A motion refusing to grant this request was laid on the table of the Court on the evening on which it met. This was evidently an amendment on the motion specified, and therefore ought properly to follow it in the arrangements of the Synod. The decision that the motion to approve of the proceedings of a Committee appointed by the Synod should take precedence of the motion to disapprove, in whole or in part, of these proceedings, is consistent with common sense, with courtesy, and with the practice of this and of all other Ecclesiastical Courts.

(Signed) WILLIAM MARSHALL.
JAMES TAYLOR.

D.—(*See Minutes*, p. 255.)

PETITION AGAINST CIVIL ESTABLISHMENTS OF RELIGION.

To the Honourable the COMMONS of GREAT BRITAIN and IRELAND in Parliament assembled,

The humble Petition of the Synod of the United Presbyterian Church, unanimously agreed to at their meeting in Edinburgh on May 23d, 1871,

Sheweth,

That your Petitioners are firmly persuaded that Civil Establishments of Religion are unscriptural and unjust.

That they deeply feel the injury done by such Establishments to the Church herself, in depriving her of that spiritual independence which has been bestowed upon her by her Divine Lord.

That they regard the exceptional privileges enjoyed by the adherents of the Established Churches as most injurious to the interests and progress of the nation at large, and wholly out of keeping with the spirit of modern legislation.

May it therefore please your Honourable House to apply at as early a period as possible the principle of the Irish Church Disestablishment Act to the Ecclesiastical Establishments of the Empire.

Signed, this 24th day of May, 1871, in the name and by appointment of the Synod of the United Presbyterian Church, by

(Signed) JOHN EDMOND, D.D., *Moderator*.
WILLIAM BECKETT, *Synod Clerk*.

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PETITION AGAINST CHURCH RATES IN SCOTLAND.

To the Honourable the COMMONS of GREAT BRITAIN and IRELAND in Parliament assembled,

The humble Petition of the Synod of the United Presbyterian Church, unanimously agreed to at their meeting held in Edinburgh on 23d May, 1871,

Sheweth,

That your Petitioners have learned with great pleasure that a Bill has been introduced into your Honourable House designed to relieve the inhabitants of Scotland from the assessments laid upon their property for the purpose of building and repairing the Churches and Manses belonging to the Established Church.

That Church rates in England having, by a recent Act, been rendered entirely voluntary, your Petitioners earnestly pray your Honourable House to adopt the same course with regard to the assessments for Church purposes in Scotland, which in principle are entirely the same with the English Church rates.

That, in so far as these assessments for church purposes are national property, your Petitioners crave that they may be devoted to national purposes.

May it therefore please your Honourable House to pass into a law the Bill which has been introduced for the Abolition of Church rates in Scotland.

Signed at Edinburgh, the 23d day of May, 1871, in the name and by appointment of the United Presbyterian Synod.

(Signed) JOHN EDMOND, D.D., *Moderator.*
WILLIAM BECKETT, *Synod Clerk.*

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E.—(*See Minutes*, p. 259.)

PETITION AGAINST CONTAGIOUS DISEASES ACTS.

Unto the COMMONS of the UNITED KINGDOM of GREAT BRITAIN and IRELAND in Parliament assembled,

The Petition of the Synod of the United Presbyterian Church, met at Edinburgh on the twenty-third day of May, 1871, and representing six hundred and seven congregations,

Humbly Sheweth,

That your Petitioners, deeply concerned for the interests of morality, regard with strong disapprobation the Contagious Diseases Acts of 1864, 1866, and 1869, inasmuch as these Acts involve a legislative recognition of prostitution as a profession or trade; as they provide for its regulation and suspension; as they tend to facilitate and promote licentiousness; as they invade the liberty of the subject in the summary power given to a Magistrate, on the suspicion or imputation of a police officer, to subject women to a revolting inspection; as their operation has been conducted with gross cruelty in the treatment of many women so subjected; and as the moral effect of such treatment has been of a hardening and debasing nature on the persons subjected to it.

May it therefore please your Honourable House to take steps for the total and immediate repeal of the Contagious Diseases Acts.

And your Petitioners will ever pray.

Signed in name and by authority of the Synod,

(Signed) JOHN EDMOND, D.D., *Moderator.*
WILLIAM BECKETT, *Synod Clerk.*

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F.—(*See Minutes*, p. 260.)

PETITION AGAINST PRISON MINISTERS BILL.

To the Honourable the COMMONS of GREAT BRITAIN and IRELAND in Parliament assembled,

The Petition of the Synod of the United Presbyterian Church,

Humbly Sheweth,

That your Petitioners have learned, with much regret, that a Bill has been introduced into your Honourable House for the purpose of compelling the Prison Boards throughout the country to make provision, at the public expense, for the religious instruction of prisoners and criminals of all religious denominations.

That your Petitioners are opposed, on grounds of principle as well as of expediency, to all payments from national funds for the religious instruction of any class of the community, and especially to those which, like the present scheme, involve the principle of concurrent endowment. Your Petitioners provide gratuitous instruction for the prisoners and convicts belonging to their own denomination; and they beg to express their conviction that if the Legislature would entrust this duty entirely to the voluntary liberality and zeal of the various religious bodies in the country, it would be readily undertaken, and at least as efficiently performed as it could be under any system of national or local endowment.

May it, therefore, please your Honourable House to refuse your assent to the forementioned Prison Ministers Bill,

And your Petitioners will ever pray.

Signed in name and by authority of the Synod,

(Signed) JOHN EDMOND, D.D., *Moderator.*
WILLIAM BECKETT, *Synod Clerk.*

G.—(*See Minutes passim.*)

ALTERATIONS MADE ON RULES AND FORMS OF PROCEDURE BY RESOLUTIONS OF SYNOD, 1871.

Chap. I., Sect. II., Rule 1. Add Note referring to addition to Rule 6, Chap. IV., Sect. III. See below.

Chap. III., Sect. I. Add to title "and Preaching Stations."

——— ——— Add as Rule 7, "The sanction of the Presbytery is to be obtained before a new station for the regular and stated preaching of the gospel is opened with a view to forming a new congregation."—12th Sed., p. 254.

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8. When any congregation, or portion of a congregation, proposes to leave the place of worship it has hitherto occupied, or when it is proposed to erect a new place of worship with a view to church extension, the Presbytery is to be consulted before the site of the proposed new church is finally determined.—12th Sed., p. 255.

Chap. IV., Sect. III., Rule 6. Add to this Rule, "Ministers who being incapacitated by old age, infirmity, or sickness, are obliged, in whole, or in part, to give up the discharge of their pastoral duties, shall, notwithstanding, retain their seats and votes in the Church Courts, unless they expressly desire to be relieved of these; but when ministers are, for other reasons, relieved of the work of the pastorate, the pastoral tie shall be dissolved, and where it is desired that such ministers shall, notwithstanding, retain their seats and votes, all such cases shall be referred for adjudication to the Synod."—10th Sed., p. 246.

Chap. VII., Sect. IV., Rule 9. Add, "In his Annual Report to Synod, the Librarian is instructed to make a return as to the number of books issued from the Library throughout the year, distinguishing between the two months when the Hall meets, and the rest of the year."—11th Sed., p. 250.

——— Sect. V. Add as Rule 7, "The Acting Librarian, in addition to his duties as such, acts under the direction of the Committee on Theological Education."—*Ibid.*

Chap. VIII., Sect. II., Rule 10. In first clause, instead of the word "requested" read "required"—and delete the words, "Whenever they are not under appointments."—*Ibid*, p. 248.

——— ——— Insert as Rule 22-3, "Ministers without charges, and Preachers not in the List of Probationers, report themselves to the Presbytery within whose bounds they come to reside, and on leaving it obtain a Presbyterial Certificate, to be presented to the Presbytery into whose bounds they have removed; and they are not to engage in stated labour without the approval of the Presbytery."—12th Sed., p. 254.

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No. I.—(*See Minutes*, p. 217.)

REPORT OF THE COMMITTEE ON THEOLOGICAL EDUCATION, ETC.

MAY 1871.

I.—THE DIVINITY HALL—SESSION 1870.

THE Committee have to report that the examination of students for admission to the Hall took place on the 21st June, in Edinburgh, Glasgow, Aberdeen, St. Andrews, Dundee, Lanark, Langholm, and Birkenhead. The number of students who presented themselves for examination, duly certified by their respective Presbyteries, was twenty-eight. Two of these failed to pass, but the Committee felt it to be their duty to encourage them to persevere in study, in the hope of greater success next year. One of the students who passed the examination had already attended the Hall one session, with the Synod's approval, and had been exempted from the former examination on account of the state of his health. Of those applying for admission to the Hall, thirteen presented certificates of having undergone in one or more departments the University examinations with a view to a degree in Arts. While the average scholarship of the candidates, as brought out in the results of their examination, is not greater than that of former years, it is gratifying to the Committee to state that in the case of some of them there was evidence of high attainment.

An application was received from Mr. Thomas Shearer to be allowed to attend the Hall as a first year's student, without undergoing, for the present, the usual entrance examination, on the ground that the feeble state of his health did not permit him to prepare for it. The request was accompanied with a medical certificate. The Committee agreed to admit Mr. Shearer, on condition that the Synod's sanction be obtained for the exemption sought, and that he undergo the examination next year. A similar request was also received in behalf of Mr. Richard Orr, who had attended the regular College curriculum, but was, at the time of the examination, in Spain acquiring Spanish with a view to mission work in that country. On condition that he pass the entrance examination next year, the request was granted, subject to the approval of the Synod.

The examination of students of the first year in Natural Philosophy

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was conducted at the same time as that for admission to the Hall. Fourteen were examined, of whom twelve passed. The Committee have agreed that the two who were unsuccessful shall undergo examination again next year, and in the meantime their course at the Hall has not been interrupted. With regard to the results of this examination, they are, upon the whole, as satisfactory as could be expected from the present mode of conducting it. The Committee are convinced, however, from the experience of this and former years, that the subjects and regulations of the examination in Natural Philosophy call for readjustment. Certain proposed changes will be afterwards submitted in this report.

The session of the Hall for 1870 was opened in presence of the Committee, on Tuesday the 2d August, when, after prayer, the inaugural lecture was delivered by the Rev. Professor M'Michael, on 'The Recent Œcumenical Council at Rome: its Origin and Probable Results.' The classes were arranged as formerly, under the Junior and Senior Divisions; and on the 22d September the session was closed, when the Rev. Peter Macdowall, Moderator of Synod, delivered an appropriate and practical address. The Professors reported to the Committee concerning the subjects treated and the work done in the several classes.

Dr. Harper, Professor of Systematic and Pastoral Theology, reports that the subjects discussed during the session in connection with his class were the different phases of the Theistic Argument, the Rule of Faith, and the Testimony of the Old and New Testament Scriptures to the Supreme Deity of Jesus Christ. The students were examined on the subjects of lecture, and in Hodge's Outlines on the Application of Redemption. There were also, as usual, four examinations in writing. And while the papers of the students possessed various degrees of merit, Dr. Harper is gratified in being able to say that they evinced a decidedly high average of ability, not a few of them being characterized by exact knowledge of the subject, and by superior powers of composition. Dr. Harper reports also in favourable terms of the sermons delivered, and of that proportion of essays which came under his inspection. The attendance of the students was regular, their attention to the business of the class satisfactory, and their deportment throughout such as called for his cordial approbation. Dr. Harper notes it as a most gratifying feature, that at the close of the session the students of the fifth year, of their own accord, requested the Professors to meet with them for thanksgiving to God for His mercies during the session, and prayer for His guidance and blessing in prospect of their being soon engaged in preaching the glorious gospel of the grace of God. 'The meeting,' he says, 'was a refreshment to us all.'

Dr. M'Michael, Professor of Church History and the History of Doctrines, reports that the theme of his prelections was Christology, embracing a history of the opinions respecting the Person of the Son of

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God held since the commencement of the Christian Church down to the present time,—the Arian Controversy of the fourth century occupying the foreground. Besides four written examinations, the numerical results of which Dr. M'Michael laid before the Committee, there were oral examinations, the usual homilies and lectures, and also an essay by each student, part of which was read in the class. The Professor has great pleasure in reporting very favourably of the present session. 'It was one,' he says, 'of unusual interest, and the demeanour of the students was everything that could be desired.'

Dr. Eadie, Professor of Biblical Literature and Exegesis, states that his course during the session comprised Inspiration, or what Scripture says of its Origin; the Canon, or what Books are inspired; and Introduction to the more important of these books. Under this head he lectured on the genuineness and authenticity of the Pentateuch, the Law of Moses as a civil polity and as a religious institute, taking up the doctrine of Types. Hebrew Poetry and Prophecy were also discussed in their nature and interpretation. The Gospels, too, were considered in their various aspects and distinctive purposes, their style and structure, the question of their dependence on one another, or whether they are independent treatises. Paul and his Epistles were also the theme of prelection, and the last lecture of the course was on the Apocalypse. Dr. Eadie gave exegetical lectures on the whole of the 2d Epistle to the Thessalonians, with three lectures on the Man of Sin, in which he discussed 'the attempts which had been made to identify him with some system of spiritual error and tyranny such as Popery, showing that all such theories come short of, or do not fully realize, the awful language the apostle employs concerning this monstrous anti-theistic development.' In Hebrew, the class read some of the earlier chapters of Joshua, and portions of Exodus and the Psalms, using for illustration and comparison the Septuagint. Several hours were also spent in criticism and illustration of many verses in various parts of the New Testament which were somewhat idiomatic and difficult, or usually misunderstood. The discourses delivered by the students were all sustained.

Dr. Cairns, Professor of Apologetical Theology, reports concerning his course of lectures during the session, that it has been the longest he has yet delivered, embracing nineteen written lectures on the History of Apologetic Theology, from the post-apostolic age to our own days, with three unwritten, more especially on English Deism, and also one unwritten on Errors regarding the Final Destiny of the Impenitent. The limited extent to which lectures on prevailing errors could be delivered was partially met by discussions carried on in examinations on the leading authors in the apologetical controversy, and designed to rectify any of the doctrinal mistakes incorporated with their general defence of Christianity as a revelation. Oral examinations on the lectures and kindred topics occu-

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pied several hours every week, and the four written examinations, Dr. Cairns remarks, were conducted with a large measure of success. The exegetical discourses of the students were marked by a prevailing strain of excellence, while the diligence and attention of the class deserved warm commendation. Dr. Cairns concludes with the expression of lively gratitude to God for the satisfaction with which the labours of the session have been prosecuted to a close.

Dr. Somerville has, according to the appointment of Synod, delivered during the session seven lectures on Missions and Evangelism; three being on the manner in which mission work is to be done among the heathen, including the subject of native agents, their training and salaries; one on the relations in which the missionary stands to the home Church, and the duties which the Church at home owes to him; two on the principles of Christian liberality, as these are stated in the New Testament; and one on the missionary period of the Church as the period of labour, trial, expenditure, and conquest, where great graces are displayed, and great characters are formed. It is to Dr. Somerville a matter of much thankfulness that he has been enabled to complete the course of lectures, the outline of which was sketched at the beginning of the session of 1868. The work has been to him a labour of love; and it is with pleasure that he has to state that the attendance of the students was good, and their attention and conduct satisfactory.

Mr. Blumenreich, Tutor in Hebrew, reports in very favourable terms of the conduct and progress of his class.

The total number of students enrolled for the session was 139. This includes, what the Committee have pleasure in stating, the attendance of Signor Vincenzo Ravi from Florence, whose request, through our Foreign Secretary, for permission to attend, the Committee cordially granted. One student left soon after the session began, and his name was dropt from the roll. Mr. W. T. Turner, son of the Rev. Dr. Turner of Samoa, was prevented from entering the Hall at the opening of the session, by an intimation from the London Missionary Society, that, as he was studying with a view to mission work under its supervision, it would be necessary to attend one of their own institutions in England. After expostulation with the Directors of that Society, permission to study and receive licence in Scotland was granted. The delay prevented him, however, from enrolling himself till near the middle of the session; but in consideration of the special circumstances of the case, the Committee agreed to sustain his attendance as a regular session of the Hall, subject to the approval of the Synod. They have also agreed to ask the Synod to sustain as a regular session at the Hall the attendance of Mr. T. T. M'Lagan, a student of the first year, who, in the course of the second month, was under the necessity of leaving from ill health. Of the 139 students enrolled, 85 belonged to the Senior Division of the Hall, and 54 to the

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Junior. Though the number, as compared with former years, does not indicate any increase, the Committee have much satisfaction in reporting, from the united testimony of the Professors, that this session of the Hall has been rarely surpassed in the commendable spirit and conduct of the students.

II.—Superintendence of Divinity Students during the Recess.

From the returns from Presbyteries as to the superintendence of the students under their care during the recess, it appears that the examinations prescribed by the Synod have been regularly held, and that the discourses appointed, according to the rules of the Church, have been delivered and sustained.

III.—Superintendence of Students during their University Curriculum.

The Committee have received from the Superintendents of Students attending the four Universities the following reports:—

Rev. J. Mitchell Harvey says:—'I have met with the students in my own house every month. So far as I could ascertain, there were at least 48 United Presbyterian students attending the Edinburgh University during the course of the session. Out of that number, 38 are on my roll as having been present at one or more of my meetings. The average attendance has been 22. At every meeting I engaged in devotional exercises, and examined representatives from the different classes as to the course of study pursued, and the nature and amount of work done in each class. I urged the students on each occasion to earnest prosecution of their studies in their various departments, and to perseverance in their generally expressed intention to become ministers of the gospel, pressing also on them individually the importance of taking a degree at the close of their curriculum. I offered them every help which constant access to my advice, the free use of my library, and the hearty welcome of my home circle could supply. So far as I had opportunity to form an opinion, the attendance of the students at the lectures of their Professors, their progress in their studies, and their appearance at their various examinations, were highly commendable. An hour or two's friendly and social intercourse with them in my own house, on each occasion of their meeting with me, and after the more formal duties of our relationship to each other had been discharged, appeared to be not less profitable and pleasant to them, than it was to myself and my family.'

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Rev. William Beckett states, that thirty-three students were enrolled in connection with his class, that he had held six meetings in the course of the session, and that the attendance at these meetings was somewhat variable. On no occasion does the attendance of the students seem to have been what should be desired. 'One meeting, designed mainly for promoting friendly intercourse and acquaintance among the students, as looking forward to the sacred ministry in connection with the same Church, was held in the Superintendent's house. At the others the time was occupied with the critical examination of a portion of the Greek New Testament—the Epistle to the Hebrews; with reading and commenting on an Essay, by one of the students, on a branch of mental philosophy; and with conversation on forms of church government. It was not reckoned desirable to impose on the students burdensome work in addition to the duties attaching to their University course; but they all showed commendable diligence, and some of them remarkable ability in the exercises of the class; while their conduct otherwise, so far as known, was entirely in accordance with their position and prospects as intending students of divinity.'

Rev. Matthew Galbraith reports that he has not been able to meet with the students attending Aberdeen University, during the past session, in the numbers or with the regularity he could have wished. Ten students have been under his care. He states that some of them were employed in Christian work in connection with his own congregation, and in evangelistic meetings in destitute parts of the town. Their labours seem to have been much appreciated. Of the general bearing and Christian conduct of these students Mr. Galbraith speaks in high terms; and of the conduct of the other students, with whom he was not so well acquainted, he has reason also to form a favourable opinion.

Rev. James Scott says, that ten students connected with our Church attended the University of St. Andrews during the past session. Two of these were not studying for the ministry; but the others attended his class, on the whole, with regularity. He invited them to his house for friendly intercourse, and held stated meetings with them during the winter. Certain of our Lord's Parables were selected for critical reading in Greek, and among other subjects considered were 'Peculiar Bible Words,' 'Eastern Customs illustrated in Scripture,' and 'Notes of a Visit to Paris.' Mr. Scott refers with approbation to the Students' Missionary Society, which holds a prayer-meeting every Sabbath, conducted by themselves; and concludes by remarking, that while the number of students is less than in former years, their general diligence and progress are not less satisfactory.

The Committee, impressed with the importance of this department of the Church's supervision of her students looking forward to the ministry, would recommend that ministers who have University students in their

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congregations take the opportunity of urging upon them the desirableness of connecting themselves with the Superintendent's class during their curriculum at College.

IV.—The Libraries.

1. *The Edinburgh Library.*

The sub-committee who have charge of this Library have much pleasure in reporting that its affairs are in a most satisfactory condition. Mr. Morris continues to give unremitting attention to the duties of his office. Upwards of 2000 volumes have been given out in the course of the year; but this represents imperfectly the advantage afforded by the Library in consultation and otherwise. The Committee are desirous to afford the utmost freedom to ministers, and others from a distance, in consulting books in the Library. The number of books added during the year is 60. Of these, 57 are by purchase, and 3 by presentation.

The following may be specified:—

Burton's History of Scotland, 3 vols.
Wordsworth (Bishop), Notes on Isaiah, etc.
Lange's Commentary, vol. 7th.
Smeaton on the Atonement.
Delitzsch on the Hebrews, 2 vols.
The Church and the Age.
Bampton Lectures for 1852, 1854, 1870.
Tyerman's Life of Wesley, 3 vols.
Manton's Complete Works, 3 vols.
Hare's Walks in Rome, 2 vols.
Recovery of Jerusalem, by Captains Wilson and Warner.
Crawford on the Atonement.
Hagenbach's History of the Church, 2 vols.
Jowett's Plato, 4 vols.
Ordnance Survey of Sinai.

2. *The Brown Library, Glasgow.*

The importance of this Library to the Church continues to be shown by the large extent to which it is used by students and ministers, for purposes of reading and consultation. The books given out during the year amount to 2132, and those consulted to 1610. If anything can increase its value to those who avail themselves of its benefits, it is the marked efficiency and good-will with which Mr. Taylor fulfils the duties of Librarian. The Committee have much pleasure in acknowledging the addition of 93 serial volumes, which have been kindly presented to the Brown Library by the Rev. Dr. Robson, Glasgow.

V.—Synodical Records.

The work of preparing an index to the Records of the Church makes progress. During the months of October, November, and December last year, Mr. Morris was obliged, as attested by medical certificate, to suspend the work on account of illness. Since then he has been able to

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go on steadily with it, and will lay an instalment of the results of his labours on the Synod's table. The undertaking is a heavy one, and will involve long and close application.

VI.—MINISTERS' LIBRARIES.

Since the Committee gave in their last Report on Ministers' Libraries, they have ascertained that, in not a few cases, the annual collection for supporting and extending them is not so regularly made as it should be by congregations which have had them instituted. There is reason to fear that some of the libraries are receiving almost no additions. The grant of £50 which was allowed by the Synod in 1868 has afforded aid in founding six new libraries; but for some time nothing has been done to increase the number, as the balance unexpended amounts only to £8, 17s. With the view of keeping the matter before the attention of the Church, the Committee think the Synod should consider the propriety of inserting a question in the paper on Statistics, as to whether there be a minister's library in connection with the congregation, and what additions have been made to it in the course of the year. It is left to the Synod to decide whether another grant from the General Fund should be given in support of this scheme.

VII.—EXAMINATION IN NATURAL PHILOSOPHY, AND MODIFICATION OF RULES.

The Committee have had under their earnest consideration the whole subject of the Natural Philosophy examination, and the rules with respect to the numerical value of papers. The examination in Natural Philosophy is appointed to embrace Mechanics, Optics, and Astronomy. Questions are prepared under each of these, and forty-five minutes are allowed to students to answer the questions in each section. The Committee are persuaded that the range of subjects on which each student has to be examined is too large, and that the time allowed is too limited. They find that there is considerable diversity in the course of instruction on Natural Philosophy which is given at the different Universities; and this should be taken into account in the examination of the students. It is desirable to embrace all the branches of Natural Philosophy usually taught in the several University classes, without imposing upon each student such a wide range of subjects as he may not have the opportunity to overtake. After giving the whole matter their most careful attention, the Committee have resolved to make the following recommendations to the Synod, in the hope that it may see proper to adopt them:—

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1. *In regard to the Examination on Natural Philosophy.*

1*st*, That the Natural Philosophy examination should be arranged under the three following divisions:—

(1.) Statics and Dynamics (including the mechanical powers).

(2.) Optics and Astronomy.

(3.) Heat, Magnetism, and Electricity.

2*d*, That the paper on each of these divisions shall be valued at 1000.

3*d*, That the student shall be allowed to select one of these divisions, in which he shall be required to attain at least the minimum number of marks, and shall be allowed one hour and a half to write his answers.

4*th*, That certain text-books should be named as forming the basis of examination.

2. *In regard to the Numerical Value of Papers.*

1*st*, That the following alterations be made in section 4 of the Synod's Rules, page 240. In line sixth, for 'in any one department,' substitute 'in one department only.' In line seventh, for 'provided that in each of the other departments he reaches 450,' substitute 'provided his general average reaches 550.'

2*d*, That in the Natural Philosophy examination the minimum should be fixed at 300.

As these proposed changes cannot take effect for the present year, the Committee would further recommend, as a provisional arrangement for this year, that the examination of a student in Natural Philosophy be sustained whose paper reaches the minimum value in any one of the three departments which are now prescribed.

VIII.—A Small Manual or Calendar for Students, with regard to their University and Theological Curriculum.

The attention of the Committee has been directed to the desirableness of having, in a compact form, all the information that might be useful to students, as to the course of instruction prescribed by the Church, and the rules relating to it, many of which have to be sought in various parts of the Synod's Minutes. Besides the prescribed course of instruction, there is much information that might be associated with it, which would be of great value to students, and spare them the inconvenience of seeking it elsewhere. There are the conditions of graduation at the

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different Universities; the scholarships now existing in connection with the United Presbyterian Church, their origin, value, and terms of competition; the arrangements of the Theological Hall and Library; the formulæ recommended in connection with the presbyterial supervision of students during the recess, with the subjects of examination; the decisions of Synod with respect to students preaching; and other matters important to have under their notice in prosecuting their studies for the ministry. The Committee have therefore agreed to ask power from the Synod to issue, for the use of students, such a Manual or Calendar as might embody the information which has now been indicated.

IX.—Application of Mr. Andrew Scobie.

Mr. Andrew Scobie has passed the entrance examination to the Theological Hall of the Free Church, but desires to be admitted next session to that of the United Presbyterian Church, of which he is now a member, and asks if the certificate of the results of his examination will be accepted. The certificate being highly satisfactory, the Committee have agreed that his request be presented to the Synod, accompanied with their recommendation that it be granted, which is now accordingly done.

X.—Entrance Examinations for University Students.

In accordance with the resolution of last meeting of Synod, the Committee have forwarded to the several University Councils the Synod's recommendation to institute Entrance Examinations for all students in commencing their University course. It is gratifying to state that the proposal has been favourably received. The Edinburgh University Council have appointed a committee 'to inquire into the possibility of instituting an Entrance Examination for all regular students in the Faculty of Arts.' And at a meeting of the Glasgow University Council held recently, it was resolved that 'steps be immediately taken for instituting a general Entrance Examination, moderate in extent, lenient in character at first, becoming gradually stricter and more extensive as the schools of the country improve.'

All which is humbly reported for the Committee by

DAVID M'EWAN, *Convener.*

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MATTERS WHICH THE COMMITTEE MOVE THE SYNOD TO CONSIDER OR DECIDE.

1. Whether the admission to the Hall of Mr. Thomas Shearer and Mr. Richard Orr shall be approved. *Report*, page 307.

2. Whether the session of Mr. W. T. Turner and Mr. T. T. M'Lagan shall be sustained. *Report*, page 310.

3. The propriety of inserting in the paper on Statistics a question with regard to Ministers' Libraries; and whether another grant should be allowed for this scheme. *Report*, page 314.

4. Proposed changes in the Natural Philosophy examination, and alteration of rules. *Report*, page 315.

5. The issuing of a small Manual or Calendar for the use of students, with information as to their University and theological curriculum. *Report*, page 315.

6. Whether Mr. Andrew Scobie shall be admitted to the Hall by certificate of having passed the entrance examination required by the Free Church. *Report*, page 316.

No. II.—(*See Minutes, p.* 217.)

REPORT OF THE COMMITTEE ON SCHOLARSHIPS.

MAY 1871.

THE work of your Committee continues to grow in interest and importance. At the annual meeting in November last, there were 64 competitors, of whom 46 obtained scholarships. But on that occasion our proceedings were attended by peculiar circumstances, which ought to be explained.

Since the origin of this scheme in 1847, the number of scholarships awarded had been determined by two considerations—the amount of

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annual income, and such a degree of proficiency as seemed entitled to distinction. At length it was resolved to lay down, by fixed law, a *minimum* of marks, below which a scholarship cannot be obtained,—*it being always understood that*, while we keep within this limit, we shall in no case descend lower in the scale than the state of the funds will allow.

For a considerable time after this regulation had been made, all went on smoothly; but during several years there has been a large increase of the number of competitors, which has made it difficult to grant a scholarship to every student who has reached the *minimum*. In November 1870 this state of matters came to a crisis. Not only were competitors becoming steadily more *numerous* than in past years, but an unusually large *proportion* came up to the *minimum*, so that some whom we would gladly have included in our prize-list were kept out by the lack of funds.

Such an event, we feel assured, will be of rare occurrence. Our annual income gives tokens of rising much higher than it has ever been; and the special scholarships, which still multiply, evince the firm hold which our Scholarship Scheme has taken of the members of our Church, and especially of those to whom Providence has given the wealth needed for carrying on the work. Already the hopes entertained in the early days of our labours have been more than fulfilled; the struggles of former times are 'remembered as waters that pass away;' and our present condition loudly calls on us to 'thank God, and take courage.'

WILLIAM PRINGLE, *Convener*.

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No. III.—(*See Minutes, p.* 223.)

REPORT ON THE AUGMENTATION BRANCH OF THE HOME MISSION FUND,

AND THE AUGMENTATION OF THE SMALLER STIPENDS IN THE UNITED PRESBYTERIAN CHURCH.

In the administration of the Synod's Scheme for the Augmentation of Stipends in supplemented congregations during the past year, the Home Committee of the Board of Missions have been guided by the same general rules as in the year preceding. Their aim has been, with the co-operation of the Presbyteries of the Church, to secure that the minister of each supplemented congregation should receive a minimum stipend of £157, 10s. (inclusive of an allowance of £7, 10s. for necessary and incidental expenses), provided that this could be attained without, in ordinary cases, exceeding a maximum supplement of £60 to one congregation. In accordance, however, with special provisions sanctioned by the Synod, the maximum supplemental grant has been increased to £90 in the cases of the congregations at Burray, Stornoway, and in Shetland; and the additional allowance for house rent of a sum not exceeding £10 per annum, and 'consequently not sufficient to raise any obstacle in the way of manse erection,' has again been paid to those ministers for whom manse accommodation has not been provided, and 'whose stipends are made up to £157, 10s. by a supplement less than the maximum grant of £60;' and also in cases 'where there is no manse, and where the maximum supplement of £60 does not make up a stipend of £150 per annum.'

Under these arrangements the number of congregations to which supplements have been paid in full for the year 1870–71 has been	210
But to these must be added, as congregations to which supplement has been paid for only a portion of the year, ...	8
And as congregations to which, in consequence of vacant pulpits, no supplement has been paid during the year 1870–71, ...	10
Total number of congregations (*exclusive of five whose ministers decline to accept of supplement*) on the Supplemental List, ...	228

The stipends payable in these 228 congregations have been arranged as under, it being understood that the sum specified as stipend indicates in each case the total annual income received by each minister, as pastor of his congregation, from all sources, exclusive of the manse where one is provided, or, where there is no manse, of the allowance in name of house rent, which is stated separately in the table below.

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There are 2 stipends of		£90	0				
3	,,	100	0	Of which 2 congregations also receive as allowance for house rent,			£20 0
1	,,	105	0				
3	,,	110	0	1	,,		2 10
1	,,	114	0	1	,,		10 0
1	,,	115	0				
1	,,	119	0				
3	,,	120	0	1	,,		10 0
1	,,	125	0				
1	,,	127	0	1	,,		10 0
15	,,	130	0	3	,,		30 0
2	,,	135	0				
1	,,	136	0				
2	,,	137	10				
17	,,	140	0	3	,,		25 0
2	,,	141	0				
1	,,	145	0				
25	,,	150	0				
2	,,	150	0	Collegiate charges with £150 to each minister.			
1	,,	154	10				
4	,,	155	0				
134	,,	157	10	Of which 27 congregations also receive as allowance for house rent,			250 0
2	,,	157	10	But these 2 receive only for house rent,			20 0
1	,,	159	0	1	,,		4 5
1	,,	160	0	1	,,		7 10
1	,,	161	1	1	,,		6 9
228				44 congregations received as allowances for house rent,			£395 14

At the date of last report there were, in addition to the congregations on the supplemental list, 64 other congregations, which were paying for stipend and incidental expenses less than £157, 10s. per annum. From the schedules of congregational statistics for the year 1870, it appears that during that year the number of congregations in this class has been reduced to 40; and that the additional sum which would be required annually to raise all of them to the minimum stipend of £157, 10s. is £396, 1s. 8d. From the above table it appears that there are also 89 congregations receiving supplements, besides 5 whose ministers decline to accept of supplement, in which the annual payment from all sources for stipend is less than £157, 10s.; and the additional sum required for raising these 94 congregations to the minimum would be £2047, 10s. It thus appears that there are in all 134 congregations in the United Presbyterian Church, in which the sum paid to the minister for stipend and expenses is less than the minimum of £157, 10s. per annum; and that in order to raise the stipend of every minister in connection with the Synod, who now receives less than the minimum, to £157, 10s. per annum (inclusive of the allowance for expenses), the sum of £2443, 11s. 8d. would be required in addition to the amount of the supplemental grants which have been paid during the year ending on 31st March 1871.

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The funds for the payment of the supplemental grants included in the above arrangements have been, as in former years, derived from two sources; viz., 1st, From that one-fourth part of Home Mission contributions, not otherwise distributed by the donors, which is allocated to the Augmentation Branch of the Home Mission Fund; and 2d, From donations and subscriptions specially given for augmentation purposes. This double source of the revenue of the Augmentation Fund is the result of the history of the United Presbyterian Church. If the raising of an Augmentation Fund from the Church at large, for the increase of the stipends of its weaker congregations, had been an entirely new thing when the present scheme was brought into existence in 1866, it would have been a simpler and better arrangement to have instituted a distinct fund for the support of that scheme; and the time may soon come, when, the present scheme having been consolidated, and the denomination having become fully aware of its importance and necessity, its support may be obtained from a single source, and may be drawn solely from a Stipend Augmentation Fund specially provided for the better support of the gospel ministry. But the existing arrangement, —which cannot be changed with safety until the congregations of the Church shall manifest a much more general and lively sympathy with the Augmentation Scheme than they have hitherto done,—is the growth of years, and the result of the past experience and progress of the denomination. Its extension has, from the very commencement of the Home Mission Fund, been largely assisted by that Fund. The ministers placed in the new congregations which were planted in various parts of the country twenty or thirty years ago, were regarded as ministers of mission churches; and the principal part of their support was in many instances drawn from the Home Mission Fund. Ministers of struggling congregations in remote districts were also gradually placed under similar arrangements, in order to prevent these congregations from becoming extinct; and thus, long before the present Augmentation Scheme was originated, there were about 100 congregations receiving missionary supplements out of the Home Mission Fund,—the total amount of these supplements being £4285 in the last year before the present scheme came into operation. By means of these supplements the stipends of these missionary aid-receiving congregations were made up to the former minimum of £120 per annum; while another class of congregations was supplemented to the same extent out of the fund supplied by the annual collection for the better support of the gospel ministry. These missionary congregations are now joined with the other supplemented charges; and, as in these other congregations, their stipends are raised to £157, 10s., when this can be done without exceeding a maximum grant of £60 to one congregation. They consequently receive about £1320 per annum more in supplemental grants than was allocated to them under the old arrangement; and as it was

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shown in last report that for the year 1869–70 they received altogether about £5600 from the Augmentation Branch of the Home Mission Fund, while only £3686 were taken, from the undistributed portion of congregational contributions to the Mission Funds of the Church, for the support of the Augmentation Scheme, it is evident that, by the present arrangements, the portion of Home Mission money paid to these congregations was in that year about £600 less than it was prior to 1867 under the old regulations, while the congregations formerly recognised and supported as Home Mission charges received very nearly £2000 more in that year than the sum drawn from those Home Mission Funds for which they were supplemented prior to the commencement of the new augmentation grants. The sum taken from the Home Mission contributions of congregations for the Augmentation Fund is thus applied exactly to the same purposes as those to which the Home Mission Funds were applied before the Augmentation Scheme was originated; and that source of support is necessary, and must remain open, until the special contributions for the Augmentation of Stipends Fund shall become more nearly adequate for meeting all the claims of the supplemented congregations. Meanwhile it is satisfactory to know that the comfort of the ministers of the former missionary congregations has been considerably increased, at a less charge to the Home Mission Fund; and that the supplemental grants to the other 128 aid-receiving congregations, have all been directly provided for by the measure of liberality which the Church has manifested on behalf of the special Augmentation Fund.

In last report the Home Committee directed attention to the fact, that from each of the above sources the income of the Augmentation Branch of the Home Mission Fund for the year 1869 had fallen short of the income for the previous year,

The total income for 1868, exclusive of the legacies of Mr. Henderson and Miss M'Kindlay, having been		£13,170 16 5
While the total income for 1869 only amounted to		9,684 3 5
Showing a decrease of income in 1869 of		£3,486 13 0
Of which decrease there was in congregational contributions, ...	£1,685 16 4	
And in legacies and individual donations, . .	1,800 16 8	
Total decrease of income as above, ...		3,486 13 0
As the expenditure under the Augmentation Branch of the Home Mission Fund in 1869 amounted to		£11,962 8 6
While the income, as stated above, was only		9,684 3 5
There was an excess of expenditure in 1869 over the income of the year of		£2,278 5 1
And the balance in the Treasurer's hands in favour of the Fund, which at the beginning of the year 1869 was		6,042 6 6
Was consequently reduced at 31st December 1869 to		£3,764 1 5
To which was added the Reserve Fund, amounting to		2,133 17 5
Making a total balance in favour of the Augmentation Branch of the Home Mission Fund, at 1st January 1870, of		£5,897 18 10

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Although this balance was £2278, 5s. 1d. less than the balance at the beginning of the year 1869, the Home Committee recommended in last report, and the Synod in May last decided, that the payment of the supplemental grants for the year 1870–71 should be made under the same regulations as in the preceding year, and that the minimum stipend of £157, 10s., inclusive of the allowance of £7, 10s. for expenses, should be maintained; hoping that, as the deficiency of the income of the Fund had been clearly stated, and the necessity for increased liberality for its support strongly represented to the Church, there would be more systematic and wisely directed effort put forth on behalf of the Augmentation Scheme, and an increased revenue obtained for securing its efficiency. It is with regret that the Home Committee now report to the Synod that these expectations have not been realized, and that, although the amount of congregational contributions has slightly increased, the total income of the Augmentation Fund, as the following statement will show, has again, during 1870, fallen short of the income of the preceding year, and consequently is greatly below the income of the year 1868, thus:—

	In 1869.	In 1870.	Decr. in 1870.	Incr. in 1870.
The amount received from congregations for special augmentation contributions was . .	£4427 9 4	£3964 16 0	£462 13 4	...
And the amount derived from the distribution of Home Mission Funds has been . . .	3686 7 0	4526 10 3	...	£840 3 3
Total from the above sources, .	£8113 16 4	£8491 6 3	...	£377 9 11
There was also received from Sabbath schools, etc.,	0 8 0	0 6 3	0 1 9	...
From individual donations,	807 8 2	496 19 8	310 8 6	...
Total contributions,	£8921 12 6	£8988 12 2	...	£66 19 8
Also from legacies, .	529 0 11	283 10 9	245 10 2	...
From profit of *Record* and *Juvenile Missionary Magazine*, . . .	58 12 7	13 17 3	44 15 4	...
And from interest credited in account, . .	174 17 5	85 0 6	89 16 11	...
Total income, .	£9684 3 5	£9371 0 8	£313 2 9	...

Thus, while there was in 1870 an increase of £377, 9s. 11d. in the amount received from congregational sources, that increase is diminished to £66, 19s. 8d. when the sums received from Sabbath schools and individual donations are taken into account; and there is a decrease on the total income of the year, amounting to £313, 2s. 9d., in consequence of the smaller amounts received from legacies, the profits of the *Missionary Record*, and the interest on the current account.

The expenditure for the year 1870, under the Augmentation Branch

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of the Home Mission Fund, has also been less than that of the preceding year; since, although the amount paid as supplemental grants has been larger than in the year 1869, the amounts entered in the Treasurer's accounts as grants to congregations, and for miscellaneous expenses, have been reduced.

The total income of the Augmentation Branch of the Home Mission Fund for the year 1870 has thus been		£9,371 0 8
And the expenditure under that Fund in 1870 has been—		
1st, For payment of supplemental grants, .	£10,574 2 9	
2d, For grants to congregations and stations,	735 7 6	
3d, For miscellaneous expenses, . . .	599 0 9	
		11,908 11 0
Excess of expenditure over income in 1870, ...		2,537 10 4
Do. do. in 1869, ...		2,278 5 1
Total deficiency of income in the years 1869 and 1870, . .		£4,815 15 5

The expenditure in 1870 may be compared with that of the previous year, as follows:—

	In 1869.	In 1870.	Incr. in 1870.	Decr. in 1870.
Payment of supplements,	£10,315 0 6	£10,574 2 9	£259 2 3	...
Grants to congregations,	1,040 0 0	735 7 6	...	£304 12 6
Miscellaneous expenditure,	607 8 0	599 0 9	...	8 7 3
Totals,	£11,962 8 6	£11,908 11 0	...	

Showing a diminution of expenditure in 1870, amounting to .	£53 17 6
From the total balance in favour of the Fund at 1st January 1870 (including the former Reserve Fund), viz., ...	£5,897 18 10
There is to be deducted the above excess of expenditure in 1870, .	2,537 10 4
Leaving balance in favour of the Fund at 31st December 1870 of	£3,360 8 6

The present position of the Augmentation Branch of the Home Mission Fund may be exhibited thus:—

The total balance on hand in favour of the Fund at 31st December 1870 was	£3,360 8 6
The amount of donations and subscriptions received from 1st January to 31st March 1871 has been . . . . . (In 1870 the sum received was £1038, 0s. 1d.)	843 10 11
	£4,203 19 5
And the payments from the Fund during the same period have been (In 1870 the amount paid was £5269, 6s. 8d.)	4,997 18 4
Leaving a balance due to the Treasurer at 31st March 1871 of .	£793 18 11
But on the supposition that the income for 1871 should only be the same as that of the year 1870, viz.	£9,371 0 8
By adding the balance on hand at 31st December 1870, . .	3,360 8 6
There results as the Fund available for the expenditure of 1871, .	£12,731 9 2
And if that expenditure should be the same as in 1870, . . .	11,908 11 0
There would remain a balance in favour of the Fund at 31st December 1871 of	£822 18 2
Which would be less than the balance on 1st January 1871 by .	£2,537 10 4
And less than £5000, the balance which should be on hand at the end of each year in order to meet the payment of supplements in the end of March, by	£4,177 1 10

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The Home Committee have thus presented to the Synod a full, and, as they hope, clear and intelligible, statement in reference to the income and expenditure under the Augmentation Branch of the Home Mission Fund during the year 1870; and also in reference to the number and amount of the grants in supplement of stipend which have been paid during the year ending at 31st March 1871, and to the present position and necessities of that Branch of the Synod's Mission Funds from which these supplements are provided. On the information thus supplied, the Committee offer the following remarks:—

In reference to the expenditure for augmentation purposes during last year, the Committee desire to record their satisfaction, that while the whole amount of that expenditure has been slightly less than in the year 1869, the payments to the supplemented congregations have been regularly made, and the minimum stipend of £157, 10s., inclusive of allowance for expenses, has been fully reached by at least as many of them as in the previous year; that the number of non-supplemented congregations in which the payment to the minister for stipend and expenses is slightly under £157, 10s., which had been reduced from 113 to 64 in 1869, has been further reduced to 40 during the past year,—24 congregations having thus, in 1870, attained at least to the minimum stipend without external aid, in addition to the 35 which attained to the same position by their own increased contribution in 1869; and that, although the income for the year 1870 has not increased, as the Committee hoped and expected that it would, so as to equal the expenditure, the present position of the Augmentation Scheme is not greatly below what was supposed as possible in last report, which made provision for a state of matters at 31st December 1870 in which the balance of the ordinary Augmentation Fund

Might be	£1485	16	4
And the balance of the Reserve Fund, . .	2133	17	5
Giving a total balance of	£3619	13	9
Whereas the balance actually on hand at 31st December 1870 was	3360	8	6

In reference to the income for the year 1870, the Home Committee cannot but express their regret and disappointment that it should again have fallen short of the expenditure by so large a sum as £2537, 10s. 4d.; and should consequently have reduced the balance in the Treasurer's hands at the end of the year at least £1650 below what the necessities of the Fund required for the payment of the half-yearly supplements which became due on the 1st April 1871. For this want of elasticity and expansion in a Fund which so vitally affects the honour and influence of the United Presbyterian Church, and which has a special inte-

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rest and importance in its bearings on the financial problems which have to be discussed and solved in connection with the negotiations for Union with other Presbyterian denominations which are in progress, the Committee are unable satisfactorily to account. They attributed the diminution of the Augmentation contributions in 1869, in part at least, to the successful effort which had been made to complete the Manse Fund by supplementary contributions; and the payment of so large a proportion of these supplementary Manse subscriptions in 1870 may have had an indirect influence on the deficiency of the income for the support of the Augmentation Scheme during that year. They cannot, however, ascribe the large deficiency of the past year wholly to this or any similar cause; and, as they have endeavoured since last meeting of Synod to press the condition of the Fund on the attention of Presbyteries by circular, and, in some cases, by deputations, and to bring it under the notice of the managers and members of congregations by the insertion of last year's report in the *Missionary Record*, and otherwise, they most respectfully request the Synod to consider whether, by increased effort on the part of Presbyteries and their Augmentation Committees, a deeper interest in the Augmentation Scheme may not be more widely diffused throughout the Church, so as to place its support on a more extended basis, and to elicit on its behalf a more copious outflow of Christian liberality; and whether there is not a lack of proper organization for obtaining donations, subscriptions, and collections on behalf of the Augmentation Scheme, which might be supplied by devolving, through an appointment of Synod, the special charge and responsibility of soliciting and collecting these contributions on some *permanent* body in each congregation, whether it be the Session, or any other congregational organization. The Home Committee cannot despair of the ultimate success of the Augmentation Scheme, when they remember the increasing liberality and abundance with which from year to year the Foreign Missions of the Church are sustained and expanded, or when they consider that the contributions of the past year for the orphan children of Rajpootana have amounted to £5374, or very nearly one-half of the entire sum required for the support of that scheme on which, more than on any other Mission Fund of the Church, the continued vitality, strength, and enlargement of the denomination depend. But in order that the scheme may attain the position of sufficient resources, and consequent stability and security, which is so desirable, it must strike its roots more deeply and more widely among the congregations of the Church; and that it may do this, it is indispensable that Presbyteries, and ministers, and leading liberal members of the denomination should regard it with a warmer interest and a more kindly sympathy; should perseveringly, and even at some sacrifice of personal ease or feeling, endeavour to recommend its claims to the attention of those to whom their influence directly extends; and

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should thus make it manifest to all the members of the Church that they regard the Augmentation Scheme as one which deserves, as well as demands, enlightened liberality for its maintenance, and as one which, in its growing success, would certainly, by the blessing of God, become a means of increasing unity and strength to the denomination, as well as a source of enlarged comfort and usefulness to a large proportion of its ministers. While, therefore, the present position of the Augmentation Fund is far from being so satisfactory as it ought to be, the Committee are persuaded that, instead of yielding to despondency, the Synod and the Church should rather be excited to those increased and more energetic and prayerful efforts through which the Augmentation Scheme shall be established on a more secure, because more extended, base, and shall, in its continued and increasing distribution of the Church's bounty, become from year to year a more fruitful occasion for thanksgiving by many unto God.

In reference to the arrangements which, during the past year, have been made with congregations for the payment of supplemental grants in aid of stipend, the Committee have to report that in most instances these have been adjusted for the three years ending on 31st March 1873; that in reference to the congregations in the Presbyteries of Aberdeen, Edinburgh, and Kilmarnock, and to some congregations in other Presbyteries, a temporary arrangement was made for the year ending in March last, and that, after more careful investigation than was practicable in the beginning of last year, new arrangements have now been made with these congregations for the three years ending on 31st March 1874; that in a few exceptional cases the arrangements made have only been for a single year; and that all grants offered by the Committee have been made subject to the deduction of a certain per centage of the amount, if the condition of the Augmentation Fund should necessitate a reduction of the minimum stipend of the last two years. The sums remitted to the supplemented charges at the end of March last were therefore to be distinctly regarded as payments on account of the supplement for the year ending on 31st March 1872; and they in no respect commit the Synod or the Home Committee to any decision in reference to the amount of supplement which shall ultimately be paid for that year.

The continued diminution of the contributions for the support of the Augmentation Scheme has forced on the earnest consideration of the Home Committee, as it must force on the attention of the Synod, the question whether the minimum stipend of £157, 10s., inclusive of allowance for expenses, shall be reduced from this time, or shall be maintained for the present year, in the hope that the condition of the Fund may be improved by more liberal and abundant contributions before the close of the Treasurer's accounts for the year on 31st December next. The Com-

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mittee are most reluctant to adopt the former alternative, being fully persuaded that any reduction of the present standard of ministerial support would tarnish the honour of the United Presbyterian Church, and would be the occasion of much difficulty and suffering to many ministers who have deserved better things from the Church with which they are associated. Since, therefore, even without any additional income, the present rate of distribution may be maintained for another year, though only for that one; and since the trustees of a recent large bequest to the Mission Funds of the Church are likely, during the present year, to pay to the Synod's Treasurer such portion of the proceeds of the trust estate as may add about £600 to the income of the Augmentation Branch of the Home Mission Fund, the Home Committee respectfully recommend to the Synod that the October supplements of the present year should be paid in such proportion as shall maintain the present minimum rate of £157, 10s. for stipend and expenses, besides a manse, or an allowance not exceeding £10 per annum, in place of house rent, where there is no manse provided, in all cases in which that minimum can be attained by a grant not exceeding the maximum of £60 per annum to one congregation. Also, that, as during the last two years, an allowance for house rent, not exceeding £10 per annum, shall be made to congregations which have no manses, and in which that allowance in addition to the ordinary maximum supplement of £60 will not make up a total stipend of more than £150 per annum. Further, that the maximum supplement to the congregations at Burray, Stornoway, and in Shetland, shall be, as last year, at the discretion of the Home Committee, £90 per annum.

Further, the Home Committee would earnestly recommend that the Synod should again direct the attention of Presbyteries to the forty cases in which self-sustaining congregations are paying for stipend and expenses a less sum than £157, 10s., with the view of encouraging them to increase the payment at least to the minimum standard with the least possible delay;—should again instruct Presbyteries to appoint Augmentation Committees, with efficient conveners, to take charge of the interests of the Augmentation Scheme within their respective bounds;—and should request these conveners to use diligence in securing that every congregation shall have the opportunity of doing what it is able and willing to do on behalf of the Augmentation Fund, and to report to the Home Committee, through the Home Secretary, after each meeting, the progress which has been made in the collection of funds in their respective districts.

Before concluding this report it may not be inexpedient to notice briefly some of the difficulties and objections which have been urged in relation to the Augmentation Scheme, and by which it is supposed that

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some excuse or justify their want of interest in its support and prosperity. It is said that there are congregations of more than 400 members receiving aid from the Fund; and that these should be self-supporting. But during the years 1868, 1869, and 1870, there have never been more than two such congregations on the list of supplemented charges. Of these, one only received £10 for one year as an allowance for house rent, in the hope that its members might be induced to make at least an equal allowance to their minister afterwards; and it is not now supplemented. The other congregation is a collegiate charge, of which the senior pastor, who has ministered to it for more than half a century, has hitherto been unwilling to accept the annuity from the Aged Ministers' Fund, which would have obviated the necessity for a supplemental grant; and whether the grant be continued or not by the Committee, it must speedily cease in consequence of the great age of the recipient. Again, it is said that no congregation with more than 300 members should require or receive a supplement. In the table of supplemented charges to be inserted in the *Record* for June, there are only 7 congregations included which have more than 300 members on their rolls. One of these was a collegiate charge, and since the decease of the senior pastor it has been self-supporting. Another has cleared away the debt on its property, and is now self-supporting. A third is in Orkney. A fourth receives only an allowance for house rent. Two others have been dealt with by their respective Presbyteries; but efforts very earnest, at least in one case, have not been successful in raising the stipends. The last of the seven has made a considerable advance very recently; and even though it should require a small supplement for the present year, it will afterwards be self-supporting. It has been proposed that no congregation should receive a supplement, or at least be supplemented up to the minimum stipend of £157, 10s., which has more than 250 members, or contributes less than an average rate of 10s. per member for stipend. There are in all 32 congregations on the supplemental list who pay a little less than the average rate of 10s. per member for stipend; and there are in all 20 congregations, nearly all of which are included in the preceding 32, which have more than 250 members. But several of these are in Orkney; some of them belong to the classes referred to above; others have had to contend with special trials; and while there is peculiar difficulty in drawing a line among congregations with from 240 to 260 members, so that those on the one side of the line may be aid-receiving, while those on the other side must be self-supporting, the Home Committee have satisfied themselves by careful examination that any saving of expenditure that could thus be effected would be limited to an almost inappreciable sum. It has been said that the supplemental grants destroy the independence of congregations, and diminish their exertions for the maintenance of ordinances among themselves. It may be

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answered, that eight of the congregations on the supplemental list of last year will be in future self-supporting;—that there are several cases in which the sum contributed by the people for stipend has been considerably increased; as for example one case, in which the congregation, having by a strenuous effort cleared off their congregational debt, spontaneously, at their first annual meeting thereafter, advanced the stipend £30 per annum; and another, in which a small congregation having built a manse, and cleared the building from debt, also advanced the stipend £30;—and that the average rate of contribution in the supplemented charges has not diminished, but rather increased, since the present Augmentation Scheme came into operation. Finally, it is urged that there are places in which two or more congregations are maintained by means of the supplement paid to the ministers, while one would fully provide for all the spiritual wants of the population. This objection is often repeated, bulks very largely before some minds, and has a certain amount of support in actual facts. But the cases to which the objectors refer are far from numerous (perhaps there are not more than 5 cases in which 2 supplemented charges are situated in the same village or town); they have had their origin, in most instances, in the divisions and reunions which have marked the history of the United Presbyterian Church; they are not always unmixed evils; and there are difficulties almost insurmountable in the way of their union, at least by any other than synodical action. Whatever force, therefore, there may be in any of these objections, or all of them combined, they indicate changes and reforms which would, if carried fully out, diminish the expenditure of the Augmentation Scheme by a comparatively small and unimportant amount; they can only take a very small discount from the manifest benefits and advantages of the Augmentation Fund; they furnish no sufficient reason for regarding the distribution of the Fund with distrust, or for withholding from the Fund itself that cordial and generous aid of which at present it is so urgently in need; and they are only as the small dust of the balance, when weighed against the obligation of those divine precepts which require Christian men and Christian congregations to look not merely on their own things, but also every one on the things of others, and to bear one another's burdens, so fulfilling the law of Christ.

The reasons and the motives for maintaining this Fund in complete efficiency are numerous and powerful. It should be liberally sustained as a manifestation of the unity of the Church, and of the direct benefits of our Presbyterian order. Under our Presbyterian system, while there are many members, there is but one body; while there are many congregations, there is but one Church; and as in the body every other member suffers with that member which suffers, and rejoices with that which is honoured, so in the Presbyterian and Christian body which we call the

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Church, the strong should help and support the weak, and the abundant resources of richer and more prosperous congregations should spontaneously flow forth to supply the lack of such as may be straitened both in numbers and in substance. It should be liberally supported as a grateful acknowledgment of the blessings enjoyed in connection with the Church, and as an expression of cheerful obedience to the will of the Church's Lord. Privilege and duty ever run in parallel lines. Having first freely received, we are enjoined freely to give. If the ministry of reconciliation has sown to the members of the Church spiritual things, it is no hard thing that those who exercise that ministry should reap of their carnal things; and it can only be a very narrow view of Christian obligation which supposes that the reciprocal action is exhausted by the communication of temporal support to the minister by whom the individual is personally taught in the word. If all ministers are the servants of the Church, and not merely of the congregations over which they are severally ordained, it follows that the members of the whole Church are their debtors, who should rejoice in the opportunity of discharging a portion of their debt by ministering to their necessities, as of the ability which God giveth. And the larger and more influential congregations in large towns and great cities are under special obligations to support this scheme of the Church with liberality and cordial good-will. They are nourished by that influx of the population to the great centres of commercial enterprise which drains away the strength and vigour of rural congregations. Should the supplemented congregations throughout the country districts be extinguished, the congregations in towns which are at present wealthy and prosperous, would soon be weakened and diminished; and it requires only the most cursory investigation to convince any one that many of the most intelligent, liberal, and active members of city congregations have come to them from remote districts after receiving their religious training in small congregations, presided over by ministers of that class which the Augmentation Fund is designed to benefit by adding to the means of their own material comfort, and to the enjoyment of their families and homes.

All these considerations are enhanced and enforced by the circumstances of the present time. Voluntary Churches are on their trial; and, as the days of civil establishments of religion seem to be numbered, men are observing the working and the efficiency of self-supporting religious associations with a closer and more critical gaze. The opponents of that union of Presbyterian Churches to which the Union Committee of this Synod has declared that it sees no barrier in principle, and for the consummation of which many members of the Synod so ardently long and pray, are ready to avail themselves of any failure in our arrangements for ministerial support as the means of placing a new barricade in the way of further progress. And we owe it to the brethren in those Churches who have already done so much to break down the

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wall which divided their denominations from ours, to put forth such cordial and successful efforts on behalf of this scheme as may suffice to show them that fears and prognostications of its failure are baseless, and that the United Presbyterian Church has within it, at once the material resources, and the love of the brethren, which will secure that the measure of support already given to her ministers shall not be diminished, but rather increased. The Committee therefore conclude their report on the Augmentation Fund with the expression of their earnest hope, that the Synod may give its best attention to the interests of that vitally important Fund; and may devise and carry into effect measures by which the supplemented congregations may be stimulated to bear more fully their proper share of their own congregational burdens, while the aid-giving congregations, in the increasing liberality with which they may be induced to sustain this Fund, may have enlarging experience that 'it is more blessed to give than to receive,' and that 'with the same measure with which they mete it is measured to them again.'

ROBERT S. SCOTT, *Home Secretary.*

The Synod is requested to decide whether the instalments of supplements which become due in October next shall be paid in accordance with the recommendation on page 146 *of this Report, so as to maintain the minimum stipend of last year for the year* 1870-71. *Also, to consider whether by increased effort on the part of Presbyteries and their Augmentation Committees a deeper interest in the Augmentation Scheme may not be more widely diffused throughout the Church, so as to place its support on a more extended basis, and to elicit on its behalf a more copious outflow of Christian liberality; and whether there is not a lack of proper organization for obtaining donations, subscriptions, and collections on behalf of the Augmentation Scheme, which might be supplied by devolving, through an appointment of Synod, the special charge and responsibility of soliciting and collecting these contributions on some* permanent *body in each congregation, whether it be the session or some other congregational organization; and further, to direct the attention of Presbyteries to those cases of self-supporting congregations in which the payment to ministers for stipend and expenses is less than* £157, 10s., *with the view of encouraging them to increase the payment at least to the minimum standard with the least possible delay; to instruct Presbyteries to appoint Augmentation Committees, with efficient Conveners, to take charge of the interests of the Augmentation Scheme within their respective bounds; and to request these Conveners to use diligence in securing that every congregation shall have the opportunity of doing what it is able and willing to do on behalf of the Augmentation Fund, and to report to the Home Committee, through the Home Secretary, after each meeting of their respective Committees, the progress which has been made in the collection of funds in their several districts.*

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No. IV.—(*See Minutes, p.* 245.)

REPORT ON THE AGED AND INFIRM MINISTERS' FUND.

As in the previous year, the Aged and Infirm Ministers' Fund has during the year 1870–71 been administered by the Home Committee of the Synod's Board of Missions; and in accordance with the instructions of the Synod, they present the following report of their procedure in connection with it.

At the date of last year's report, the number of Annuitants on the Fund was 34. One of these, the Rev. John Cooper, formerly minister at Fala, was by the appointment of Synod, at the sixth sederunt of its meetings in May 1870, transferred from the Aged and Infirm Ministers' Fund, and placed as the fourth Annuitant on the Brown Testimonial Fund. Since May 1870 four of the Annuitants have died, viz., the Rev. Wm. Fisher of New Leeds; the Rev. W. Borwick of Bell Street Congregation, Dundee; the Rev. Wm. Ramsay of Crieff; and the Rev. James Meikle, D.D., of Mitchell Street Congregation, Beith. Prior to his decease, Mr. Fisher had received four half-yearly payments on account of his annuity, and Mr. Borwick seven; and as Mr. Ramsay died in the 78th year of his age and the 46th of his ministry, and Dr. Meikle in the 83d year of his age and the 59th of his ministry,—so that the joint ministry of these two aged pastors of the Church considerably exceeded one hundred years,—it affords a striking illustration of the shortness of the average term during which the benefits of this Fund are enjoyed by those who have long and honourably served the Church in the ministry of the word, to note that the latter of these Annuitants died when he had received only four half-yearly payments from the Fund, and the former when he had received only three; his name having been mentioned in last report as one of those which had been placed on the roll of Annuitants, while it is now reported as that of a minister who has been removed from that roll, because, having 'fallen asleep,' he can be ministered unto by the Church on earth no more.

These changes would have reduced the number of Annuitants to 29; but it has been raised to 31 by the admission, in accordance with the reports and recommendations of their respective Presbyteries, of the following brethren as participants in the benefits of the Fund, viz., the Rev. John Lamb, minister of the Congregation at Errol, and the Rev. David T. Jamieson, minister of Princes Street Congregation, Kilmarnock.

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The names taken from the list of Annuitants since last meeting of Synod have thus been 5, and the additions to the list have been 2. The number of Annuitants on the Fund has consequently been reduced during the year by *three*; and there are at present 31 ministers on the list of Annuitants, and entitled to receive annuities at the next half-yearly distribution on the 1st July 1871.

The Treasurer's account of the income and expenditure of the Fund is printed in the *Missionary Record* for April 1871; and is arranged as usual under two branches, viz., 1st, The Capital Fund; and 2d, The Annuity Fund, which is supported by the annual profits of the invested Capital, and by annual subscriptions, donations, and collections specially allocated to the payment of the annuities granted by the Home Committee in their administration of the Fund. An abstract of the account under both branches is subjoined:—

I. CAPITAL FUND.

The amount of the Capital Fund at 1st January 1870 was	£21,668 15 1
The Legacies paid to the Treasurer during the year were two:— £133, 16s. 2d., and £89, 13s. 3d.,	223 9 5
The subscriptions received from 35 ministers amounted to	60 2 0
" " 2 members of the Church,	4 2 0
Collections from 2 Congregations,	8 13 3
Amount of Capital Fund at 31st December 1870,	£21,960 1 9

II. ANNUITY FUND.

The balance at the credit of the Annuity branch of the Fund at 1st January 1870 was		£258 1 10
Received for Feu-duties, and Interest on Capital invested and on Current Account, in 1870,		958 7 8
Amount of 235 Congregational Collections,		957 1 7
Donations and Subscriptions received from 38 ministers,		69 18 0
" " " 32 other contributors to the Fund,		516 18 0
Total Income for the year 1870,		£2755 7 1
Paid for one year's annuities to 30 Annuitants,	£1500 0 0	
" Half-year's annuities to 5 Annuitants,	125 0 0	
" Portion of year to one Annuitant,	19 12 7	
Commission on the collection of Feu-duties; and Feu-duty payable to Over-Superior,	44 19 11	
Printing, Postages, etc. etc.,	12 3 8	
		1701 16 2
Leaving balance to the credit of the Annuity Fund at 31st December 1870,		£1053 10 11

The above statement does not include the sum of £74, 17s. 10d., which was received during the year 1870 from the Trustees of the Brown Testimonial Fund, and paid to the late Rev. Geo. Wood of Kirkcudbright, and to the Rev. John Cooper, formerly of Fala,—the former and present Annuitants on that Fund.

These financial statements are satisfactory and encouraging. The additions to the Capital Fund in the year 1870 have in amount been

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more than double those of the preceding year, having been £291, 6s. 8d.; and showing an excess over those of the year 1869 of £158, 0s. 3d. And the income of the Annuity branch of the Fund, from donations, subscriptions, and legacies, which in 1869 was £613, 6s. 3d., has in 1870 been £1543, 17s. 7d., showing an increase during the past year of £930, 11s. 4d.; of which increase there was—

From Congregational Collections,	£517	1	10
Ministers' Contributions,	28	6	6
Donations and Subscriptions of other contributors to the Fund,	385	3	0
In all,	£930	11	4

The result is, that while in 1869 the expenditure exceeded the income by £136, 6s. 0d., the income for the year 1870 has exceeded the expenditure by £795, 9s. 1d.; and the balance in favour of the Fund, which at 1st January 1870 was only £258, 1s. 10d., was at 1st January 1871 increased to £1053, 10s. 11d. Taking the two branches of the Fund—Capital and Annuity—together, the increase of income in 1870, as compared with 1869, has been £1088, 11s. 7d.

The working of the Annuity branch of the Fund for the current half-year may be thus exhibited:—

At 31st December 1870 there was in the hands of the Synod's Treasurer a balance in favour of the Annuity Fund amounting to	£1053	10	11
The annuities payable on 1st January 1871 amounted to	775	0	0
Balance after payment of the January annuities,	£278	10	11
Contributions received up to 31st March 1871,	133	15	2
Feu-duties, and Interest on Capital Account already paid, or due at Whitsunday 1871, less expenses of collection, say	450	0	0
In all,	£862	6	1

which sum will be fully adequate for the half-yearly payments to the Annuitants which will become due on the 1st July 1871; whereas in last report it was estimated that on the 1st July 1870 there would, after the payment of the annuities due on that day, be a deficiency of about £500.

The condition of the Annuity branch of the Fund is thus at present much more hopeful and satisfactory than it was when last year's report was presented to the Synod. As the result of the appeal made by the Synod, and by circular from the Home Committee, to the ministers and congregations of the Church, and of the generous donations obtained from individual members of these congregations, the amount received by the Treasurer has not only been fully adequate for meeting all the demands against the Fund, but has also considerably increased the balance in favour of the Fund at the end of the year. And as the condition of the Fund has been thus improved during the past year, although only 175 out of the 600 congregations on the Synod's roll have since

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May 1870 made the collection on behalf of the Fund, which, by appointment of Synod, all are expected to make before May 1872, it is only necessary, in order to secure the continued prosperity of the Fund, that it should be again commended by the Synod to the liberal support of the younger ministers of the Church who have not yet contributed to it, and to the continued sympathy and generosity of the more wealthy members of the denomination who, out of the abundance with which God has enriched them, may be able to aid it by donations or bequests; and that the congregations which have not yet made the collection appointed at last meeting of the Supreme Court, should again be requested to make it on an early day, and to forward the amount collected to the Synod's Treasurer, if possible, before the close of the present year, or, at the latest, before the meeting of Synod in May 1872. If these recommendations shall be made by the Synod, and liberally responded to by the Church, the necessities of the Fund for the ensuing year will be fully met, and the minds of all will be relieved from every passing shade of anxiety in reference to the sufficiency and permanence of that provision for the aged pastors of the Church which it is the design of this Fund to supply to them under the increasing burden of years and infirmities.

The lesson taught by the experience of the past twelve months is, that a comparatively small effort is required for adequately sustaining the Aged and Infirm Ministers' Fund, when the Church unitedly determines that the needed contributions shall not be withheld. With the exception of a very few most liberal donations, of which one was alluded to in last year's report, and another is believed to have been given by a preacher of fifty years' standing, out of a gift presented to him on occasion of the jubilee of his licence with the view of adding to his own comfort in the evening of life, no large sum has been contributed by any individual. But the younger ministers of the Church who were specially appealed to in last year's report have cheerfully responded to that appeal, and 73 of them have, during the last year, contributed to the two branches of the Fund £130. The appeal to congregations for increased support has also met with a cordial and generous response, and 175 congregations have made the first biennial collection on behalf of the Fund, contributing on an average a little more than £4 each. These are not specially urged to repeat their contributions during the ensuing year, though some of them may voluntarily present an annual offering; but their example and its fruits are adduced as a stimulus to the 430 congregations which have not contributed during the past twelve months, and on whose liberality, therefore, the Aged and Infirm Ministers' Fund must chiefly depend for its efficiency during the coming year. The Home Committee believe these congregations will not in general disappoint the expectation cherished concerning them, and

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that they will not refuse to put forth the united effort which will so easily supply all that is requisite for maintaining the prosperity of the Fund, and for enabling the Treasurer to present to next meeting of Synod a balance-sheet even more favourable than that of which an abstract is incorporated with this report. The Fund is intended to benefit congregations as well as the ministers who have grown old in their service; and as all congregations and all ministers who require the assistance which this Fund is intended to supply are equally entitled to participate in its benefits on complying with its rules, they should all be ready to perform their proper part of the common work of sustaining it; while they should also, according to their ability, be desirous of partaking in the honour and privilege of ministering to the comfort, and augmenting the happiness, of those servants of the Lord Jesus who have been reluctantly constrained to cease from the active duties of the gospel ministry, because, through failing strength, they are no longer able to perform them. This recognition of the value attached to their protracted and self-denying labours is due not only from the congregations over which they were immediately placed, but also from the Church at large. Their unwillingness to be burdensome to any, and their love to the work in which they are engaged, usually delay their application for assistance from the Fund until their day of life is far spent; and the shortness of the evening hour, during which so large a portion of the Annuitants enjoy the benefits of the Fund, emphatically demands that the support given to them should be at once liberal and steady so long as they require it. Nor is the ministration of this Fund acceptable and profitable to men alone. It is a service which may well be regarded as 'an odour of a sweet smell, a sacrifice acceptable and well pleasing' to Him whose law requires that the old man and the hoary head shall be honoured;—whose word of promise conveys the cheering assurance, 'Even to your old age I am He; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you;'—and to whom, therefore, His aged servants may, in confidence of faith, present the prayer, 'Cast me not off in the time of old age: forsake me not when my strength faileth.' 'O God, Thou hast taught me from my youth, and hitherto have I declared Thy wondrous works. Now also when I am old and grey-headed, O God, forsake me not; until I have showed Thy strength unto this generation, and Thy power to every one that is to come.'

In deference to the wish so strongly expressed by some members of the Synod at its meeting in May 1870, and as that which may be expedient once in a decade of years, though not desirable in each annual report, the Committee append a list of the Annuitants at present on the roll, with the date in each case of the first term of payment:—

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Rev.	James Blair,	Minister at	Warkworth,	Jan. 1858.
,,	James Hardie,	,,	Kinghorn,	July 1861.
,,	Andrew Nicol,	,,	Dubbieside,	Jan. 1862.
,,	Alexander Lowrie,	,,	East Calder,	July 1862.
,,	Robert Cranston,	,,	Morebattle,	July 1863.
,,	John Jamieson,	,,	Douglas,	Jan. 1864.
,,	William Steven,	,,	Largs,	Jan. 1864.
,,	James Somerville,	,,	Airth,	July 1864.
,,	James Douglas,	,,	Hartlepool,	Jan. 1865.
,,	John Alexander,	,,	New Deer,	July 1865.
,,	John Scott,	,,	Dunbar (2d),	Jan. 1866.
,,	John Law,	,,	Innerleithen,	April 1866.
,,	Thomas Bowman,	,,	Catrine,	July 1866.
,,	James Russell,	,,	Old Kilpatrick,	July 1866.
,,	James M'Crie, D.D.,	,,	Old Meldrum,	Jan. 1867.
,,	David Ronald,	,,	Saltcoats,	July 1867.
,,	John B. Munro,	,,	Nigg,	July 1867.
,,	James Banks,	,,	Kilmarnock,	Jan. 1868.
,,	David M'Rae,	,,	Gorbals, Glasgow,	July 1868.
,,	David Marshall,	,,	Lochee,	July 1868.
,,	Alexander Adam,	,,	Portree,	July 1868.
,,	John Martin,	,,	Crieff,	Jan. 1869.
,,	D. G. Crawford,	,,	Burntisland,	Jan. 1869.
,,	William Reid,	,,	Lochgelly,	Jan. 1869.
,,	William Lauder,	,,	Blackhill,	July 1869.
,,	James Scott,	,,	Inverness,	July 1869.
,,	Robert Paterson,	,,	Aberchirder,	July 1869.
,,	James Gilfillan, D.D.,	,,	Stirling,	Jan. 1870.
,,	John Inglis,	,,	Blackswell, Hamilton,	July 1870.
,,	John Lamb,	,,	Errol,	July 1870.
,,	D. J. Jamieson,	,,	Kilmarnock,	Jan. 1871.

ROBERT S. SCOTT, *Convener.*

The Synod is requested to commend the Aged and Infirm Ministers' Fund anew to the liberal support of the younger ministers of the Church who have not yet contributed to it, and to the continued sympathy and generosity of the more wealthy members of the denomination, who may be able to aid it by donations or bequests; and to recommend the congregations which have not yet made the collection appointed in May 1870, *to make it on an early day, and to forward the amount collected to the Synod's Treasurer, if possible, before the close of the present year, or, at the latest, before the meeting of Synod in May* 1872.

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No. V.—(*See Minutes, p.* 253.)

REPORT ON GENERAL STATISTICS.

May 1871.

The schedules issued in December for the Congregational Statistics of the year 1870 have been filled up and returned to the Home Secretary, for the use of the Synod and the Home Committee, by 601 congregations; or, by 6 congregations more than in any former year. As in the year 1869, the returns have been complete from 27 out of the 31 Presbyteries of the Church; and in the remaining 4 Presbyteries there are only 6 congregations which have not filled up the schedules sent to them for the year 1870—namely, *one* in the Presbytery of Berwick, *two* in the Presbytery of Glasgow, *two* in the Presbytery of Hamilton, and *one* in the Presbytery of Stirling. Each of these six congregations has, however, made its return on some previous occasion, and three of them sent in returns so recently as last year. While, therefore, it would have been more satisfactory to have been able to state that every congregation had filled up and returned its schedule for the year 1870, the statistics of the six congregations which have withheld the information which they were requested to supply have been estimated, with a close approximation to the actual facts, from their former papers, and the results stated in this report may be relied on as both accurate and complete. The table subjoined exhibits the progressive increase at once of the number of congregations placed on the Synod's roll, and of those by which the annual statistical returns have been prepared and forwarded as the Synod directs:—

YEAR.	CONGREGATIONS.				TOTAL.	YEAR.	CONGREGATIONS.				TOTAL.
	Reporting.	Not Reporting.	Former Returns	Estimated.			Reporting.	Not Reporting.	Former Returns.	Estimated.	
1848	No	Report				1860	484	56	38	18	540
1849	379	124	...	124	503	1861	507	44	29	15	551
1850	408	99	...	99	507	1862	523	34	22	12	557
1851	393	112	...	112	505	1863	551	27	20	7	578
1852	364	140	...	...	504	1864	565	20	14	6	585
1853	283	218	...	...	501	1865	580	12	7	5	592
1854	242	260 No	detail'd	Report	502	1866	581	15	11	4	596
1855	No	Report			505	1867	589	8	5	3	597
1856	449	67	34	33	516	1868	589	10	8	2	599
1857	450	70	44	26	520	1869	595	5	5	...	600
1858	488	45	21	24	533	1870	601	6	6	...	607
1859	478	58	39	19	536						

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The number of congregations on the roll of the Synod in December 1869 was 600, but on the 31st December 1870 the number was 607. Seven new congregations have thus been erected during the past year,—namely, the congregations of *Holy Island*, in the Presbytery of Berwick; *Glengarnock*, in the Presbytery of Kilmarnock; *Dalton*, in the Presbytery of Lancashire; *Forest Hill* and *New Barnet*, in the Presbytery of London; *Gateshead*, in the Presbytery of Newcastle; and *Dollar*, in the Presbytery of Stirling. The increase in the number of congregations in 1870 has thus been sevenfold that of the previous year; and it may be noted that *five* of the new congregations are located in England, and *two* in Scotland; that *four* of them are planted in villages or comparatively small towns, and *three* in the vicinity of great centres of population in the cities or larger towns.

The number of baptisms reported in 1870 has been very nearly the same as in each of the two preceding years, being 11,671; while it was 11,624 in 1868, and 11,636 in 1869. Of the persons baptized, the number of infants is reported as 11,578, and the number of adults as 93. The large increase in the number of young persons under religious instruction in Sabbath schools, ministers' and elders' Bible classes, and otherwise, which was noted in 1869, has continued progressively in 1870. The number of Sabbath-school teachers, which in 1869 was 10,036, has increased during the year 1870 to 10,490; and the number of scholars attending classes in Sabbath schools, which in the report of 1869 was given as 79,238, has risen in 1870 to 82,440. The increase during last year in the number of teachers has been 454, and in the number of scholars 3202; thus showing an increase, in two years, of 6891 young persons under instruction in Sabbath schools. There has, however, been a decrease in the number of advanced Bible classes taught by ministers and elders, though not in the aggregate attendance at them. The number of these classes in 1869 was 731, while it has only been 716 in 1870, which is 15 less than the number in 1869, and 50 less than in 1868. The aggregate attendance at these 716 classes,—of which 567 are reported as taught by ministers and 149 by elders,—is returned as 21,585, which shows an increase during last year of 1110, and exceeds the number attending 766 classes in 1868 by 621.

The number of members in full communion with the United Presbyterian Church, which at the end of the year 1869 was 178,423, has been returned for 1870 as 179,652, showing an increase during the latter year of 1229, or considerably more than double the increase in the year 1869, which was 518. The average attendance at public worship on the Lord's day is returned for 1870 as 205,009, which is 178 less than the number stated in the report for 1869. The average membership in each congregation is 296, which is one less than the average given in last report; and the average attendance at each church

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is 338, or 4 less than the average attendance reported in 1869. This seeming decrease arises from the addition of new congregations.

In *fourteen* Presbyteries of the Church the number of members has been diminished during the past year by 520; while in the other *seventeen* Presbyteries the membership has been increased by 1749, leaving the increase over the whole Church, as stated above, 1229. The 14 Presbyteries in which the membership has decreased, though in some of them very slightly, are: Kilmarnock (1), Falkirk (2), Ireland (5), Buchan (7), Annandale (9), Galloway (18), Newcastle (35), Kirkcaldy (36), Kelso (46), Kinross (52), Cupar (63), Perth (80), Berwick (82), and Dumfries (84),—the decrease being least in Kilmarnock, where it has been only *one*, and greatest in Dumfries, where it has been 84. The other 17 Presbyteries, in which the membership has increased during the year 1870, are: Glasgow (757), Lancashire (215), Hamilton (130), Lanark (114), Paisley and Greenock (96), Melrose (80), Banffshire (57), Dundee (49), Aberdeen (44), Edinburgh (44), Dunfermline (34), London (25), Orkney (24), Elgin and Inverness (22), Arbroath (20), Carlisle (20), and Stirling (18),—the increase being greatest in Glasgow, where in 1869 it was 884, and last year 757, and in Lancashire, where in 1869 it was 212, and last year 215; and least in Stirling, where it has been only 18. In the metropolitan Presbytery of London the increase of membership has not exceeded 25; and in the Presbytery of Edinburgh, although the recent census has shown so large an increase of population in the chief city within its bounds during the last decade, the addition to the membership of the United Presbyterian Church has last year been 44.

To illustrate the manner in which the general increase in the membership of the Church, which the statistics of the past year make manifest, has been distributed over the congregations of the Synod, a tabular statement, similar to that which was given in last year's report, has been prepared, exhibiting the number of congregations in each Presbytery in which the decrease in the number of members has not exceeded ten, or has been more than ten; the number of congregations in which the increase of the membership has not exceeded ten, or has been more than ten; the number of congregations in each Presbytery; the number of congregations in the larger cities and towns, or their vicinity, and the proportion of these in which the membership has increased; and the number of congregations in smaller towns and rural districts, with the proportion of these in which also the membership has increased. From that table it will be seen that of the 607 congregations on the Synod's roll there are 288, or 14 more than last year, in which the membership has increased in 1870; there are 60 in which the number of members was the same at the end of the year as its commencement; and there are 259, or 13 less than in 1869, in which the membership has diminished during the

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past year. Also, that of 214 congregations classified as in or near to cities or large towns, there are 121, or 2 more than last year, in which the number of members has been increased in 1870, and therefore 93 in which the membership has either been stationary or has diminished; while, of the 393 congregations classified as located in small towns and rural districts, there are 167 congregations, or 12 more than in 1869, in which an increase of members is returned; and there are consequently 226 in which the membership has either remained stationary or has diminished during the past year. The table is subjoined:—

MEMBERSHIP OF CONGREGATIONS IN 1870 AS COMPARED WITH 1869.

PRESBYTERIES.	No. of Congregations in which the *Decrease* of Membership has been		No. of Congregations in which the *Increase* of Membership has been		No. of Congregations in which the Membership has been stationary.	Total No. of Congregations in Presbytery.	No. of Congregations in or near to the larger Cities or Towns.	No. of these in which the Membership has increased.	No. of Congregations in Small Towns or Rural Districts.	No. of these in which the Membership has increased.
	10 or less than 10.	More than 10.	10 or less than 10.	More than 10.						
Aberdeen .	7	1	4	2	...	14	6	4	8	2
Annandale .	2	2	3	1	3	11	...	...	11	4
Arbroath .	8	1	2	2	1	14	9	3	5	1
Banffshire .	...	1	4	3	2	10	...	...	10	7
Berwick . .	5	6	7	6	2	26	3	1	23	12
Buchan . .	3	...	3	...	2	8	...	...	8	3
Carlisle . .	3	...	5	1	...	9	1	1	8	5
Cupar . .	5	4	2	1	1	13	1	1	12	2
Dumfries .	6	3	3	...	3	15	3	...	12	3
Dundee . .	4	4	2	4	2	16	8	5	8	1
Dunfermline	2	4	2	3	...	11	5	3	6	2
Edinburgh .	16	9	17	12	4	58	28	17	30	12
Elgin and Inverness	3	...	4	1	5	13	2	...	11	5
Falkirk . .	4	1	2	2	4	13	5	4	8	...
Galloway .	5	...	5	...	1	11	...	...	11	5
Glasgow . .	12	12	13	29	10	76	53	31	23	11
Hamilton .	1	1	7	4	2	15	4	3	11	8
Ireland . .	2	1	5	...	1	9	1	1	8	4
Kelso . . .	4	2	4	...	...	10	4	1	6	3
Kilmarnock.	4	8	13	2	2	29	6	3	23	12
Kinross . .	3	2	2	...	...	7	...	...	7	2
Kirkcaldy .	5	5	1	3	3	17	2	1	15	3
Lanark . .	...	3	7	2	1	13	...	...	13	9
Lancashire .	3	2	9	11	1	26	19	15	7	5
London . .	3	4	2	5	2	16	12	4	4	3
Melrose . .	2	2	5	4	2	15	5	3	10	6
Newcastle .	13	6	13	5	2	39	14	7	25	11
Orkney . .	8	...	2	3	1	14	1	...	13	5
Paisley and Greenock	11	7	6	11	1	36	14	9	22	8
Perth. . .	9	7	6	3	1	26	4	2	22	7
Stirling . .	4	4	7	1	1	17	4	2	13	6
	157	102	167	121	60	607	214	121	393	167
	259		288							

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The number of students enrolled in the Theological Hall for the session of 1870, including one Waldensian student, since ordained to labour at Rome in connection with the Free Italian Church, was 139. Of the 138 ordinary students, there were 24 of the fifth, or most advanced year, 30 of the fourth year, 30 of the third year, 26 of the second year, and 28 of the first or entrance year. The number of probationers, including those on the list of occasional supply, is only 80, being 23 less than at the close of the year 1869.

The number of paid agents employed as missionaries, Bible-women, catechists, etc. in connection with the congregations of the Synod has been returned for the year 1870 as 195, being 7 more than the number stated in the report for the year preceding. Of these agents there were employed in the Presbytery of Aberdeen 2, of Arbroath 1, of Berwick 1, of Carlisle 1, of Dundee 7, of Dunfermline 3, of Edinburgh 33, of Elgin and Inverness 1, of Falkirk 1, of Glasgow 93, of Hamilton 2, of Kilmarnock 2, of Lancashire 15, of London 2, of Melrose 2, of Newcastle 5, of Orkney 8, of Paisley and Greenock 14, of Perth 1, and of Stirling 1. These agents are therefore distributed over all districts of the Church; and they are most numerous in the Presbyteries of Glasgow, Edinburgh, and Lancashire, where their labours are most urgently required among the masses of the population, who are there so densely grouped together. In several instances they have been aided during the past year by the six evangelistic agents employed by the Home Committee of the Board of Missions with the sanction of the Synod; and although the results of their assiduous and unostentatious labours cannot be tabulated among statistical returns, and may not attract the attention nor elicit the applause of men, it cannot be doubted that they are preparing the way for the more complete manifestation of that kingdom of heaven, 'which cometh not with observation,' and that they are often honoured of God as instruments by whom He adds unto the Church such as are being saved, and brings the wanderer and the outcast back into His fold.

Under the head of Congregational Libraries the schedules for the past year indicate the existence of 508 libraries, containing in the aggregate 199,833 volumes. There has therefore been, during the year 1870, an increase of 10 libraries and of 5024 volumes, beyond the numbers stated in the report for 1869; and as the means and opportunities for the attainment of knowledge are thus made more abundant in connection with various congregations, it may be hoped that the love of reading good books, and the desire to acquire useful and improving knowledge, are also becoming increasingly general, especially among the young, throughout the denomination.

The decrease in the aggregate attendance at prayer meetings, monthly, fortnightly, and weekly, which was noted in the report on the statistics

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of the year 1869, has continued during 1870. The number reported as attending these meetings in 1869 was 27,757; but in 1870 it has been 27,082, which shows a decrease of 675 during the latter year.

The number of out-stations at which the ministers of the Church have reported that they have conducted religious services in addition to the regular public services of their stated places of worship, with greater or less frequency and regularity, during the year 1870, has been returned as 656.

As the first division of the statistical schedules has reference to the number of members included in and of agents employed by the Church, so the second has reference to the pecuniary income contributed by the members and friends of the congregations which constitute the Church, and to the expenditure which the support of the various institutions and agencies of the Church annually involves. The income of the Church is usually arranged under two heads: 1*st*, 'Income which appears in the Treasurer's accounts and in statistical returns as contributed by congregations, and which may therefore be regarded as strictly congregational;' and 2*d*, 'Income derived from legacies, contributions by foreign mission churches, and donations from individuals belonging either to our own or other denominations who pay their contributions direct to the Synod's Treasurer, without passing them through any congregational society.' The latter branch of the Church's income is fluctuating and uncertain; the former includes the ordinary and more reliable sources of income, and affords, in its increase or decline, the most accurate monetary index of the condition and progress of the Church's funds. Under this head of Congregational Income, we may, however, again distinguish between income received for strictly congregational purposes, and income contributed for missionary and benevolent purposes.

Congregational income for strictly congregational purposes includes the amount subscribed and collected for the support of ordinances, for the erection, enlargement, or repair of buildings, for liquidation of congregational debt, and for all other purposes connected with the accommodation and comfort of the congregation itself. The amount of congregational income returned in the schedules of statistics for the year 1870 is £215,866, which exceeds the amount reported in 1869 by £6183. To this income for congregational purposes there is to be added the amount contributed for missionary and benevolent purposes, which is returned in the schedules for 1870 as £68,745, and which also exceeds the amount reported in 1869 by £4766. Taking these two branches together, the total amount of congregational income returned in the schedules for 1870 as collected in that year is £284,611, which exceeds the amount reported in 1869 by no less a sum than £10,949; thus continuing that long series of annual advances in the development of the

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Church's resources, in which there has not been even an apparent interruption since 1862, and affording hopeful promise of further advance in coming years. Commencing with the year 1861, the amounts returned as congregational income during the last ten years have been £205,166, £202,875 (an apparent decrease, but followed by a larger advance), £216,018, £229,549, £246,701, £260,540, £265,561, £269,016, £273,662, and £284,611—the income from congregational sources for 1870 exceeding that for 1860 by £82,559. The aggregate amount collected and contributed as congregational income in the ten years ending at 31st December 1870 has been £2,453,699, or £82,559 more than was collected in the ten years ending at 31st December 1869. The average rate of contributions to congregational income for all purposes during the year 1870 has been £1, 11s. 8d. per member, which is an increase of one shilling per member on the rate of contribution in 1869, but of 6s. 11½d. per member on the average rate in 1860.

The amount received during the year 1870 under the second general head of the Church's Income—namely, that which is derived from legacies, and from other contributions and donations which are not included in congregational returns—has been £18,531, which exceeds the amount received in any former year, except 1858 and 1868, and is £2626 more than the sum received under this head in 1869. The aggregate income under this head during the ten years ending 31st December 1870 has been £188,225, which sum exceeds the aggregate income under the same head for the ten years ending at 31st December 1869 by £12,151.

In the amount of contributions obtained in connection with congregations for all purposes in the year 1870, there has been a decrease in *eleven* Presbyteries,—namely, Lancashire, Kinross, Hamilton, Dumfries, Galloway, Ireland, Cupar, Arbroath, Newcastle, Aberdeen, and Falkirk,—this diminution being greatest in the Presbyteries of Lancashire (£3108), Kinross (£862), and Hamilton (£724); and least in the Presbytery of Falkirk (£23). It is to be observed, however, that in those cases in which the diminution in the income of Presbyteries has been largest, it has been occasioned, not by any decrease in the ordinary income of congregations, but by the cessation of special efforts for the erection of buildings, or the liquidation of debt. In the other *twenty* Presbyteries of the Church there has been an increase in 1870 in the amount of congregational contributions for all purposes,—this increase being greatest in the Presbyteries of Glasgow (£5518), and Edinburgh (£3659); and least in the Presbytery of Buchan (£30). In the Presbyteries of Dunfermline and of Paisley and Greenock the increase during the year 1870 has been £1316 and £1047 respectively. In each of the four Presbyteries of Dundee (£919), Kilmarnock (£686), Elgin and Inverness (£671), and Banffshire (£577), the increase has considerably

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exceeded £500; while it has fallen short of that sum in the eleven remaining Presbyteries of Perth (£472), Berwick (£417), Carlisle (£410), Lanark (£383), Melrose (£362), Orkney (£218), Kelso (£207), London (£203), Annandale (£122), Stirling (£80), and Kirkcaldy (£60).

The following table exhibits a comparative statement of the membership and income of the Presbyteries of the Church for the years 1869 and 1870:—

Presbyteries.	Number of Members.				Income for all Purposes.			
	In 1869.	In 1870.	Decrease in 1870.	Increase in 1870.	In 1869.	In 1870.	Decrease in 1870.	Increase in 1870.
					£ s. d.	£ s. d.	£ s. d.	£ s. d.
Aberdeen . .	2,955	2,999	...	44	4,133 1 1	4,009 17 11	123 3 2	...
Annandale . .	2,108	2,099	9	...	3,160 7 10	3,282 18 9	...	122 10 11
Arbroath . .	3,691	3,711	...	20	3,978 13 6	3,817 19 3	160 14 3	...
Banffshire . .	1,269	1,326	...	57	1,453 11 4	2,031 0 9	...	577 9 5
Berwick . .	7,829	7,747	82	...	6,883 10 1	7 300 12 3	...	417 2 2
Buchan . . .	1,103	1,096	7	...	1,278 3 5	1,308 10 9	...	30 7 4
Carlisle . . .	787	807	...	20	1,220 5 7	1,630 6 6	...	410 0 11
Cupar . . .	3,100	3,037	63	...	3,457 15 11	3,276 0 9	181 15 2	...
Dumfries . .	3,094	3,010	84	...	4,521 4 2	4,031 14 9	489 9 5	...
Dundee . . .	6,302	6,351	...	49	6,273 17 11	7,193 3 6	...	919 5 7
Dunfermline .	4,294	4,328	...	34	4,477 7 6	5,794 1 3	...	1,316 14 2
Edinburgh . .	26,419	26,463	...	44	37,438 2 4	41,097 14 3	...	3,659 11 11
Elgin and Inverness	2,051	2,073	...	22	2,954 16 10	3,626 1 10	...	671 5 0
Falkirk . . .	3,449	3,447	2	...	3,786 13 2	3,763 14 4	22 18 10	...
Galloway . .	1,789	1,771	18	...	2,553 17 8	2,251 4 0	302 13 8	...
Glasgow . .	36,831	37,588	...	757	71,289 15 2	76,808 1 9	...	5,518 6 7
Hamilton . .	5,626	5,756	...	130	5,850 11 11	5,125 14 0	724 17 11	...
Ireland . . .	893	888	5	...	1,182 7 2	895 4 5	287 2 9	...
Kelso	3,551	3,505	46	...	3,371 6 6	3,578 11 3	...	207 4 9
Kilmarnock .	7,641	7,640	1	...	10,097 18 10	10,784 15 5	...	686 16 7
Kinross . . .	1,619	1,567	52	...	2,437 1 1	1,574 14 5	862 6 8	...
Kirkcaldy . .	4,518	4,482	36	...	5,441 8 2	5,502 0 11	...	60 12 9
Lanark . . .	3,720	3,834	...	114	3,539 15 3	3,923 13 5	...	383 18 2
Lancashire . .	4,206	4,421	...	215	19,481 5 1	16,373 5 11	3107 19 2	...
London . . .	2,222	2,247	...	25	12,122 17 6	12,326 0 8	...	203 3 2
Melrose . . .	4,974	5,054	...	80	5,011 16 8	5,373 19 10	...	362 3 2
Newcastle . .	6,147	6,112	35	...	10,713 9 3	10,560 0 1	153 9 2	...
Orkney . . .	4,822	4,846	...	24	3,043 5 2	3,261 13 2	...	218 8 0
Paisley and Greenock	10,756	10,852	...	96	19,320 12 5	20,368 0 4	...	1,047 7 11
Perth	5,944	5,864	80	...	6,542 8 9	7,014 19 1	...	472 10 4
Stirling . . .	4,713	4,731	...	18	6,644 16 10	6,725 10 11	...	80 14 1
Total . . .	178,423	179.652	520	1749	273,662 4 1	284,611 6 10	6416 10 2	17,365 12 11

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The total income of the United Presbyterian Church for the year 1870 has been £303,142, which exceeds the income for 1869 by £13,575. This is the second time that the total annual income of the Church has exceeded £300,000; the first having been in 1868, when the princely bequests of the late John Henderson, Esq., of Park expanded the income of the year to £318,853. The large income of that year was, however, the result of exceptional circumstances; and the year 1870 is the first year in which the income of the Church has reached £300,000 by the progressive advance of the ordinary contributions of its members and congregations. The amount of the income of the year thus marks a distinct period in the development of congregational liberality and resources; and demands a special note of thanksgiving to Him who alone has enabled His people to 'offer so willingly after this sort,' and to whom they have by their contributions for the advancement of His work only 'given of His own.' Nor is it merely the increasing amount of the contributions of the congregations on the Synod's roll which should furnish occasion for grateful thanksgiving. The number of the givers who present these contributions, and of the collectors who gather them into the treasury of the Church, and the variety of the channels through which the stream of Christian liberality flows almost spontaneously for the maintenance and expansion of at least many portions of the Church's work, should also excite to praise. This general diffusion of interest and contribution over the whole Church affords the surest pledge for the stability of her institutions and the enlargement of her work, since the support of these does not depend so much on the prosperity or the life of a few liberal and wealthy donors as on the manifold support of a multitude of willing contributors, of whom few may be able to give any large sum, but the aggregate amount of whose cheerful offerings has abounded, and does abound, 'as fruit to their account,' while it is abundant also, on the part of others, 'by many thanksgivings unto God; while, by the experiment of this ministration, they glorify God for their professed subjection unto the gospel of Christ.'

The amount of congregational contributions for the support of the Gospel Ministry has usually been specially noticed in the annual report on Statistics. Last year it was reported that the amount of the payments made by congregations to their own ministers for stipend in that year had been £109,932, 7s. 10d.; that the additional sums paid as allowance for travelling and other incidental expenses amounted to £2961, 16s. 1d.; and that, taken together, these payments made up the sum of £112,894, 3s. 11d., which was an increase of £3609 on the payments of the year 1868, and therefore an increase beyond the average rate of £3000 per annum, at which the aggregate stipends paid by the congregations on the Synod's roll had been steadily increasing during several preceding years. A further increase, though not equal to that of 1869, has again been made during the year 1870. In that year the

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direct payments for stipend made by congregations have been £111,945, 15s. 10d., and the sum paid for travelling and other incidental expenses has amounted to £2952, 4s. 9d.; making together, as the full amount of congregational payments for stipends, £114,898, 0s. 7d., and showing an increase on the total payments for stipends in the year 1869 of £2003, 16s. 8d. Exclusive of the allowance for expenses, the amounts paid for stipends in each of the years of the decade which terminated with the year 1870 has been £80,185, £83,196, £84,922, £92,405, £95,975, £100,456, £103,495, £106,599, £109,932, and £111,946. In all, these payments amount to £969,111, which is £34,014 more than was raised for stipends in the decade which closed with the year 1869, and shows that the amount raised for stipends by the congregations of the United Presbyterian Church in 1870 exceeded the sum raised for that purpose in 1860 by rather more than £34,000.

In order to ascertain the total amount of the contributions of the United Presbyterian Church for the support of its ministers, there must be added to the sums contributed by congregations for the stipends of their own ministers, the amount of the payments made under the direction of the Home Committee of the Board of Missions as supplemental grants to the weaker congregations on the Synod's roll. The amount of these supplemental payments, which in 1869 was £10,835, has in 1870 been £10,745, showing a decrease of £90 in the latter year. Adding these supplemental grants to the payments by congregations for the support of their own ministers, there is found, as (exclusive of payments from bequests and other extraneous sources) the total amount of stipend paid in the United Presbyterian Church, the sum of £125,643, 15s. 7d.; which gives an average stipend to each minister in the denomination of £206, 19s. 9d., and implies an average contribution for stipend from each member of the Church of 14s., which is an advance on the average rate per member in 1869 of 2d., but of 3s. 7d. on the average rate per member in 1860. These results are more fully set forth by the following

COMPARATIVE TABLE OF STIPENDS FOR TEN YEARS.

	1861.	1862.	1863.	1864.	1865.	1866.	1867.	1868.	1869.	1870.	Total.
Congregational, . .	£80,185	£83,196	£84,922	£92,405	£95,975	£100,456	£103,495	£106,599	£109,932	£111,946	£969,111
Sacramental and Travelling Expenses, . . .	2,317	2,440	2,588	2,868	2,736	2,714	2,849	2,686	2,962	2,952	27,112
Supplements, . .	4,478	4,405	4,920	4,818	5,315	5,377	5,220	9,456	10,835	10,745	65,569
Total, . . .	£86,980	£90,041	£92,430	£100,091	£104,026	£108,547	£111,564	£118,741	£123,729	£125,643	£1,061,792
Aver. per Member,	£ s. d. 0 10 6	£ s. d. 0 10 9	£ s. d. 0 10 9	£ s. d. 0 11 8	£ s. d. 0 12 0	£ s. d. 0 12 5	£ s. d. 0 12 8	£ s. d. 0 13 4	£ s. d. 0 13 10	£ s. d. 0 14 0	£ s. d. 0 12 3
Aver. per Congregation, .	159 5 3	163 4 0	161 14 7	171 1 11	175 14 5	182 2 6	186 17 6	198 4 8	206 4 3	206 19 9	181 2 10

As that portion of the United Presbyterian Church which is located in England has at present a special importance in connection with the negotiations for Union among the unendowed Presbyterian Churches of

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Great Britain which are now in progress, the following notes of the statistics of the congregations in England are here introduced as at once interesting and instructive in themselves, and as a contribution towards the right settlement of the relation in which these congregations should stand to the United Church which may hereafter be constituted. For the purpose of comparison, and to illustrate the progress which the denomination has made in England, two tables are inserted below; the former containing the earliest reliable statistics of the English congregations which can be obtained from the Synod's records, namely, those for the year 1860; and the latter containing the statistics for England as they have been returned in the schedules for 1870.

I. Statistics of Congregations in England, for the Year ending 31st December 1860.

Name of Presbytery.	Number of Congregations.	Number of Members.	Income from all Sources for Congregational Purposes.	Income for Missionary and Benevolent Purposes.	Income for all Purposes.	Congregational Contributions to Synod's Funds in 1860.
Berwick, . .	14	4,446	* £3,430 7 7	£595 4 2	£4,025 11 9	£286 0 3
Carlisle, . .	9	852	1,036 9 5	151 10 4	1,187 19 9	92 4 1
Lancashire, . .	14	2,624	11,207 1 3	1975 19 2	13,183 0 5	769 16 0
London, . .	4	436	1,654 14 7	153 12 1	1,808 6 8	50 12 2
Newcastle, . .	31	4,227	6,248 17 11	457 4 3	6,706 2 2	305 7 4
Totals in 1860, .	72	12,585	£23,577 10 9	£3333 10 0	£26,911 0 9	£1503 19 10

* An additional sum, not included here, was contributed in this year for the erection of the new church of Wallace Green congregation.

II. Statistics of Congregations in England, for the Year ending 31st December 1870.

Name of Presbytery.	Number of Congregations.	Number of Members.	Income from all Sources for Congregational Purposes.	Income for Missionary and Benevolent Purposes.	Income for all Purposes.	Congregational Contributions to Synod's Funds in 1870.
Berwick, . .	15	4,274	£3,394 14 8	£938 4 10	£4,332 19 6	£373 11 4
Carlisle, . .	9	807	1,414 18 10	215 7 8	1,630 6 6	127 9 10
Lancashire, . .	26	4,421	12,347 9 6	4025 16 5	16,373 5 11	1525 6 3
London, . .	16	2,247	11,136 10 11	1190 9 9	12,326 0 8	553 17 9
Newcastle, . .	39	6,112	9,148 12 0	1411 8 1	10,560 0 1	530 3 1
Totals in 1870, .	105	17,861	£37,441 5 11	£7781 6 9	£45,222 12 8	£3110 8 3
Totals in 1860 from the upper Table,	72	12,585	£23,577 10 9	£3333 10 0	£26,911 0 9	£1503 19 10
Increase since 31st December 1860,	33	5,276	£13,863 15 2	£4447 16 9	£18,311 11 11	£1606 8 5

It thus appears that, during the last ten years, there have been added to the United Presbyterian Church in England 33 congregations, and

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5276 members in full communion with the Church; that the contributions of the congregations in England have increased during the same term of years, for congregational purposes, £13,863, 15s. 2d., and for missionary and benevolent purposes £4447, 16s. 9d., thus giving an increase in the amount of contributions for all purposes of £18,311, 11s. 11d.; and that the contributions to the various funds of the Synod from congregational societies have been more than doubled, having been £1503, 19s. 10d. in 1860, but having amounted to £3110, 8s. 3d. in 1870, and thus showing an increase in annual remittances after ten years of £1606, 8s. 5d. The contributions of the English congregations for all purposes in 1870 amounted to £45,222, 12s. 8d., which sum is about three-twentieths, or rather less than one-sixth, of the whole income of the United Presbyterian Church for that year, while the membership of the English congregations is rather less than one-tenth of the entire membership of the Church. The average rate of contributions for all purposes in the English congregations in 1870 was £2, 10s. 7½d. per member, while the average per member over the whole Church was £1, 11s. 8d., or 18s. 11½d. per member less than in England.

These congregations in England, and stations connected with them, have during the year 1870 received the following amounts from the funds of the United Presbyterian Church, namely:—

From the Augmentation Branch of the Home Mission Fund . .		£2699 9 6
,, the Evangelistic Branch of the Home Mission Fund . .		1470 8 10
,, the Church Extension Fund, for purchase and erection of buildings		1080 0 0
,, the Aged Ministers' Fund		150 0 0
		£5399 18 4
Also from the Manse Fund	£683 0 0	
,, the Debt Liquidation Fund . . .	1265 15 0	
		1948 15 0
Total payments to English congregations in 1870 . .		£7348 13 4
On the other hand, the Synod's Treasurer has received from various sources in England the following amount of contributions to the Mission and other funds of the Church:—		
Amount of remittances from congregations, as stated in table inserted above . . .	£3110 8 3	
From non-congregational societies, donations from individuals, and other sources, as per *Record* for April 1871	1779 6 9	
Total receipts from English sources in 1870		4889 15 0
Excess of payments to England for all purposes over remittances received from England .		£2458 18 4
But from this sum there should be deducted for grants from the Manse Fund, to which the English congregations subscribed over £3000	£683 0 0	
For Debt Liquidation Grants paid out of Special Fund for the whole Church, and exceptional inasmuch as grants of a similar kind are not likely to be made for several years to come .	1265 15 0	
		1948 15 0
Leaving, as the excess of ordinary payments to England above the remittances received from England for the year 1870 . .		£510 3 4

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In concluding this report, it may be remarked that, in reference to the statistics of persons and agencies, it indicates greater progress than was recorded in the report for the year 1869. In that year there was an addition of only one congregation to the 599 which were previously in the Synod's roll; but in the year 1870 there have been 7 added to the 600 which were on the roll at the beginning of the year. In 1869 the addition to the membership of the Church in all its congregations was only 518; but, during the year to which the present report refers, the increase of members has been 1229. This increased amount of numerical progress is an encouragement to sustained effort and enterprise for the extension of the Church, and for the further increase of the membership within her pale. Yet the rate of increase, though greater in 1870 than it was in the previous year, is comparatively slow. The population returns given by the recent census, when they shall be made public, will almost certainly show that the Church, especially in large towns and in the great centres of commercial enterprise, has not increased numerically in the same ratio as the population, and that therefore she is proportionally smaller and weaker than before. If so, this is not a result with which any section of the Christian Church should rest content. Not only absolutely by some small definite accession of members should the Church become more numerous from year to year, but she should also increase relatively by obtaining a growing hold upon the people; and, by gathering men and women into her sanctuaries and her membership in a ratio greater than that in which the population in the midst of which she is placed is increasing, she should be visibly gaining upon the world without, doing something effectively for winning back that world to its allegiance to her King and Lord, diminishing the number of the careless and the outcast, and hastening on that predicted glory of the latter day which the divine word presents as an object of her faith and hope, and in the light of which all shall know the Lord, from the least even to the greatest. And for this her God commands her strength; so that, when she is called, not only abroad and in heathen lands, but also and especially at home, to 'lengthen her cords and strengthen her stakes,' she has encouragement in the divine declaration: 'For thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord.'

ROBERT S. SCOTT, *Home Secretary.*

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I.—GENERAL STATISTICS OF THE YEAR 1870.

Name of Presbytery.	No. of Congs.	No. of Returns.	No. of Baptisms.	No. of Elders.	No. of Members.	Average Attendance.	Ordinary and Extraordinary Income for Congregational Purposes.	Missionary and Benevolent.	Together.	Average per Member. Congregational.	Missionary.	Together.
							£ s. d.	£ s. d.	£ s. d.	s. d.	s. d.	s. d.
Aberdeen	14	14	198	96	2,999	3,595	3,250 7 3	759 10 8	4,009 17 11	21 8	5 1	26 9
Annandale	11	11	129	62	2,099	2,321	2,705 10 0	577 8 9	3,282 18 9	25 9	5 6	31 3
Arbroath	14	14	244	124	3,711	4,390	3,132 9 10	685 9 5	3,817 19 3	16 11	3 8	20 7
Banffshire	10	10	110	54	1,326	1,910	1,885 13 8	145 7 1	2,031 0 9	28 5	2 2	30 7
Berwick	26	25	392	174	7,417	6,805	5,748 11 7	1,302 7 8	7,050 19 3*	15 6	3 6	19 0
Buchan	8	8	62	53	1,096	1,490	1,083 16 11	224 13 10	1,308 10 9	19 9	4 1	23 10
Carlisle	9	9	62	31	807	1,160	1,414 18 10	215 7 8	1,630 6 6	35 1	5 4	40 5
Cupar	13	13	131	83	3,037	3,200	2,889 18 2	386 2 7	3,276 0 9	19 1	2 6	21 7
Dumfries	15	15	178	96	3,010	3,041	3,419 7 2	612 7 7	4,031 14 9	22 9	4 0	26 9
Dundee	16	16	450	154	6,351	7,050	5,829 11 9	1,363 11 9	7,193 3 6	18 4	4 4	22 8
Dunfermline	11	11	238	96	4,328	5,183	4,228 14 3	1,565 7 5	5,794 1 8	19 6	7 3	26 9
Edinburgh	58	58	1630	575	26,463	27,103	28,573 0 3	12,524 14 0	41,097 14 3	21 7	9 6	31 1
Elgin and Inverness	13	13	163	80	2,073	4,020	3,202 17 9	423 4 1	3,626 1 10*	30 11	4 1	35 0
Falkirk	13	13	250	87	3,447	3,525	2,927 2 10	836 11 6	3,763 14 4	17 0	4 10	21 10
Galloway	11	11	71	61	1,771	2,085	1,862 5 3	388 18 9	2,251 4 0	21 0	4 5	25 5
Glasgow	76	74	2814	859	36,920	42,315	51,562 13 11	24,211 3 0	75,773 16 11	27 11	13 2	41 1
Hamilton	15	13	448	130	5,198	4,950	4,148 4 8	474 3 6	4,622 8 2*	15 11	1 10	17 9
Ireland	9	9	44	32	888	925	811 10 6	83 13 11	895 4 5	18 3	1 11	20 2
Kelso	10	10	145	77	3,505	3,300	2,820 15 10	757 15 5	3,578 11 3*	16 1	4 4	20 5
Kilmarnock	29	29	455	231	7,640	8,874	9,009 11 9	1,775 3 8	10,784 15 5	23 7	4 8	28 3
Kinross	7	7	61	43	1,567	1,530	1,278 13 10	296 0 7	1,574 14 5	16 4	3 9	20 1
Kirkcaldy	17	17	283	111	4,482	5,468	4,893 8 10	608 12 1	5,502 0 11	21 10	2 9	24 7
Lanark	13	13	287	98	3,834	3,630	3,115 18 6	807 14 11	3,923 13 5*	16 3	4 3	20 6
Lancashire	26	26	288	132	4,421	7,619	12,347 9 6	4,025 16 5	16,373 5 11*	55 10	18 3	74 1
London	16	16	165	70	2,247	4,738	11,135 10 11	1,190 9 9	12,326 0 8*	99 1	10 7	109 8
Melrose	15	15	258	131	5,054	5,170	4,098 19 5	1,275 0 5	5,373 19 10	16 2	5 1	21 3
Newcastle	39	39	467	230	6,112	7,559	9,148 12 0	1,411 8 1	10,560 0 1	29 11	4 7	34 6
Orkney	14	14	230	134	4,846	5,460	2,386 4 8	875 8 6	3,261 13 2	9 10	3 7	13 5
Paisley and Greenock	36	36	756	289	10,852	13,815	14,644 16 10	5,723 3 6	20,368 0 4	27 0	10 6	37 6
Perth	26	26	288	174	5,864	5,994	5,563 7 2	1,451 11 11	7,014 19 1	19 0	4 11	23 11
Stirling	17	16	210	118	4,058	4,491	4,189 1 2	1,282 19 0	5,472 0 2	20 7	6 4	26 11
	607	601	11507	4685	177,423	202,716	213,309 5 0	68,261 7 5	281,570 12 5	24 0	7 8	31 8
Former Returns		6	164	65	2,229	2,293	2,556 10 9	484 3 8	3,040 14 5	Average for each Member.		
Totals		607	*11671	4750	179,652	205,009	215,865 15 9	68,745 11 1	284,611 6 10			
Average in each Congregation			19	8	296	338	355 12 6	113 5 1	468 17 7			

* Of this number, 93 were Adults.

* In such Presbyteries as Berwick, Hamilton, Kelso, and Lanark, it is to be observed that the averages would be comparatively higher, while in those of Elgin and Inverness, Lancashire, London, etc. they would be lower, if calculated on attendance instead of membership.

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GENERAL STATISTICS OF THE YEAR 1870.—*continued.*

Name of Presbytery.	Stipend.	Ministers' Sacramental and Travelling Expenses.	Annual Value of Manses.	Paid for Liquidation of Debt.	Instruction of the Young. Number of Teachers.	Attendance.	No. of Ministers' and Elders' Classes.	Attendance.	No. of Paid Agents, Missionaries, etc.	Libraries. No. of Libraries.	No. of Volumes.	Prayer Meetings. Weekly.	Fortnightly.	Monthly.	Aggregate Attendance.	No. of Stations at which Religious Services were conducted by Minister.
	£ s. d.	£ s. d.	£ s.	£ s. d.												
Aberdeen . .	1,925 0 0	64 17 0	115 10	704 10 0	221	1,815	18	443	2	11	3149	263	14	150	427	29
Annandale . .	1,388 13 9	29 13 3	197 10	807 8 10	113	738	5	73	...	7	2804	171	40	17	228	6
Arbroath . .	2,080 0 0	56 12 11	210 10	237 3 2	217	1,628	25	616	1	13	4204	379	...	95	474	3
Banffshire . .	885 18 6	14 17 11	105 0	905 18 10	122	1,039	12	274	...	6	1120	366	...	170	536	27
Berwick . . .	3,531 6 6	79 9 5	355 15	1,147 1 0	278	1,933	26	591	1	23	10977	749	144	215	1108	34
Buchan . . .	680 3 6	10 11 6	101 10	459 14 0	74	607	11	187	...	6	1352	173	28	172	373	16
Carlisle . . .	676 4 0	9 2 0	29 0	562 5 6	101	710	7	110	1	6	1193	140	...	28	168	20
Cupar . . .	1,809 9 6	17 17 5	253 0	568 4 4	105	840	13	334	...	8	2381	308	186	168	662	14
Dumfries . .	1,875 18 0	50 10 0	265 0	989 4 11	149	1,026	8	213	...	16	4595	358	230	260	848	34
Dundee . . .	2,886 7 0	95 12 5	221 10	2,033 13 0	320	2,235	17	735	7	16	6210	456	15	94	565	6
Dunfermline .	2,143 3 0	68 10 0	211 10	752 3 4	246	1,790	14	590	3	10	5947	416	...	...	416	9
Edinburgh . .	14,761 8 11	156 15 10	724 0	8,840 14 11	1185	8,471	83	2779	33	58	28602	1817	137	665	2619	68
Elgin and Inverness	1,677 0 0	28 10 5	177 0	853 8 6	138	1,176	13	208	1	10	2028	731	90	341	1162	7
Falkirk . . .	1,973 17 10	52 10 0	23 5 4	334 0 2	135	1,258	18	544	1	8	3875	269	15	41	325	10
Galloway . .	1,285 0 0	73 1 6	199 0	181 5 10	119	853	6	183	...	8	1346	226	...	50	276	20
Glasgow . . .	23,407 4 9	894 4 10	659 15	14,083 18 9	2483	21,151	118	5646	92	55	27499	3904	94	386	4384	63
Hamilton . .	2,115 18 6	58 18 7	271 0	382 8 1	207	1,720	14	588	2	10	5190	410	40	...	450	14
Ireland . . .	553 11 0	...	47 0	335 11 5	61	553	8	153	...	4	630	61	25	295	381	21
Kelso	1,815 0 0	26 3 8	223 10	634 14 1	83	604	11	241	...	9	6515	188	150	460	798	53
Kilmarnock .	4,215 2 7	168 14 0	469 0	3,117 1 9	496	4,113	25	682	2	24	10448	958	90	130	1178	14
Kinross . . .	910 0 0	53 10 0	148 0	55 18 0	52	310	7	159	...	7	3282	...	100	250	350	6
Kirkcaldy . .	2,300 13 10	68 6 0	353 10	1,782 2 6	232	1,734	17	527	...	10	2326	325	90	32	447	7
Lanark . . .	1,861 17 0	15 10 0	220 0	621 9 10	188	1,429	16	413	...	11	3159	359	65	67	491	13
Lancashire . .	7,117 14 9	73 16 6	33 0	3,405 2 1	606	4,872	30	491	15	25	8508	789	90	20	899	5
London . . .	3,656 4 0	44 10 0	40 0	9,041 16 5	240	2,084	16	345	2	12	3736	554	12	230	796	12
Melrose . . .	2,536 5 0	31 11 0	325 10	955 3 3	272	1,680	21	533	2	14	4829	521	130	103	754	23
Newcastle . .	5,052 7 4	98 4 9	233 12	3,359 9 11	649	4,605	38	686	5	40	11210	798	30	55	883	37
Orkney . . .	1,680 0 0	40 0 0	154 10	67 4 2	198	1,850	17	760	8	12	3844	1430	30	460	1920	30
Paisley and Greenock	7,902 1 6	384 4 10	781 10	3,293 4 2	643	5,107	48	1324	14	26	13913	963	98	210	1271	16
Perth	3,549 4 7	62 14 5	349 10	1,048 16 9	197	1,649	30	478	1	22	7258	285	110	295	690	28
Stirling . . .	2,345 13 6	82 4 7	284 1	687 15 6	246	2,077	18	390	1	11	4063	413	167	25	605	10
	110,598 8 10	2911 4 9	7994 7	62,248 13 0	10376	81,657	710	21296	194	498	196193	18780	2220	5484	26484	655
Former Returns	1,347 7 0	41 0 0	47 10	492 15 2	114	783	6	289	1	10	3640	285	28	285	598	1
Totals . . .	111,945 15 10	2952 4 9	8041 17	62,741 8 2	10490	82,440	*716	21585	195	*508	199833	19065	2248	5769	27082	656
Average in each Congregation .	184 8 6	4 17 3	...	103 7 3	* Of which 567 are ministers' classes, with an attendance of 18,372.				...	* In each Lib. 393 vols.		...	...	...	...	...

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II.—COMPARATIVE TABLE FOR 1869 AND 1870.

	1869.	1870.	Increase in 1870 compared with 1869.
Number of Congregations,	600	607	7
Number of Ministers, including Colleagues (supposing all vacancies filled up),	632	639	7
Elders,	4,692	4,750	58
Preachers, including those employed for Occasional Supply,	103	80	.....
Students of Divinity,	142	139	.....
Baptisms,	11,636	11,671	35
Members,	178,423	179,652	1229
Average Attendance on Sabbath,	205,187	205,009	.....
Income for Congregational purposes,	£209,682 11 3	£215,865 15 9	£6,183 4 6
Congregational Income for Missions and Benevolence,	63,979 12 10	68,745 11 1	4,765 18 3
Total Congregational Income,	£273,662 4 1	£284,611 6 10	£10,949 2 9
Average Contribution per Member for said Income,	£1 10 8	£1 11 8	.....
Personal Donations for Missions,	£3,632 7 11	£3,387 15 8	.....
Legacies for Missions,	3,722 14 7	4,868 19 6	.....
Non-Congregational Societies, Schools, and Foreign Contributions for Missions,	676 15 9	1,732 19 10	.....
Total of the above Three,	£8,031 18 3	£9,989 15 0	£1,957 16 9
Scholarships,	£1,438 13 8	£1,848 3 5	.....
Donations—Aged and Infirm Ministers' Fund,	252 16 11	669 11 7	.....
Interest on Aged Ministers' Fund,	919 1 9	1,028 5 6	.....
Manse Subscriptions not included in Congregational Income,	2,823 9 2	3,546 19 11	.....
Interest on Manse Fund,	301 13 7	396 0 7	.....
City Church Extension Fund,	190 10 0	274 10 5	.....
London Church Extension Fund,	.....	.....	.....
Permanent Loan Fund,	1,732 16 3	469 9 4	.....
Debt Liquidation Fund,	213 18 11	308 0 0	.....
Total of the above Nine,	£7,873 0 3	£8,541 0 9	£668 0 6
Total Income from all Sources,	£289,567 2 7	£303,142 2 7	£13,575 0 0
Total Stipend, excluding Supplement, but including Travelling Expenses,	£112,894 3 11	£114,898 0 7	£2,003 16 8
Amount of Supplement,	10,835 1 0	10,745 15 0	.....
Debt paid by Congregations,	34,124 13 7	62,741 8 2	28,616 14 7
Sabbath School Teachers,	10,036	10,490	454
Do. do. Scholars,	79,238	82,440	3,202
Ministers' and Elders' Classes,	731	716	.....
Attendance at these,	20,475	21,585	1,110
Volumes in 498 Congregational Libraries in 1869, and 508 in 1870,	194,809	199,833	5,024
Aggregate attendance at Prayer Meetings,	27,757	27,082	.....
Paid Agents (Missionaries, Bible Women, etc.),	188	195	7

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COMPARATIVE TABLE OF GENERAL STATISTICS FOR TEN YEARS.

	1861.	1862.	1863.	1864.	1865.	1866.	1867.	1868.	1869.	1870.	Total Contributions from 1861 to 1870.	Increase in 1870 compared with 1861.
Number of Elders, . .	4,036	4,236	4,256	4,308	4,466	4,595	4,540	4,678	4,692	4,750	...	714
" Students, . .	171	161	151	133	134	132	136	139	142	139	...	...
" Congregations,	551	557	578	585	592	596	597	599	600	607	...	56
" Communicants,	167,558	168,945	169,525	170,590	172,752	174,930	176,391	177,905	178,423	179,652	...	12,094
Sabbath Attendance, . .	198,682	195,442	198,473	199,101	202,800	204,265	205,462	204,849	205,187	205,009	...	6,327
Baptisms, ...	10,140	9,325	10,667	10,756	10,619	11,327	11,608	11,624	11,636	11,671	...	1,531
Sabbath School Teachers, .	9,214	9,036	9,114	8,976	8,977	9,339	9,536	9,753	10,036	10,490	...	1,276
Number of Scholars, . .	71,635	72,322	71,154	71,084	72,501	73,754	75,062	75,549	79,238	82,440	...	10,805
Ministers' & Elders' Classes,	713	671	694	671	700	656	717	766	731	716	...	3
Attendance at Bible Classes,	20,614	22,679	19,420	18,495	18,068	18,442	19,606	20,964	20,475	21,585	...	971
Attendance at Weekly Prayer Meetings, . .	...	...	...	25,839	24,942	20,684	20,565	19,443	19,558	19,065	...	...
At Fortnightly " .	...	...	...	2,849	2,175	2,553	2,133	2,692	2,209	2,248	...	...
At Monthly " .	...	...	...	6,084	5,503	6,566	5,532	6,112	5,990	5,769	...	...
Aggregate Attendance, .	52,119	42,782	41,168	34,772	32,620	29,803	28,230	28,247	27,757	27,082	...	...
Debt Paid, ...	£38,504	£24,752	£27,416	£35,862	£34,692	£47,556	£35,614	£40,011	£34,617	£62,741	£381,765	£24,237
Stipend, ...	80,185	83,196	84,922	92,405	95,975	100,456	103,495	106,599	109,932	111,946	969,111	31,761
Congregational Income. Ordinary, . . .	£162,487	£157,498	£164,626	£178,859	£195,024	£203,408	£205,815	£209,697	£209,683	£215,866	£1,902,963	£53,379
Congregational Income. Missionary and Benevolent, . . .	42,679	45,377	51,392	50,690	51,677	57,132	59,746	59,319	63,979	68,745	550,736	26,066
Congregational Income. Average per Member,	24s. 5½d.	24s. 1½d.	25s. 3½d.	26s. 11d.	28s. 5d.	29s. 9d.	30s. 1d.	30s. 4d.	30s. 8d.	31s. 8d.	...	...
Total Congl. Income, .	£205,166	£202,875	£216,018	£229,549	£246,701	£260,540	£265,561	£269,016	£273,662	£284,611	£2,453,699	£79,445
Legacies for Missions, .	2,053	3,638	997	644	3,206	2,482	1,434	26,659	3,723	4,869	49,705	...
Personal Donations for Missions, ...	6,740	9,389	6,190	7,347	8,528	4,859	4,928	6,072	3,632	3,388	61,073	...
Societies and Foreign Donations not Congregational,	886	1,838	1,752	1,388	1,266	446	1,064	833	677	1,733	11,883	...
Aged and Infirm Ministers' Fund, ...	827	1,252	1,062	957	980	1,299	2,333	2,449	1,172	1,698	14,029	...
Scholarships, ...	395	445	457	577	467	472	2,503	2,432	1,439	1,848	11,035	...
Manse Subscriptions not included in Congregational Income, ...	...	...	696	642	1,972	245	1,872	706	2,823	3,547	12,503	...
Interest on Manse Fund, .	...	...	...	542	623	837	527	534	302	396	3,761	...
London Church Extension Fund, ...	2,062	1,410	50	1,313	1,052	1,417	779	...	...	...	8,083	...
City Ch. Extension Fund, .	...	...	...	...	...	...	...	5,117	190	275	5,582	...
Permanent Loan Fund, .	...	...	...	...	...	2,508	304	35	1,733	469	5,049	...
Debt Liquidation Fund, .	...	...	...	...	...	...	...	5,000	214	308	5,522	...
Benevolent Income not Congregational, .	£12,963	£17,972	£11,204	£13,410	£18,094	£14,565	£15,744	£49,837	£15,905	£18,531	£188,225	£5,568
In all, ...	£218,129	£220,847	£227,222	£242,959	£264,795	£275,105	£281,305	£318,853	£289,567	£303,142	£2,641,924	£85,013

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IV.—DECENNIAL TABLE OF AVERAGES.

Name of Presbytery.	Average contribution per member for all purposes for ten years.										Average for 10 Years.
	1861.	1862.	1863.	1864.	1865.	1866.	1867.	1868.	1869.	1870.	
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Aberdeen,	1 2 3¼	1 8 4¼	1 1 9	1 5 0	1 8 3	1 5 6	1 8 4	1 9 3	1 8 0	1 6 9	1 6 4
Annandale,	1 8 7	1 16 0¼	1 18 0	1 6 7	1 11 6	1 18 3	1 6 4	1 14 7	1 11 7	1 11 3	1 11 9
Arbroath,	1 1 9¼	0 19 2¾	1 1 5	1 2 2	0 19 8	1 5 8	1 2 8	1 0 8	1 1 6	1 0 7	1 1 6
Banffshire,	0 19 11¼	1 7 0¼	0 17 7	0 17 5	0 18 3	1 5 6	0 19 11	1 2 1	1 2 11	1 10 7	1 2 2
Berwick,	0 16 3¾	0 17 8	0 15 7	0 15 11	0 17 1	0 18 5	0 18 9	0 18 0	0 17 9	0 19 0	0 17 5
Buchan,	0 18 3¼	1 0 7	1 0 3	1 1 11	1 6 6	1 7 9	1 9 0	1 12 9	1 3 2	1 3 10	1 4 5
Carlisle,	1 1 11¼	1 4 2½	1 11 5¼	3 0 1	1 10 11	1 15 3	1 11 9	1 10 0	1 11 0	2 0 5	1 13 8
Cupar,	0 15 1¾	0 16 5	0 15 9¾	1 2 2	1 5 7	1 6 10	1 5 1	1 3 3	1 2 4	1 1 7	1 4 5
Dumfries,	1 6 4¼	1 1 10¼	1 0 5¼	1 0 3	1 2 6	1 3 2	1 6 9	1 10 3	1 9 3	1 6 9	1 4 9
Dundee,	0 16 6¼	0 19 2½	0 17 9	0 19 3	0 19 11	1 3 0	0 18 5	1 0 3	0 19 11	1 2 8	0 19 8
Dunfermline,	1 2 10¼	1 0 0¼	1 1 9¼	1 3 1	1 0 9	1 1 0	1 3 9	1 1 4	1 0 10	1 6 9	1 2 3
Edinburgh,	1 1 10	1 1 11¼	1 3 1	1 4 6	1 4 2	1 6 11	1 8 5	1 9 2	1 8 4	1 11 1	1 5 11
Elgin and Inverness,	1 4 2¾	1 5 1½	1 2 7½	1 4 7	1 4 7	1 8 0	1 8 11	1 17 7	1 8 10	1 15 0	1 8 0
Falkirk,	0 18 6¼	1 0 11	0 18 6	0 19 2	1 1 10	1 2 6	1 2 2	1 4 7	1 1 11	1 1 10	1 1 2
Galloway,	1 5 8¾	1 2 11¾	1 1 0½	1 3 5	1 8 5	1 11 3	1 6 3	1 5 3	1 8 7	1 5 5	1 5 10
Glasgow,	1 15 0¼	1 12 6¼	1 14 6½	1 18 7	1 19 8	2 0 0	1 19 4	1 19 0	1 18 10	2 1 1	1 17 10
Hamilton,	0 12 8	0 10 2	0 11 4¾	0 14 6	0 18 6	1 1 7	1 0 0	1 7 8	1 0 10	0 17 9	0 17 6
Ireland,	0 9 10¾	0 12 9¾	0 13 8¼	0 14 3	0 16 1	0 15 5	0 14 5	0 19 2	1 6 6	1 0 2	0 16 2
Kelso,	0 12 9¾	0 15 0	0 15 1¼	1 0 0	1 2 9	0 19 6	0 18 2	0 18 8	0 19 0	1 0 5	0 18 2
Kilmarnock,	0 18 10¼	0 19 11¾	0 18 9¼	1 1 9	1 4 2	1 3 1	1 1 11	1 2 10	1 6 5	1 8 3	1 2 7
Kinross,	1 1 3¼	0 17 9	0 18 9¼	0 18 4	1 2 1	1 0 0	1 18 6	0 18 8	1 10 1	1 0 1	1 2 6
Kirkcaldy,	1 0 0	0 16 2	0 15 7¾	0 18 2	0 19 5	0 18 2	1 3 4	0 18 9	1 4 1	1 4 7	0 19 10
Lanark,	0 13 10¼	0 12 9¼	0 12 8¾	0 13 2	0 17 4	0 17 7	0 17 10	0 19 5	0 19 1	1 0 6	0 16 5
Lancashire,	3 17 0	3 10 5¾	4 10 7	4 10 5	5 5 11	4 2 9	4 5 8	3 13 11	4 12 8	3 14 1	4 4 4
London,	4 1 8¼	5 16 9¾	3 12 8¼	3 14 11	3 5 0	3 15 4	4 14 3	4 3 0	5 9 1	5 9 8	4 8 3
Melrose,	0 15 6¼	0 18 3¼	0 17 11½	0 18 11	0 19 9	0 19 0	1 7 2	1 5 7	1 0 2	1 1 3	1 0 4
Newcastle,	1 16 5¼	1 9 11	1 10 6	1 15 8	1 16 6	1 11 1	1 8 7	1 11 11	1 14 10	1 14 6	1 13 0
Orkney,	0 12 3¼	0 11 2½	0 13 1	0 11 8	0 12 6	0 14 8	0 13 0	0 13 10	0 12 7	0 13 5	0 12 10
Paisley and Greenock,	1 10 8¼	1 6 4¾	1 7 3¼	1 10 3	1 12 9	1 16 10	1 15 1	1 18 10	1 16 0	1 17 6	1 13 2
Perth,	0 15 9¼	0 16 4¼	0 16 7¼	0 19 2	1 1 3	1 4 11	1 3 8	1 2 7	1 2 0	1 3 11	1 0 8
Stirling,	1 6 11½	1 1 10½	1 5 1¾	1 6 1	1 4 3	1 10 9	1 11 9	1 7 6	1 6 8	1 6 11	1 6 9
Whole Church,	1 4 5¾	1 4 1½	1 5 3¼	1 6 11	1 8 5	1 9 9	1 10 1	1 10 4	1 10 8	1 11 3	1 8 2

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No. VI.—(*See Minutes, p.* 253.)

REPORT OF THE SYNOD'S BOARD FOR MANSES AND DEBT LIQUIDATION.

THE Board to which the management of the Synod's scheme for the improvement of the Manse accommodation of its congregations is entrusted, have steadily prosecuted the work committed to them during the past year. The applications for aid presented and considered, and the grants of pecuniary assistance made, have been more numerous than in the year 1869; and the income of the Manse Fund, and the operations connected with its distribution, have on the whole been so satisfactory, that the Board have pleasure in presenting to the Synod the following summary of the work which has been performed during the last twelve months.

Since May 1870, blank schedules of applications have been sent to *thirteen* congregations, as under:—

1. Middlesborough.
2. Peterhead.
3. Southend.
4. Forres.
5. Banff.
6. Ayton, West.
7. Carluke.
8. Burray, Orkney.
9. Balgedie.
10. Burghead.
11. Beith, Mitchell Street.
12. Rigg of Gretna.
13. East Kilbride.

The total number of congregations to which blank schedules of application for grants have been sent since the commencement of the Manse Scheme, has been as follows:—

Previous to May 1864,	75	Brought forward,	203
" 1865,	30	Previous to May 1869,	21
" 1866,	37	" 1870,	6
" 1867,	31	" 1871,	13
" 1868,	30		
Forward,	203	In all,	243

Since May 1870, the following grants have been promised to *six* congregations, to aid them in building or acquiring manses, viz.:—

CONGREGATION.	Supposed Cost of Manse.	AMOUNT OF GRANT.
Inverness, First,	£800	£300.
Middlesborough,	750	Two-fifths of cost up to £750.
Glengarnock, .	700	£200.
Banff, . .	750	Two-fifths of cost up to £750, and £20 additional.
Hexham, . .	660	£250.
Rutherglen, .	900	One-third of cost up to £900.

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Five congregations have, since May 1870, obtained grants to aid in repairing and enlarging manses, or in replacing such as had become unsuitable from age or other circumstances, viz. :—

CONGREGATION.	Supposed Cost of Improvements.	AMOUNT OF GRANT.
Peterhead, ...	£480	£170.
Southend, ...	700	£280.
Forres, ...	800	One-third of cost up to £800.
Ayton, West, . . .	150	£50.
Burray, Orkney, . .	140	£100.

And the following *eight* congregations have, since the date of last report, obtained promises of additional aid for the completion of the erection or improvement of their manses, viz. :—

CONGREGATION.	Amount of Additional Grant.	CONGREGATION.	Amount of Additional Grant.
Ballyfrenis, ...	£50	Cullybackey, ...	£40
Cairneyhill, ...	45	Spittal, ...	20
Ecclefechan, ...	50	Stonehaven, ...	100
Ollaberry, ...	50	Innerleithen, ...	100

The number of congregations to which, since the formation of the Manse Fund, grants of pecuniary assistance for manse erections or improvements have been made, has thus been increased to 193. Of these congregations, 98 have obtained grants to aid them in the erection or the purchase of suitable manses where none had previously been provided; 52 have obtained grants for rebuilding or replacing old manses which had become dilapidated or unsuitable; and the remaining 43 have received assistance in extending and improving their former manse accommodation. To most of these congregations the Board have granted definite sums, on condition that the remainder of the expense shall be provided for by the respective congregations before they are entitled to the payment in full of the grants made to them; but in several instances the Board, instead of naming a definite amount, have granted a certain proportion of the actual cost of the works to be executed. In these latter cases the exact amount of the grant cannot be ascertained until the works are finished, and the accounts of the builders presented; but a near approximation may be made to the amount which will ultimately be required for the payment of the grants which have been promised. The table prepared in former years, to exhibit the proportion between the amounts to be contributed by the congregations receiving aid from the Manse Fund and the sums granted by the Board,

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and also to indicate the manner in which the assistance and benefits of the Manse Scheme have been distributed over the Presbyteries of the Church, has been corrected up to the date of this report, and now gives the following results:—

Presbyteries.	Amount to be expended by Congregations.						Amount to be expended by Board.					Total amount to be expended by Congregations and Board.
	No.	For New Manses.	No.	For repairing, replacing, etc.	Total. No.	Total. Amount	For New Manses.	For repairing, replacing, etc.	Already paid.	Still to pay.	Total.	
Aberdeen, .	1	£430	3	£665	4	£1095	£400	£525	£915	£10	£925	£2020
Annandale, .	...	...	3	1227	3	1227	...	898	598	300	898	2125
Arbroath, .	3	1772	3	1071	6	2843	746	650	1000	396	1396	4239
Banffshire, .	4	1300	1	180	5	1480	1150	90	645	595	1240	2720
Berwick, . .	7	3400	7	2409	14	5809	1635	1149	2097	687	2784	8593
Buchan, . .	...	...	3	889	3	889	...	617	537	80	617	1506
Carlisle, . .	...	...	1	75	1	75	...	125	125	...	125	200
Cupar, . .	1	523	4	1898	5	2421	300	795	1095	...	1095	3516
Dumfries, .	3	1158	7	2411	10	3569	800	1415	1612	603	2215	5784
Dundee, . .	2	1070	3	896	5	1966	530	455	785	200	985	2951
Dunfermline,	1	600	4	1414	5	2014	300	743	730	313	1043	3057
Edinburgh, .	3	1114	11	2649	14	3763	970	1644	2295	319	2614	6377
Elgin and Inverness,	3	1173	3	1049	6	2222	827	726	987	566	1553	3775
Falkirk, . .	2	817	3	705	5	1522	560	480	580	460	1040	2562
Galloway, .	7	2655	1	579	8	3234	1600	250	1625	225	1850	5084
Glasgow, . .	11	5027	3	1033	14	6060	2773	547	1617	1703	3320	9380
Hamilton, .	3	1819	1	229	4	2048	767	170	937	...	937	2985
Ireland, . .	3	850	...	...	3	850	790	...	675	115	790	1640
Kelso, . .	2	985	1	270	3	1255	525	100	552	73	625	1880
Kilmarnock,	9	4079	5	2480	14	6559	2350	940	2710	580	3290	9849
Kinross, . .	...	...	2	295	2	295	...	150	150	...	150	445
Kirkcaldy, .	2	605	6	1194	8	1799	530	794	1189	135	1324	3123
Lanark, . .	1	520	4	1185	5	1705	250	755	955	50	1005	2710
Lancashire, .	1	240	...	...	1	240	300	...	300	...	300	540
London, . .	1	340	...	...	1	340	300	...	300	...	300	640
Melrose, . .	2	988	1	96	3	1084	450	64	310	204	514	1598
Newcastle, .	12	4490	2	322	14	4812	2990	298	1936	1352	3288	8100
Orkney, . .	1	450	2	130	3	580	250	140	290	100	390	970
Paisley and Greenock,	9	5397	1	600	10	5997	2403	200	2220	383	2603	8600
Perth, . . .	3	1280	7	1942	10	3222	750	1338	1100	988	2088	5310
Stirling, . .	1	510	3	761	4	1271	300	520	820	...	820	2091
Total,	98	43,592	95	28,654	193	72,246	25,546	16,578	31,687	10,437	42,124	114,370

The total amount of the grants which have been made to these 193 congregations is thus estimated at £42,124, which gives an average grant to each of £218, 5s. 2d. For the erection or purchase of the 98 manses which have been supplied by congregations by which no manse accommodation had previously been provided, the amount of the grants made has been £25,546, which gives an average grant to each congregation of £260, 13s. 5d.; and the amount of the grants made to 95 congregations for the reconstruction or other improvement of previously

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existing manses has been £16,578, which shows an average grant to each congregation of this class of £174, 10s. 1d. As the condition of the payment of the grants promised to these 193 congregations, they are required to raise an amount which is estimated at not less than £72,246; and as it is stipulated in every case that the manse shall be free from debt when the last instalment of the grant is forwarded to the Treasurer of the congregational Manse Building Fund, the completion of the works for which these grants have been made will secure an addition to the value of the manse property belonging to the congregations of the United Presbyterian Church of at least £114,370. This large addition to the value of the property held by congregations does not, however, fully represent the benefits which the distribution of the Manse Fund has conferred. In order to form a fair estimate of these benefits, there must also be taken into account the elevated status of the congregations for which manses have been provided, the enlarged comfort of the homes and families of many ministers, and the increased elasticity and energy of mind with which pastoral duties must be performed. The salutary influence of the Manse Scheme on that large number of congregations with which the Board have had to deal, has thus been felt by them in all their interests and relations. In public estimation they have been raised to a more honourable and advantageous position; and, while they have been put into possession of more valuable property, the hearts of their ministers have been cheered and strengthened, and pulpit services have, doubtless, in many cases been conducted with augmented power, and crowned with a richer blessing.

At the commencement of the Manse Scheme, it was estimated that a fund of £45,000 would be necessary, in order to secure that suitable manse accommodation should be provided for every minister in the United Presbyterian Church whose stipend did not exceed £200 per annum. The original subscriptions for providing that fund amounted to £36,957, 0s. 9d., and these were asked and obtained as payable by instalments, within a period of five years. At the date of last report, the amount received by the Synod's Treasurer on account of these subscriptions was £35,065, 13s. 4d., leaving an unpaid balance of £1891, 7s. 5d., of which £1051, 12s. 5d. were regarded as irrecoverable, in consequence of deaths and other changes among the subscribers, while it was estimated that of the remaining £839, 15s. about £300 might be collected. Since that report was presented to the Synod, further payments, on account of these original subscriptions, have been forwarded to the Synod's Treasurer to the extent of £104, 5s., increasing the total receipts to £35,169, 18s. 4d. Additional sums, amounting in all to £94, have also, after renewed application for payment, been written off as irrecoverable; and the unpaid balance, of which some portion (most probably not more than one-third) may yet be received, has been reduced

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to £641, 10s. These results, and their relation to the various Presbyteries of the Church, are exhibited in the following table:—

Presbyteries.	Subscriptions Promised.	Amount Paid.	Irrecoverable.	Balance of which part may be collected.
Aberdeen, . .	£507 7 0	£492 7 0	£5 0 0	£10 0 0
Annandale, .	182 7 5	182 7 5	...	...
Arbroath, . .	512 7 6	487 6 0	17 1 6	8 0 0
Banffshire, .	0 5 0	0 5 0	...	...
Berwick, . .	400 5 6	369 6 6	30 19 0	...
Buchan, . .	5 0 0	5 0 0	...	...
Carlisle, . .	...	...	...	...
Cupar, . .	289 1 0	284 1 0	5 0 0	...
Dumfries, . .	184 8 10	151 3 10	33 5 0	...
Dundee, . .	524 9 0	493 17 0	9 12 0	21 0 0
Dunfermline, .	1,464 19 7	1,460 2 6	4 17 1	...
Edinburgh, .	5,242 7 0	4,865 19 5	334 7 7	42 0 0
Elgin and Inverness, . .	60 10 0	60 2 0	0 8 0	...
Falkirk, . .	246 0 0	206 0 0	...	40 0 0
Galloway, . .	21 0 0	21 0 0	...	...
Glasgow, . .	17,240 7 6	16,717 0 9	457 6 9	66 0 0
Hamilton, .	100 0 0	100 0 0	...	...
Ireland, . .	2 4 0	2 4 0	...	...
Kelso, . .	477 14 7	457 14 7	20 0 0	...
Kilmarnock, .	481 3 7	471 3 7	10 0 0	...
Kinross, . .	145 0 0	145 0 0	...	...
Kirkcaldy, .	119 5 0	102 5 0	17 0 0	...
Lanark, . .	274 17 0	245 17 0	29 0 0	...
Lancashire, .	1,030 8 0	695 8 0	...	335 0 0
London, . .	175 0 0	170 0 0	5 0 0	...
Melrose, . .	455 7 10	396 7 10	5 0 0	54 0 0
Newcastle, .	518 10 0	485 11 0	6 19 0	26 0 0
Orkney, . .	74 7 0	74 7 0	...	...
Paisley & Greenock, . .	3,230 4 6	3,143 4 0	75 0 6	12 0 0
Perth, . .	557 15 6	530 6 6	7 9 0	20 0 0
Stirling, . .	598 0 0	591 10 0	6 10 0	...
Not Congregational, . .	1,836 8 5	1,763 1 5	65 17 0	7 10 0
Total, .	£36,957 0 9	£35,169 18 4	£1,145 12 5	£641 10 0

The original subscriptions to the Manse Fund have thus fallen short of the sum which was estimated as necessary for the completion of the work contemplated in the formation of that Fund by about £9600; and, at the date of the report presented to the Synod in May 1869, it was estimated that, in addition to the interest which had accrued on the Manse Fund account, nearly £7000 would be required in additional subscriptions to make up the sum of £45,000, which had at first been regarded as necessary for the purposes of that Fund. But it had also, at the date of that report, been found that, in consequence of the increased price of labour in the building trades, of the enlarged scale of expenditure which certain congregations had been constrained to adopt,

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and of the actual cost of repairing and enlarging several manses being greatly in excess of the estimated expense, the proposed fund of £45,000, even if fully raised, would be inadequate for the successful completion of the work of manse improvement. It was therefore proposed by the Manse Board, and agreed to by the Synod, that a Supplementary Manse Subscription-list should be opened, with the view of raising an additional sum of £14,000 for the completion of the Manse Fund; and members were specially selected by the Synod and the Board for the work of obtaining subscriptions on account of that Supplementary Fund, payable by instalments extending over four years. As the result of their wise, energetic, and persevering operations, promises of additional contributions to the extent of £12,150, 12s. 6d., payable within a period of four years, have been obtained; and of these contributions, £8156, 2s. 10d., or about two-thirds of the whole, had been paid to the Synod's Treasurer before the end of March 1871, leaving a balance of £3994, 9s. 8d. to be collected during the next three years. These results, with reference to the contributions received in each of the Presbyteries of the Church, are exhibited in the following table:—

PRESBYTERIES.	Subscriptions Promised.	Amount Paid.	Balance Due.
Aberdeen,	£52 10 0	£22 10 0	£30 0 0
Annandale,	5 0 0	5 0 0	...
Arbroath,	60 6 0	60 6 0	...
Banffshire,	...	...	...
Berwick,	89 10 0	38 15 0	50 15 0
Buchan,	...	...	...
Carlisle,	...	...	...
Cupar,	90 0 0	20 0 0	70 0 0
Dumfries,	...	...	...
Dundee,	411 0 0	55 0 0	356 0 0
Dunfermline,	285 0 0	237 10 0	47 10 0
Edinburgh,	2,008 2 6	1,392 11 6	615 11 0
Elgin and Inverness,	149 12 0	61 10 6	88 1 6
Falkirk,	1 1 0	1 1 0	...
Galloway,	...	...	...
Glasgow,	5,509 14 0	3,866 12 4	1,643 1 8
Hamilton,	...	...	...
Ireland,	0 10 0	0 10 0	...
Kelso,	121 0 0	45 5 0	75 15 0
Kilmarnock,	193 1 0	71 11 0	121 10 0
Kinross,	...	...	...
Kirkcaldy,	...	...	...
Lanark,	105 0 0	65 0 0	40 0 0
Lancashire,	658 18 0	462 8 0	196 10 0
London,	200 0 0	200 0 0	...
Melrose,	300 14 0	161 2 6	139 11 6
Newcastle,	299 14 0	153 0 0	146 14 0
Orkney,	55 0 0	55 0 0	...
Paisley and Greenock,	1,291 0 0	1,013 5 0	277 15 0
Perth,	63 0 0	22 5 0	40 15 0
Stirling,	201 0 0	146 0 0	55 0 0
TOTAL,	£12,150 12 6	£8,156 2 10	£3,994 9 8

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The total amount of the subscriptions, original and supplementary, which have been promised on behalf of the Manse Fund, has thus been £49,107, 13s. 3d. Deducting from that amount that portion of the promised contributions which has been written off as irrecoverable, viz., £1145, 12s. 5d., there remains as the amount of the subscriptions which may be regarded as available for manse purposes, the sum of £47,962, 0s. 10d., of which, at 31st March 1871, there had already been paid to the Synod's Treasurer £43,326, 1s. 2d., while the balance then to be collected was £4635, 19s. 8d.

The sums stated above are exclusive of the interest (amounting in all to £3774, 16s. 2d.) which has been received on paid-up subscriptions; and the annual progress of the Manse Fund, in relation both to income and to expenditure, as also its state at 31st December 1870, may be thus exhibited:—

INCOME.

A.D. 1863.		
Donations and subscriptions received,		£10,866 14 3
Interest on account,		81 4 7
		£10,947 18 10
A.D. 1864.		
Donations and subscriptions paid,	£7,543 14 4	
Interest on account,	542 4 9	
		8,085 19 1
A.D. 1865.		
Donations and subscriptions paid,	£4,881 8 9	
Interest on account,	622 14 5	
		5,504 3 2
A.D. 1866.		
Donations and subscriptions paid,	£3,708 3 5	
Interest on account,	837 10 6	
		4,545 13 11
A.D. 1867.		
Donations and subscriptions paid,	£5,142 0 6	
Interest on account,	527 5 6	
		5,669 6 0
A.D. 1868.		
Donations and subscriptions paid,	£1,277 14 11	
Interest on account,	466 2 3	
		1,743 17 2
A.D. 1869.		
Donations and subscriptions paid,	£3,584 15 2	
Interest on account,	301 18 7	
		3,886 8 9
A.D. 1870.		
Donations and subscriptions paid,	£5,927 11 6	
Interest on account,	396 0 7	
		6,323 12 1
		£46,706 19 0

EXPENDITURE.

A.D. 1863.		
Miscellaneous expenditure,		£509 8 0
Balance in the hands of Treasurer at 31st December 1863,	£10,488 15 10	
Carry forward,		£509 8 0

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Brought forward,			£509 3 0
A.D. 1864.			
Instalments of grants paid,		£660 0 0	
Miscellaneous expenditure,		580 15 11	
			1,240 15 11
Balance in hands of Treasurer at 31st December 1864,	£17,283 19 0		
A.D. 1865.			
Instalments of grants paid,		£2,990 0 0	
Miscellaneous expenditure,		301 8 11	
			3,291 8 11
Balance in hands of Treasurer at 31st December 1865,	£19,496 13 3		
A.D. 1866.			
Instalments of grants paid,		£5,075 0 0	
Miscellaneous expenditure,		328 0 11	
			5,403 0 11
Balance in hands of Treasurer at 31st December 1866,	£18,639 6 3		
A.D. 1867.			
Instalments of grants paid,		£7,100 10 0	
Miscellaneous expenditure,		389 0 1	
			7,489 10 1
Balance in hands of Treasurer at 31st December 1867,	£14,819 2 2		
A.D. 1868.			
Instalments of grants paid,		£6,935 0 0	
Miscellaneous expenditure,		279 9 11	
			7,214 9 11
Balance in hands of Treasurer at 31st December 1868,	£11,348 9 5		
A.D. 1869.			
Instalments of grants paid,		£5,274 5 0	
Miscellaneous expenditure,		344 6 0	
			5,618 11 0
Balance in hands of Treasurer at 31st December 1869,	£9,616 7 2		
A.D. 1870.			
Instalments of grants paid,		£3,263 0 0	
Miscellaneous expenditure,		485 9 5	
			3,748 9 5
Balance at 31st December carried to new account,			12,191 9 10
			£46,706 19 0

The account may be brought down to the end of March 1871, as follows:—

Manse subscriptions and donations paid up to 31st December 1870,		£42,932 2 10
Interest on Manse account to the same date,		3,774 16 2
		£46,706 19 0
Add subscriptions and donations paid in 1871, up to 31st March,		393 18 4
TOTAL INCOME,		£47,100 17 4
Grants in aid paid up to 31st December 1870,	£31,297 15 0	
Miscellaneous expenditure to the same date,	3,217 14 2	
Total expenditure to 31st December 1870,	£34,515 9 2	
Expenditure in 1871, up to 31st March,	392 9 0	
TOTAL EXPENDITURE,		£34,907 18 2

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Balance in hands of Treasurer of Manse Fund at 31st March 1871,		£12,192 19 2
Unpaid balance of grants promised to congregations for manses,		10,437 0 0
Balance of Fund unappropriated at 31st March 1871, . . .		£1,755 19 2
To which add unpaid balance of original subscriptions, ...	£641 10 0	
Less proportion deemed doubtful, *say* .	441 10 0	
Balance which *may* be collected, . .	£200 0 0	
Also, unpaid balance of supplementary subscriptions, to be realized during the next three years, .	3,994 9 8	
		4,194 9 8
Amount of promised subscriptions to Manse Fund, which was available for further manse grants at 31st March 1871, .		£5,950 8 10
The amount of additional subscriptions needed at 31st March 1870, to make up the sum of £14,000 asked from the Synod in May 1869, for the completion of the Manse Scheme, was . .	£1,133 16 3	
Additional supplementary subscriptions promised up to 31st March 1871, ...	729 8 6	
Subscriptions needed at March 31, 1871, for completion of Manse Scheme, ...		404 12 9
Total amount available for further grants under the Manse Scheme, exclusive of interest on the balance in hand, from the 1st January 1871, ...		£6,355 1 7

On the supposition that the average amount of the grants which may yet be made by the Manse Board shall be the same as the average of the grants made to the 193 congregations to which assistance has already been promised, viz. £218, the above undistributed balance of the Manse Fund will afford aid to 29 additional cases, and thus increase the number of congregations to which the benefits of the Manse Fund may be directly extended to 222, which is 2 less than the number for which it was estimated in former reports that grants would be required.

As the supplementary effort on behalf of the Manse Fund will be completed when the above sum of £404, 12s. 9d. shall be subscribed, and the outstanding instalments of promised subscriptions shall be collected, the unappropriated balance of £6355, 1s. 7d. indicated above, as available for future grants, must be regarded as the limit of the fund out of which all future applications for assistance in manse improvements must be met. In order, therefore, to prevent disappointment in cases in which improved manse accommodation may be greatly needed, although for various reasons the efforts to secure it may be unduly delayed, the Manse Board have felt that it will be necessary to request Presbyteries to report the congregations within their respective bounds in which the stipend paid to the minister from all sources does not exceed £200 per annum, and by which suitable manse accommodation has not been provided. On the basis of these reports from Presbyteries, the Board will be enabled to make a classification of the cases in which new manses

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are still required, and of those in which, by enlargement and repairs, the existing manse accommodation may be made more adequate and comfortable; while it will also be their duty to endeavour, by correspondence, or deputation, or otherwise, to originate and sustain such local efforts as may be necessary, in order that needful manse improvements may be executed with the least possible delay. It will also be requisite that the Board should revise the list of grants promised to congregations in which the conditions of offered aid have not been complied with, in order to ascertain whether these congregations are likely, within any reasonable time, to avail themselves of these grants, and to prevent any portion of the Fund from lying dormant which might otherwise be directly and advantageously employed for the attainment of the end proposed in the institution of the Manse Scheme. In obtaining the information which may guide them in the distribution of the remainder of the Manse Fund, and assist them in bringing the operations connected with it to a happy and successful termination, the Board earnestly request the co-operation of the Presbyteries of the Church; and as several of the congregations in which improved manse accommodation is most urgently required are also congregations whose numbers and resources are very limited, and whose need of aid is consequently greatest and most pressing, it will be the duty both of their respective Presbyteries and of the Board to encourage and stimulate the efforts of these congregations for the execution of such improvements, at once by seasonable counsels and by liberal and efficient aid.

In concluding their last report on the Manse Fund, the Board had to record 'the satisfaction with which they had observed the cordial and generous liberality with which, in very many instances, the appeal for contributions on behalf of the Supplementary Manse effort had been responded to by the members of the Church;' and to 'direct the attention of the Synod to the valuable services which, in connection with the collection of the supplementary subscriptions to the Manse Fund, had been rendered to the Church by Drs. Finlayson and MacEwen, and by Messrs. J. H. Young and David M'Cowan of Glasgow.' And in closing their present report on manse operations, the Board desire to express similar satisfaction on account of the promptitude with which the subscribers to the Supplementary Manse effort have paid, not merely the instalments of their subscriptions for the current year, but also in several instances the whole sum promised, and through which fully two-thirds of the entire amount of these supplementary subscriptions have been realized in the first of the four years over which the payments were to extend. There has thus been a readiness not only to will, but also to perform, affording ground for the expectation that the remainder of these subscriptions will be in due time fully and cheerfully paid over to the collectors who have undertaken the duty of receiving them, and

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of whom, on account of the zeal and energy which he has displayed, and the important service which he has rendered in the western district, it is not invidious to mention by name—William Meikle, Esq., Actuary of the Savings Bank, Glasgow.

DEBT LIQUIDATION.

In the report presented to the Synod in May 1870, it was stated that, in the distribution of the funds placed at their disposal for Debt Liquidation, the Board had made proposals to 43 congregations, and that in every case except one these proposals had been accepted. At the date of that report, seven of the *forty-two* congregations with which arrangements had thus been completed had raised the sum required from them as the condition of their respective grants, had consequently received the amounts of the grants promised to them, and had paid off either their whole debt, or that portion of it which had been named in the proposals of the Board; while other seven of these congregations had collected a portion of the respective sums required from them, had received a corresponding portion of their grants, and had secured the advantages immediately arising from the extinction of at least part of their debt. Since the date of that report, the grant made to the congregation of Johnstone, East, has been increased from £200 to £210, and small grants have been made to two additional congregations—viz. those at Coldingham and at Willington Quay, near Newcastle—thus increasing the number of congregations to which assistance has been rendered for the reduction or extinction of debt to *forty-four*. And the Board have the greatest satisfaction in stating that thirty-nine of these have now realized the sums which they were required to raise as the conditions of their respective grants, have received payment of these grants, and have, in the great majority of cases, paid off the whole of the debt which formerly rested on their congregational property. Some of these congregations have not only fulfilled the conditions of their respective grants, but have considerably exceeded what they were expected to perform. Thus the congregation of Morningside Church, Edinburgh, which was to receive a grant of £200 on condition of contributing £550, and so paying off £750 of their previous debt of £1500, has raised £800, and consequently reduced the debt, not to £750, but to £500. The congregation at Penrith was to receive £100 on condition of raising £290, and so paying off the whole debt on the congregational property; but by a successful effort the friends of the congregation not only paid off the existing debt, but also effected extensive and needful repairs, while they returned £10 of the sum which had been forwarded to them

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by the Synod's Treasurer, and so reduced the amount of their grant from £100 to £90. The congregation at St. Andrews, having successfully carried out the arrangement with the Board, by which the debt on the congregational property was to be reduced from £1400 to £800, and having, with the sanction of the Home Committee of the Synod's Board of Missions, obtained, in addition to the grant of £150 from the Debt Liquidation Fund, the present payment of a further grant of £200 from the trustees of the late Mr. Greig of St. Andrews, has come under a written obligation, signed by several of the managers, that the remaining balance of debt (£800) shall be cleared off within five years from the date of the payment of the grant, and that the valuable property of the congregation shall thus be entirely free from pecuniary burdens.

The five congregations which have not yet completed the arrangements for the reduction of debt into which they had entered with the Board, have obtained a limited extension of the time within which the conditions of their respective grants are to be fulfilled. Three of these congregations have realized a considerable proportion of the sums which they were to raise as the conditions of the payment of their grants, and, having received a corresponding portion of these grants, have also paid off a large portion of the debt on their respective churches; the two remaining congregations, which have not yet applied for the payment of any portion of the grants made to them, are understood to be making earnest and successful endeavours to realize the sums which they are required to raise, and so to attain a position in which they may claim payment of the grants which have been promised to them.

It is thus confidently hoped that, in a few weeks or months after the date of the present report, the whole of the 44 congregations to which grants for Debt Liquidation have been made will have fulfilled the conditions of the promised aid, and will have effected the stipulated reduction of the debt on their church property. The total amount of debt thus extinguished, including the additional £250 paid off by the Morningside Church, and the additional £800 to be paid off by the St. Andrews congregation, will be about £20,500. Thirty-four of the congregations which have received grants will then be free from debt, while the balance of debt remaining on the property of the remaining 10 congregations will be about £8300. The following table exhibits the arrangements made with these 44 congregations; and shows, in its successive columns, the whole debt reported by each congregation, the sum its members were required to raise, the amount of the grant made to it, the amount of debt to be extinguished, the debt, if any, which remains when the arrangement is completed, the sum which has been paid on account of the grant by the Board, and the balance, if any, which is still to pay from the Debt Liquidation Fund:—

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GRANTS FROM DEBT LIQUIDATION FUND.

Name of Congregation.	Total Debt.	To be Raised by Congregation.	Grant by Board.	Debt Extinguished.	Debt Remaining.	Amount of Grant Paid.	Yet to Pay.
Ayton, Summerhill	£360 0 0	£260 0 0	£100 0 0	£360 0 0	...	£100 0 0	...
Birkenhead, St. Paul's	900 0 0	650 0 0	250 0 0	900 0 0	...	250 0 0	...
Blyth	500 0 0	350 0 0	150 0 0	500 0 0	...	150 0 0	...
Burton-on-Trent	185 0 0	100 0 0	85 0 0	185 0 0	...	85 0 0	...
Coldingham	450 0 0	410 0 0	40 0 0	450 0 0	...	40 0 0	...
Crossford	310 0 0	210 0 0	100 0 0	310 0 0	...	100 0 0	...
Douglas	34 0 0	20 0 0	14 0 0	34 0 0	...	14 0 0	...
Dumfries, Townhead	750 0 0	500 0 0	250 0 0	750 0 0	...	150 0 0	£100 0 0
Dundee, Butterburn	500 0 0	300 0 0	200 0 0	500 0 0	...	200 0 0	...
Ecclefechan	500 0 0	200 0 0	100 0 0	300 0 0	£200 0 0	100 0 0	...
Edinburgh, Morningside	1,500 0 0	550 0 0	200 0 0	750 0 0	750 0 0	200 0 0	...
Edinburgh, North Richmond Street	1,005 0 0	355 0 0	150 0 0	505 0 0	500 0 0	150 0 0	...
Glasgow, Calton	900 0 0	200 0 0	100 0 0	300 0 0	600 0 0	100 0 0	...
Grangemouth	100 0 0	60 0 0	40 0 0	100 0 0	...	40 0 0	...
Greenock, St. Andrew Square	4,600 0 0	1,387 0 0	300 0 0	1,687 0 0	2,913 0 0	300 0 0	...
Hawick, Allars Ch.	561 10 0	436 10 0	125 0 0	561 10 0	...	125 0 0	...
Huntly	158 13 3	98 13 3	60 0 0	158 13 3	...	60 0 0	...
Inverness, First	800 0 0	550 0 0	250 0 0	800 0 0	...	250 0 0	...
Inverness, Queen St.	120 0 0	70 0 0	50 0 0	120 0 0	...	50 0 0	...
Johnstone, East	576 0 0	366 0 0	210 0 0	576 0 0	...	210 0 0	...
Kilmarnock, King St.	600 0 0	450 0 0	150 0 0	600 0 0	...	150 0 0	...
Kilmarnock, Portland Road	800 0 0	550 0 0	250 0 0	800 0 0	...	120 0 0	130 0 0
Kilmarnock, Princes Street	300 0 0	200 0 0	100 0 0	300 0 0	...	100 0 0	...
Kinross, East	100 0 0	50 0 0	50 0 0	100 0 0	...	50 0 0	...
Langbank	245 0 0	145 0 0	100 0 0	245 0 0	...	100 0 0	...
Leslie, East	290 0 0	190 0 0	100 0 0	290 0 0	...	100 0 0	...
Leslie, West	320 0 0	200 0 0	120 0 0	320 0 0	...	120 0 0	...
Liverpool, Prince's Park Road	2,200 0 0	750 0 0	250 0 0	1,000 0 0	1,200 0 0	...	250 0 0
Lochmaben	500 0 0	400 0 0	100 0 0	500 0 0	...	100 0 0	...
Mossbank	100 0 0	50 0 0	50 0 0	100 0 0	...	50 0 0	...
Newcastle, Erskine Church	550 0 0	350 0 0	200 0 0	550 0 0	...	200 0 0	...
Newcastle, St. George's Church	1,000 0 0	400 0 0	100 0 0	500 0 0	500 0 0	100 0 0	...
Oban	1,200 0 0	200 0 0	100 0 0	300 0 0	900 0 0	80 0 0	20 0 0
Paisley, George St.	200 0 0	100 0 0	100 0 0	200 0 0	...	100 0 0	...
Penrith	390 0 0	300 0 0	90 0 0	390 0 0	...	90 0 0	...
Perth, York Place	1,000 0 0	375 0 0	125 0 0	500 0 0	500 0 0	125 0 0	...
Renfrew	491 3 2	411 3 2	80 0 0	491 3 2	...	80 0 0	...
Smethwick	150 0 0	115 0 0	35 0 0	150 0 0	...	...	35 0 0
Sunderland, Smyrna	300 0 0	200 0 0	100 0 0	300 0 0	...	100 0 0	...
South Shields, Mile-end Road	500 0 0	325 0 0	175 0 0	500 0 0	...	175 0 0	...
St. Andrews	1,400 0 0	450 0 0	150 0 0	600 0 0	800 0 0	150 0 0	...
Stuartfield	324 0 0	224 0 0	100 0 0	324 0 0	...	100 0 0	...
Willington Quay	800 0 0	250 0 0	50 0 0	300 0 0	500 0 0	50 0 0	...
Wooler, Towerhill	263 0 0	197 5 0	65 15 0	263 0 0	...	65 15 0	...
Total,	£28,833 6 5	£18,955 11 5	£5,514 15 0	£19,470 6 5	£9,363 0 0	£4,979 15 0	£535 0 0

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The position of the Debt Liquidation Fund in connection with the above grants may be thus exhibited:—

Balance to the credit of the Fund at 31st December 1869,				£4,689	13	2
Donation to the Fund by Allan Park Congregation, Stirling,				2	0	0
Received from the Trustees of the late Mr. Greig, of St. Andrews, and applied to Debt Liquidation, with the sanction of the Home Committee of the Synod's Board of Missions,				200	0	0
Interest allowed on account to the 31st December 1870,				106	0	0
TOTAL INCOME,				£4,997	13	2
Payments in 1870 on account of grants to congregations,	£4,260	15	0			
Payment under special conditions to congregation at St. Andrews,	200	0	0			
				4,460	15	0
Balance to credit of Debt Liquidation Fund at 31st December 1870,				£536	18	2
Unpaid balance of promised grants, as per Table given above,				535	0	0

It will be seen from the above statement that the grants made by the Board have completely exhausted the Fund placed at their disposal for Debt Liquidation. The correspondence connected with the distribution of the Fund has given the members of the Board unalloyed satisfaction; and while they rejoice that the arrangements with the congregations which have obtained assistance from the Fund are so nearly completed, and that so large an amount of debt has been happily extinguished, they also rejoice to believe that these congregations have been strengthened and invigorated by those efforts for Debt Liquidation which they have brought to a successful termination, and will therefore be enabled to contribute more liberally for the maintenance of divine ordinances and the support of the gospel ministry among themselves, and to take a more generous interest in the extension of the Church, and in the progress of those schemes of Christian benevolence and missionary exertion on which the honour and usefulness of the denomination so largely depend.

In conclusion, the Board have to report anew to the Synod that applications for aid in the Liquidation of Debt have been received from 25 additional congregations, to which they have been unable to make any grant from the Debt Liquidation Fund, although in two or three cases they have made recommendations to the Home Committee of the Board of Missions, through which aid has been obtained from the Permanent Loan Fund, which is administered by that Committee. The list of these congregations is as follows:—

Aberdeen, Nelson Street.
,, Belmont Street.
Portsoy.
Peterhead.
Freuchie.
Castle-Douglas.
Dundee, Temple Lane.
,, James's Church.
Alyth.
North Berwick.
Gorebridge.
Burra Isles.
Wigtown, Galloway.
Springbank, Glasgow.
Hamilton, Blackswell.
,, Auchingramont.
Kirkmuirhill.
Leven.
Buckhaven.
Dysart.
Bristol.
Sunderland, Bethany.
Bishop-Auckland.
Middlesborough; and
Towlaw.

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The Board have not deemed it expedient, during the past year, to exercise the power conferred upon them by the Synod in May last, by 'taking measures for raising a Supplementary Fund,' by which the members of the congregations included in the above list, and of any others in similar circumstances, 'may be encouraged to attempt, and assisted in accomplishing, the reduction or extinction of the pecuniary obligations which to several of them are burdensome and oppressive.' But they are fully convinced that a Supplementary Debt Liquidation Fund, of at least £5000, by whose distribution these congregations might be enabled to extinguish from £18,000 to £20,000 of burdensome debt, would confer great benefits not only on them, but also on the Church with which they are associated; and further, that if any measures are taken to provide such Supplementary Fund, no distribution should be made from it until at least £5000 shall have been realized, and until the whole number of cases requiring assistance in the reduction of debt shall have been reported to, and investigated by, the Board. Should the Synod, at its present meeting, continue to the Manse and Debt Liquidation Board the power granted in May last, to take measures for raising this Supplementary Fund, it will be the duty of the Board, when the outstanding Manse subscriptions shall be more fully paid up, to take this matter into their earnest consideration, in order to devise and carry into practical effect such measures as may most effectually evoke liberality on behalf of the proposed fund, and secure for it the generous sympathy and aid of the congregations of the United Presbyterian Church, and especially of the more wealthy and influential members of these congregations. Nor will they lack encouragement in undertaking this work, if the Synod shall lay it upon them, when they remember how great are the benefits which have resulted from the distribution of the fund placed at their disposal by the bequest of the late John Henderson, Esq. of Park, and by the contributions of other friends of the denomination; and how pleasant and encouraging has been the work of distribution itself through which those benefits have been secured.

ROBERT S. SCOTT, *Convener.*

The Synod is requested to instruct Presbyteries to report to the Manse and Debt Liquidation Board the congregations within their bounds whose stipend from all sources does not exceed £200 per annum, and in which manse accommodation is either wanting or unsuitable and insufficient; and also to consider whether the power granted to that Board at last meeting, to take measures for raising a Supplementary Debt Liquidation Fund, shall be continued and confirmed.

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No. VII.—(*See Minutes, p.* 254.)

REPORT ON EVANGELISTIC EFFORT AND HOME EVANGELIZATION.

THE Scheme of Evangelistic Effort which was instituted by the Synod in May 1869, and which was partially in operation during the year 1869–70, has been steadily prosecuted by the Home Committee of the Synod's Board of Missions during the past twelve months. The results which the Synod desired to realize in the formation of this scheme were described in a previous report as 'the awakening of the careless, the reformation of the ungodly and the profane, the reclaiming of the backslider, the manifestation of the power of vital godliness, and the increased prosperity of the Church.' These are results which can never be without interest to any Christian association; but a variety of circumstances have tended recently to fix attention more directly on their magnitude and importance. The number of those who are living in habitual neglect of Christian ordinances in our large cities and towns, in our manufacturing and mining districts, and even in pastoral and agricultural villages and hamlets, has been more distinctly realized. A more earnest desire to direct these wanderers into the ways of godliness, and to lead them to the knowledge and service of the Saviour, has been awakened in many minds. The congregations of the Church are, therefore, by Home Missionary Associations, by Bible-women and Scripture-readers, by congregational missionaries and catechists, by Sabbath schools and Sabbath morning meetings for the young, and by other agencies, doing more perhaps than at any former period for the religious instruction and spiritual benefit of those who are found without the pale of the Christian Churches of the land. In this work the Home Committee of the Synod's Board of Missions have sought to render such assistance as the Synod's regulations, and the agency at their command, have enabled them to give; and it has been their aim, and that of their Sub-Committee on evangelistic work and agencies, to employ the agents and the funds placed at their disposal in the manner which might most directly stimulate and sustain the evangelistic efforts of congregations, and most effectively extend their influence and success.

In accordance with the regulations of the Synod, each of the Presbyteries of the Church was requested to appoint an Evangelistic Committee, to co-operate with the Home Committee of the Board of Missions in the performance of the work entrusted to it; and the names of the conveners of these Presbyterial Committees for the year 1870–71 have been as follows:—

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PRESBYTERY.	NAME OF CONVENER.
Aberdeen,	Rev. J. Rutherford, Aberdeen.
Annandale,	,, J. C. Meiklejohn, Chapelknowe.
Arbroath,	,, Alex. Campbell, Montrose.
Banffshire,	,, William Simmers, Portsoy.
Berwick,	,, James M'Leish, Berwick.
Buchan,	,, John Paterson, Whitehill.
Carlisle,	,, Alex. Leitch, D.D., Wigton.
Cupar,	,,
Dumfries,	,, R. Wishart, Thornhill.
Dundee,	,, Alex. Miller, Newbigging, Dundee.
Dunfermline,	,, David Russell, Dunfermline.
Edinburgh,	,, D. Williamson, Queensferry.
Elgin and Inverness,	,, J. M. Erskine, Burghead.
Falkirk,	,, William Miller, Falkirk.
Galloway,	,, John Squair, Wigtown.
Glasgow,	,,
Hamilton,	,, James Dunlop, Motherwell.
Ireland,	,, J. Fitzpatrick, Knockcloughgorm.
Kelso,	,,
Kilmarnock,	,, John Kirkwood, Troon.
Kinross,	,, William Boyd, Milnathort.
Kirkcaldy,	,, Gabriel Smith, Anstruther.
Lanark,	,, Daniel M'Lean, Lanark.
Lancashire,	,, J. D. Bowden, Liverpool.
London,	,, Andrew Black, Stratford.
Melrose,	,, James M'Ewen, Hawick.
Newcastle,	,, George Bell, Newcastle.
Orkney,	,, John Wilson, Stronsay.
Paisley and Greenock,	,, Andrew G. Fleming, Paisley.
Perth,	,, A. Henderson, Perth.
Stirling,	,, Andrew L. Dick, Bannockburn.

The Home Committee, at its meeting in June 1870, reappointed the Sub-Committee for superintending the operations of the Evangelistic Scheme, and arranging the business connected with that scheme for the meetings of the Committee, with the addition of the Rev. Dr. Black; so that this Sub-Committee for the past year has been constituted as follows:—

Rev. Dr. Knox.	Mr. R. A. Bogue.
,, Dr. Black.	,, David M'Cowan.
,, Dr. Scott.	,, George Younger.
,, William Wood.	,, David Paton.
,, James Inglis.	,, J. H. Young, and
,, G. C. Hutton.	,, David Anderson.
,, D. Williamson.	

They also reappointed the special Sub-Committee for receiving the testimonials of applicants for employment as evangelistic agents, conversing with applicants, securing meetings at which trial addresses may be delivered, and generally arranging these applications for due consideration by the Committee, with the addition of the Rev. Dr. Robson; so that this Sub-Committee for the past year has included the following members:—

Rev. Dr. Robson.	Mr. R. A. Bogue.
,, Dr. Knox.	,, David Paton, and
,, Dr. Scott.	,, George Younger.

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Of the twenty-five ministers and others whose names were inserted in the Report on Evangelistic Effort which was presented to last meeting of Synod, as having been recommended by their respective Presbyteries as specially qualified for conducting evangelistic services, and as willing to be employed in evangelistic efforts for a limited period, it was found that nine were unable to give any assistance in the work during the summer or autumn of 1870; but the remaining sixteen were prepared to undertake, and all of them, with one exception, were employed in, evangelistic services in connection with the Synod's scheme, and under the direction of the Home Committee as entrusted with the management of that scheme, during some portion of the past year.

It was stated in the report presented to last meeting of Synod that Mr. John Colville, y^r^., who has had considerable experience in evangelistic work, had consented to assist in carrying out the Synod's operations, by taking, in as far as other engagements might permit, a friendly superintendence of the work of the salaried agents, and by such personal efforts as he might be able to put forth for increasing the practical efficiency of the meetings held by these agents. Up to the date of that report, however, the severe illness of a near relative had prevented Mr. Colville from devoting much time to the advancement of the Synod's scheme of effort; and the Committee could only then express the hope that the removal of his anxiety, by the restoration of his friend to health, might enable him to take a more active share in the work which he had promised to assist. That hope has been realized; and the Committee are happy to report that, while Mr. Colville's labours are without charge against the Synod's funds, he has during the past year rendered valuable service in evangelistic work, in connection with the other agents employed by the Synod, at Mearns, Alyth, Glasgow, and other places; and that he is at present assisting ministers in the Presbytery of Banffshire in conducting the services which have been rendered necessary by the remarkable awakening to the importance of spiritual things which has been experienced in that district. His gentle earnestness has made his services very attractive to those who have been brought into contact with him; and the ministers in whose districts he has been labouring have uniformly expressed their grateful appreciation of the value of his experience and his aid.

The four paid agents whose appointment was recorded in last year's report have continued to labour in connection with the Synod, and with very general acceptance and approval. During the past year two additional agents have been selected and appointed, at a salary of £90 each per annum. One of these, Mr. Peter Dalziel, had for a considerable time been employed as a district missionary at Alloa; and he was recommended to the Committee as a suitable person for evangelistic work by ministers and others, who had had ample opportunities for observing his conduct and judging of his qualifications for the special services which,

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as an evangelistic agent, he has been appointed to conduct. The other, Mr. James Gallacher, also lodged satisfactory testimonials from ministers and others as to his fitness for the office of an evangelist, of whose duties he had had considerable experience. The agents now appointed in connection with the Synod's scheme of evangelistic effort are the following:—

Mr. John Colville, yr., in as far as his other engagements will allow; and	Mr. James Murray, Dundee.
,, David Cameron, Glasgow.	,, Peter Williamson, Dunfermline.
,, William Murray, Alloa.	,, Peter Dalziel, Alloa, and
	,, James Gallacher, Glasgow.

In addition to the services of these evangelistic labourers, meetings have been held in various districts of the Highlands by Mr. John Ross, probationer, at which he has preached the gospel of the grace of God to those who have assembled to hear him, and has endeavoured to direct them to 'the Lamb of God who taketh away the sins of the world,' as a Saviour able and willing to save all who will believe His word and trust in His grace. It was hoped that by these more occasional services the way might have been opened for the permanent location of Mr. Ross in some district in which there might be a lack of the ordinary means of grace, and where a settled congregation might be formed, in connection with which Mr. Ross' knowledge of the Gaelic language might be turned to practical account. This end has not yet been realized, as it has been found that in many quarters the Gaelic-speaking population are strongly prejudiced against the United Presbyterian Church, and are unwilling to accept the ministrations of its licentiates. Still there have not been wanting among the people whom Mr. Ross has visited those who have heard him gladly; and the good seed which he has scattered may hereafter spring up in unlooked-for places, and yield fruit unto life eternal.

With the aid of the evangelistic agents thus appointed, and of the ministers who agreed to devote a portion of time to evangelistic labour during the summer and autumn months of 1870, the Home Committee has been enabled to complete arrangements for evangelistic services at the places and dates which are specified in the table inserted below. In all cases it has been expected that the ministers and missionaries of the congregations or districts visited by the agents should take the superintendence of the meetings and services conducted by them, and should render such assistance in the work of evangelization as their other duties might permit them to give. Nor has this expectation been disappointed. In many cases their assistance has been most valuable, while in all it has been most cheerfully given; and their uniform testimony has been, that they have found the agents employed by the Synod earnest in the discharge of their duties, and ready to act in accordance with their wishes and advice. It has not been easy to obtain a correct return of the meetings which have been held in connection with the scheme during the past year, and of the agents who conducted them; but the following tabular statement will be found substantially correct.

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Presbytery.	Place or Congregation.	Date of Meetings.			Minister or Missionary superintending.	Agents engaged.
		Year.	Commenced.	Closed.		
Annandale .	Rigg of Gretna . .	1870	Aug. 5	Aug. 25	Rev. Wm. Watson, Langholm . .	Rev. Robt. Laurie of Dundee, assisting members of Presbytery.
Arbroath .	Arbroath . . .	1870	Aug. 15	Sept. 1	Rev. Alex. Sorley .	Messrs. Jas. and Wm. Murray.
	Easthaven and Muirdrum, near Carnoustie	1870	Sept. 11	Sept. 18	...	Rev. Alexander Campbell of Montrose.
	Forfar	1870	Sept. 19	Sept. 30	Rev. Peter Wright .	Rev. J. M. Kinloch of West Linton.
	Montrose . . .	1870	Aug. 4	Aug. 14	Rev. Alex. Campbell	Messrs. Jas. and Wm. Murray.
Banffshire .	Buckie	1871	Feb. 13	March 12	Rev. Geo. G. Green .	Mr. Gallacher.
		1871	April 19	April 26	Do.	Mr. John Colville, yr.
	Gardenston . .	1871	April 4	April 7	Rev. John Gilmour.	Rev. W. Watson, Forres.
	Portsoy . . .	1871	March 7	March 12	Rev. Wm. Simmers.	Mr. Gallacher.
		1871	April 3	April 7	Do.	Rev. J. M. Erskine, Burghead.
		1871	April 10	April 29	Do.	Mr. John Colville, yr., or Mr Daniels.
Buchan . .	Fraserburgh . .	1870	Aug. 5	Aug. 18	Rev. Geo. Blair . .	Rev. And. Henderson, Paisley.
		1870	Aug. 21	Sept. 12	Do.	Rev. Jas. H. Cameron, Newburgh.
		1870	Sept. 13	Sept. 27	Do.	Rev. Robert Laurie, Dundee.
Dundee . .	Alyth	1870	Nov. 20	1871, Jan. 16	Rev. John Dunlop .	Mr. John Colville, yr., and Mr Gallacher.
Dunfermline	Alloa (First) . .	1870	May 1	July 31	Mr. David Paton .	Mr. David Cameron.
	Do.	...	Aug. 6	Dec. 4	Do.	Mr. Peter Williamson.
	Do.	...	Dec. 5	1871, Mar. 31	Do.	Mr. James Murray.
	Do.	1871	March 31	April 30	Do.	Mr. Gallacher.
	Crossgates, Lochgelly, Cowdenbeath, Halbeath, Fordell, and Colliery Villages in district . . .	1870	June 19	July 31	Rev. James Brown .	Rev. Joseph Hay, Lethendy, Mr. Peter Williamson, and Rev. Mr. Donaldson of Cowdenbeath Free Church.
		1870	Sept. 2	Sept. 30	Rev. Jas. Brown and Rev. A. Graham .	Messrs. Jas. and Wm. Murray.
	Dunfermline . .	1870	Dec. 6	1871, Jan. 6	...	Rev. Jos. Hay, Lethendy, and Mr. Peter Williamson.
	Dunfermline (Townhead)	1870	Sept. 22	Sept. 29	...	Rev. Jas. Ireland, Ellon.
	Wellwood Colliery .	1870	In	October	...	Mr. Peter Williamson.
Edinburgh .	Arthur Street, Edinburgh	1870	Oct. 2	Oct. 15	Rev. R. Gemmell .	Messrs. Jas. and Wm. Murray.
	Portsburgh, do. .	1870	Oct. 16	Oct. 30	Rev. Dr. Ogilvie .	Do.
	Fala, do. .	1870	Oct. 6	Oct. 19	Rev. William Fraser	Rev. T. H. Baxter.
Elgin and Inverness	Burghead . . .	1870	Nov. 10	Nov. 24	Rev. J. M. Erskine .	Do.
	Moyness	1870	Oct. 30	Nov. 10	Rev. John Whyte .	Do.
Falkirk . .	Grangemouth . .	1871	Feb. 11	Feb. 25	Rev. J. M. Lambie .	Mr. John Colville, yr., and Mr. Wm. Murray.
	Linlithgow . . .	1870	Aug. 29	Sept. 13	...	Rev. T. H. Baxter.
	Do.	...	Dec. 5	Dec. 18	Rev. Messrs. Carmichael and Munro	Ministers of the Presbytery and Mr. Wm. Murray.
Glasgow .	Barrhead . . .	1870	Sept. 12	Sept. 23	Rev. William Clark	Rev. George Wade, Falkirk, assisted by Mr. John Colville and others.
	Berkeley St. Mission	1871	March 19	March 31	...	Mr. Gallacher.
	Cambridge Street .	1870	Oct. 9	Oct. 30	Rev. Robt. Cameron	Mr John Colville, yr., and Mr D. Cameron.
	Claremont Mission .	1871	April	April 30	Mr. Scott, missionary	Mr. P. Dalziel.
	Eglinton St. Mission	1870	Nov. 27	Dec. 4	...	Messrs. Jas. and Wm. Murray.
	Do.	...	Dec. 20	Dec. 25	...	Mr. William Murray.
	Gillespie Church and Foundry Boys Society	1871	Jan. 10	Jan. 27	Rev. J. W. Borland .	Mr. D. Cameron.
	Ibrox Mission on Plantation Ground	1871	Jan. 4	Feb. 12	Missionary Committee	Mr. James Gallacher.
	Do.	...	March 1	March 24	Do.	Mr. William Murray.
	Lansdowne Church for Springbank Mission . . .	1870	Dec. 27	1871, Jan. 3	Mr. Agnew, missionary	Mr. D. Cameron.
		1871	Jan. 5	Feb. 10	Do.	Mr. William Murray.
	Do.	...	March 3	March 24	Do.	Mr. Dalziel.

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Presbytery.	Place or Congregation.	Date of Meetings.			Minister or Missionary superintending.	Agents engaged.
		Year.	Commenced.	Closed.		
Glasgow	Springburn, with Auchenairn, etc.	1870	May 8	June 3	Rev. Jas. A. Johnston	Messrs. James Murray and P. Williamson.
	Do.	...	Sept. 24	Oct. 8	Do.	Mr. D. Cameron, Mr. Gallacher, and Mr. Alexander Graham.
	Mearns	1871	Jan. 28	Feb. 12	Rev. David Cameron	Mr. J. Colville, yr., and Mr. D. Cameron.
	Partick, Dowanhill Congregation, for Whiteinch Mission	1870	Sept. 4	Sept. 10	Rev. Thos. M. Lawrie	Mr. D. Cameron, assisted by Mr. John Colville, yr.
	Partick, East . .	1870	Sept. 4	Sept. 25	Rev. R. M. Gibson .	Mr. D. Cameron, Mr. Alex. Graham, and Rev. Robert Brown of Newcastle (one week).
	Do.	1871	March 26	April 22	Do.	Mr. P. Dalziel.
	Stornoway and Barra Isles	1870	May 20	June 20	Committee of Presbytery . . .	Rev. T. H. Baxter and Mr. John Ross, probationer.
	Portree and various districts of the Highlands	1870	Several	months	...	Mr. John Ross, probationer.
Kilmarnock	Holm, Kilmarnock, and district . .	1870	Sept. 11	Sept. 24	Rev. James Banks .	Rev. Robert Brown, Newcastle, and Mr. James Gallacher.
	Do.	1871	March 26	April 22	Do.	Messrs. Jas. and Wm. Murray.
	Stevenston & Ardeer	1871	April 23	April 30	Rev. George Philp	Do.
Kinross . .	Carnbo	1870	Aug. 7	Aug. 12	Mr. James Paton .	Mr. D. Cameron.
	Do.	...	Aug. 15	Aug. 20	Do.	Mr. Peter Williamson.
	Do.	1871	Feb. 13	Feb. 26	Do.	Mr. D. Cameron.
	Milnathort and Kinross	1870	Aug. 1	Aug. 7	Rev. Messrs. Boyd, Kennedy, & Ruthven	Do.
Kirkcaldy .	Inverleven . . .	1870	Aug. 5.	Aug. 18	Rev. Robert Fisher .	Rev. David Hay, Dundee.
	Largo	1870	Oct. 6	Oct. 12	Rev. D. Malloch .	Rev. A. S. Matheson, Alloa, and missionary.
	Do.	...	Oct. 31	Nov. 5.	Do.	Rev. Jas. Howie, from Canada.
	Leslie, East . .	1870	Sept. 19	Oct. 2	Rev. Ben. Martin .	Rev. Thomas H. Baxter.
	Leven	1870	Sept. 2	Sept. 9	Rev. J. S. Hyslop .	Rev. Wm. Turner, Craigdam.
Lanark . .	Braehead, Forth, Heywood, and Wilsontown	1870	June 5	Aug. 1	Rev. Alex. Banks .	Messrs. Jas. and Wm. Murray, with Mr. J. Colville, yr., and Mr. Massie, assisting.
	Do.	1870	Oct. 8	Nov. 17	Do.	Mr. James Gallacher.
	Do.	1870	Nov. 17	Dec. 31	Do.	Mr. Alex. Graham.
	Do.	1871	Jan. 6.	April 30	Do.	Mr. Peter Williamson, assisted by Mr. J. Colville, yr., and Mr. John Murray.
Lancashire .	Manchester, Brunswick St. Congregation for Ashton Road Mission	1870	Nov. 7	1871, Feb. 27	Rev. Geo. F. James .	Mr. Dalziel.
	Do.	1871	March 1	April 30	Do.	Mr. D. Cameron.
London . .	Bow	1870	Aug. 17	Aug. 30	...	Rev. J. P. Millar, Carnoustie.
	Stratford . . .	1870	Aug. 22	Sept. 3	Rev. And. Black .	Rev. Dr. Ogilvie, Edinburgh.
Melrose . .	Hawick, East Bank	1870	Nov. 5	Nov. 26	Rev. James M'Ewen	Messrs. Jas. and Wm. Murray.
Newcastle .	Crook	...	...	...	Rev. Thos. Dods .	Rev. George Bell.
	North Middleton .	1870	July	...	Rev. Jas. Robertson	Do.
	North Shields	1870	Sept. 18	Sept. 29	Rev. Wm. Salmond	Rev. Messrs. Geo. Bell, Robt. Brown, and W. Steele.
	Whitby . . .	1870	July 12	July 17	Rev. Geo. Robertson	Rev. George Bell.
Orkney . .	Various . . .	1870	July 14	Aug. 24	Rev. D. Webster, etc.	Rev. Thomas H. Baxter.
Paisley and Greenock	Greenock . . .	1870	Nov. 1	Dec. 23	Rev. S. Sinclair, etc.	Mr. D. Cameron.
	Johnstone . . .	1870	Sept. 19	Sept. 26	Rev. Jas. Inglis .	Rev. W. Miller, Falkirk, and Mr. James Gallacher.
	Lamlash, Arran .	1870	Aug. 14	...	...	Rev. Dr. Ogilvie, Edinburgh.
Stirling . .	Coalsnaughton, March Glen, and Sauchie	1870	June 4	June 18	Mr. James Paton .	Mr. Peter Williamson.

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From the reports which have been received concerning these evangelistic services,—which have not been so generally forwarded as it is desirable they should have been, but which are far too numerous and extensive to be inserted here in full,—the following extracts and selections are presented to the Synod, as illustrations of the work performed by the evangelists, of the manner in which their services have been received, and of the results which have followed them :—

Concerning the various services conducted within the bounds of the Presbytery of Arbroath, the Rev. Alexander Campbell, Convener of the Presbytery's Evangelistic Committee, writes thus :—

> 'Messrs. William and James Murray, evangelists, commenced labouring in Montrose on Thursday the 4th August. The larger number of their meetings were held in the open air, with a brief inside meeting afterwards. I opened the first meeting and introduced the evangelists to the people assembled. They sometimes visited in addition to giving addresses, and they continued their labours till the 14th of August inclusive.
>
> 'During the time they were employed they addressed twenty meetings. Good impressions appear to have been produced at the time, and it is hoped that in some instances, at least, these may be lasting. Messrs. Murray laboured in Arbroath from the 15th August till the close of the month, with results similar to those produced in Montrose.
>
> 'The Rev Mr. Kinloch, of West Linton, laboured in Forfar upwards of a week towards the end of September, visiting and holding meetings daily, in different parts of the town. His assiduity and devotedness were much commended, and his services were very acceptable to all the people whom he visited and addressed; and it is hoped that by the divine blessing some fruit of these labours will remain.
>
> 'I visited Easthaven myself, accompanied by the Rev. Mr. Millar, Carnoustie, and addressed a meeting in the evening, 6th October. I addressed a meeting also at Muirdrum, near Carnoustie, on the evening of the 8d November. Both meetings were well attended, and the people very attentive.'

In reference to the evangelistic services at Buckie, at the commencement of the great wave of religious excitement which has passed over the towns and villages on that part of the coast of Banffshire, the Rev. G. G. Green, minister at Buckie, thus writes :—

> 'This remarkable work seems to have begun about the beginning of the year at Findochty, and from that centre spread out right and left, embracing on the east Portnockie and Cullen, and on the west, Portessie, Buckie, and Port Gordon, all on the Banffshire coast. And I learn now that it has broken out in Lossiemouth and Hopeman, still farther west on the Morayshire coast. The immediate occasion of the awakening, so far as I have been able to trace it, seems to have been a series of meetings held by Mr. Steele, superintendent of the North-East Coast Mission, and his assistants. Mr. Steele is an earnest good man, and his addresses were of a very rousing and serious nature; and I can very easily understand how, by the blessing of God, such effects should have followed. It is by no

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means difficult to excite people's feelings in certain circumstances, whether it be always wise or not. However, that was done, and the result has been really something most extraordinary. Whether wise or unwise in exciting an excitable people, God has made the wisdom or the folly of man to praise Him; and while there have been results which I deeply deplore, there have been results truly blessed, and I do think more in Buckie than anywhere else. For there has been no dancing or jumping upon the seats allowed, and very little extravagance of any kind. Then, again, much wholesome instruction has been poured upon the people's mind by a number of evangelists and ministers, local and from a distance. I thank God that I have had more anxious inquirers during the past three months than I have ever had in my six years' ministry,—and that, too, from all classes, learned and unlearned, rich and poor, seafaring and landward. Many, I do believe, have found peace in believing, and the anxiety is still far from being over.

'I must here say that I found Mr. Gallacher's help very valuable, and he was most acceptable to all classes of the community, and was most laborious. I am more than ever convinced of the wisdom of the Synod in appointing a staff of evangelists in connection with the Church, for many and various reasons which I could state; and whenever I see signs of any movement of the kind again, I shall endeavour to get the services of some of your staff at once.

'The results in my own congregation have been very gratifying. There have been many conversions, both in the case of old and young, and from all classes. Already I have close on thirty new applications for church fellowship, whose faith, love, and new obedience, as a rule, gratify me much.

'The pity is, our church is almost completely filled, there being only a few sittings to let. I fear we have made a mistake in not putting in a gallery at once. Only we are usually thinner in the summer months, when the fishermen are away.'

Writing from Portsoy, at a more recent date than that of the above letter of Mr. Green, Mr. John Colville states his impressions concerning the work at Buckie and at Portsoy as follows:—

'Last night, at the close of the meeting, I met with an aged woman, who stated that all the previous night she had had no sleep, she was so troubled about her soul, and that that morning she had been led to trust in Jesus as her own Saviour, by means of one of the evangelists; and again a similar testimony was volunteered by a man of whom I had already, through Mr. Simmers, heard a good report.

'I need not say how sweet was the gratification of these volunteered testimonies made by the parties in the course of conversation with them, and made by them, I believe, wholly unconscious of the peculiar satisfaction which, in the circumstances, their words were imparting. You will join in the joy.

'With regard to your desire for my impressions of the work at Buckie and here, I have no manner of hesitation in saying, that whatever may have been the din and smoke at Buckie and around during the heat of action (which was past before I came), a very signal victory has been

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achieved by King Jesus for Himself, and *many* captives made by Him, who delight to own Him as their Saviour and Lord.

'The work which lay to my hand was rather that of seeking to be made helpful to them who through grace had believed; not without some instances, I humbly believe, of being made the instrument of winning to Him.

'Hereabouts the interest has been, so far as I am aware, much less absorbing, and the work of a very much less extensive character. There has, however, been a season of sowing of the good seed—not without some ingathering, and not without the prospect of at least some gleaning, if not of bringing in of sheaves.'

From the reports received of the services conducted at Fraserburgh, in August and September, by the Rev. Messrs. Henderson, Hay, and Laurie, the following notes by the Rev. A. Henderson of Paisley are extracted:—

'On the two Sabbaths (7th and 14th August) I was at Fraserburgh, I preached in the place of meeting, forenoon, afternoon, and evening,—the afternoon being an extra service. I also preached on the Wednesday evenings. On the other days of the week I found it not possible to have any special meetings for fishermen; for, during the time I was there, the weather was fine, the fishing large, the fishermen late in getting in, and going off again as soon as they had got a hurried meal. The female workers, too, were frequently working on till after dark. I visited during the first and second weeks the persons connected with the congregation, and a number of fishermen from other places, occupying, on an average, from three to four hours each day.'

'If an ordained missionary were located in Fraserburgh at a reasonable salary, for a short term of years, to give it a fair trial, I do not despair of success. There is still some field to work on. There are United Presbyterians coming to the place, who would naturally connect themselves with the station if there was some prospect of permanence. I think we want an agency of the kind I have indicated—ordained evangelists, who might be sent to a locality to raise a congregation if possible, and remove to some other place if found necessary. I am sorry I was not able to stay longer than the fortnight.'

Of the series of meetings held at Alyth in November and December, and which were well attended notwithstanding the severity of the weather, the Rev. J. Dunlop, minister of the congregation, reports as follows:—

'I have been waiting until I could write with some measure of hopefulness regarding apparent results from these services. I am very glad to be able to say, that the indications of good which have resulted from these services are very pleasing. I do not deem it judicious or necessary for me to enter too much into details.

'Messrs. Colville and Gallacher began evangelistic services in our church on the evening of Sabbath the 20th November. During the week

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previous there had been every night a meeting, held in the class-room of the church, for prayer specially for an outpouring of the Holy Spirit. This meeting was well attended. On Saturday evening there would be about as many as eighty present. In addition to this, the town was divided into districts for the purpose of tract distribution, engaged in which work were about thirty persons connected with the three Presbyterian churches in the place. Almost all the houses were visited by them, tracts left at them, and notices of the meetings given, along with invitations to the people to attend them. At the first meeting held, the church was quite full, upwards of 400 being present. About the same number was present at the meetings on the other Sabbath. On the other nights of the week, when meetings were held, the average attendance might be computed at about 200, although it would probably have been greater but for the inclemency of the weather. For the first two weeks the meetings were held every night. After a fortnight's labours here, Mr. Colville left, but returned and laboured at intervals among us till the 28th December. Mr. Gallacher remained, pushing his evangelistic work, either by addressing public meetings or by visiting from house to house, until the 16th January. A series of evangelistic meetings had been arranged for in the Free Church, and was held during the time Mr. Gallacher was here. For a portion of the time of his stay there was co-operation between the Free Church friends and ourselves, united meetings for prayer and evangelistic effort having been held at regular intervals in the United Presbyterian and Free Churches. At the close of the meetings an opportunity for conversation was given to persons who wished to remain to be spoken to about their soul's interests. There were generally a few spoken with every night. While the meetings continued, anxiety about spiritual things seemed to be awakened and deepened amongst those who were in the habit of attending them. Not a few professed to have found peace and joy in believing, and many of God's people admitted that they had found spiritual benefit from the special religious exercises in which they had taken part. At our communion, a few weeks since, we had a considerable accession to the membership of the church, several of the parties joining the communion of the church professing to have found on the occasion of these services special quickening and benefit. So far as known to me, the majority of those who were thought to have "passed from death unto life" are still in a hopeful condition. There may have been some cases of lapsing, as generally there are at a time of a religious revival. There has been a short time left for testing the reality of the fruits supposed to have been produced by the evangelistic work, and it is now for me a cause of delight to say, that, so far as I have yet been able to form an opinion, *much* of the fruit does seem to be genuine.

'I may add that, when Mr. Colville was here, he visited, as he had time and opportunity, the Sabbath schools and week-day schools, with a view to interesting the children in spiritual things. Too much cannot be said in commendation of the prudence, assiduity, and heartiness with which he endeavoured to advance the Lord's cause among us. Mr. Gallacher was active, earnest, and painstaking in his efforts to do good. May he and Mr. Colville be eminently owned of the Master in doing good work for Him in His vineyard!

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'When able to be present I presided at the meetings held in our church, but severe indisposition prevented me from being present at several of the meetings.'

The Rev. Joseph Hay of Lethendy, and Mr. Williamson, conducted a series of meetings and services in Dunfermline and its vicinity in the month of December 1870, concerning which Mr. Hay reports as follows:—

'We visited together in the town daily, excepting Saturday, when Mr. Williamson visited Milesmark, and I Wellwood, intimating meetings for Sabbath at both places, leaving tracts, and speaking a word as we went along. The number of visits in town or country could not be less than 300. The number of tracts distributed could not be less than 300; the small books and tracts for the young about 300. The attendance at the several meetings in town and country altogether would be from 600 to 700.

'The meetings were all more or less of an interesting character. Some were under concern, and a few remained to be spoken with. The small meetings held in private houses enabled us to come very near, the people seemed to understand and appreciate, and good impressions seemed to be produced. At those meetings some were present who probably have not been in the house of God for years.

'Our visitations were for the most part in those portions of the town where the most careless and depraved reside; and, while there are some pleasing exceptions, very many are sunk in moral degradation and wretchedness. Drunkenness and its attendant evils are doing their terrible work. In one house, early in the day, we found two females lying in bed, and a man on the floor, all intoxicated. Strong drink is their bane; the discomfort and squalor of their houses testify to this.

'Owing to the fact that there are two Universalist preachers in Dunfermline, there is too much reason to fear that numbers have departed from the faith. We met with some who deny the inspiration of the Scriptures altogether, others who hold the Universalist views.

'We met with a kind reception in our visits, as a whole. Even the most wretched and degraded listened with attention and respect.'

At different times during the year meetings have been held in and around Lochgelly and Crossgates, with the active co-operation of the ministers of the congregations in these places. Of some of these services, conducted by the Rev. J. Hay of Lethendy, and Mr. Williamson, in the months of June and July 1870, the Rev. James Brown of Lochgelly writes as follows:—

'The meetings were almost all in the open air. Two and sometimes three meetings a week were held in Lochgelly and immediate neighbourhood; the others in the mining villages situated from one to three miles distant,—viz., Lumphanan, Cowdenbeath, Dundonald, Cardenden, Clunie, and Castle of Glencraig. On the Sabbath evenings the attendance varied from 150 to 300 or upwards; on week nights, from 30 to 140, according to the locality. I believe that the aggregate number of persons addressed

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during the month—many of them repeatedly—would be nearly 700, of which a large proportion belong to the non-church-going class. There was respectful and earnest attention paid to all the addresses. It was seldom that any left till the close. The deputies were kindly welcomed in their house-to-house calls. I cannot report any very decided results. There were two or three persons excited to serious inquiry in one of the districts. In another there was always a strong desire expressed for the return of the minister or evangelistic agent to hold further meetings. There was nothing like excitement. Indeed the counter-excitement in which the men were kept at the time by the agitation about the eight hours' movement, operated as a very decided barrier to the success of our efforts. We could not induce them to follow to any indoor meeting. The chief work done has been putting the truth before a large number who do not come to the house of God to hear for themselves; and the word so abundantly scattered may yet bear fruit we may watch over and gather by and by. It is right to say that the report of Weaver's unhappy case had a very damaging effect on the most promising of our meetings (so far as attendance went) in Lochgelly. We had been using his compilation of hymns. He had preached in our neighbourhood some few years back; and these things, coupled with the newspaper report, made more than one-half of those we had at the beginning cease attending.

'Mr. Williamson is very effective as a speaker in the open air. His discourses, both stirring and instructive, as well as correct in doctrine, are well fitted to gain the end sought. Mr. Hay has left a very kindly remembrance of himself and his labours in the hearts of many, who speak warmly of his visits and addresses.'

Of the meetings held in connection with Arthur Street congregation, Edinburgh, the Rev. Robert Gemmell, minister of that congregation, writes as follows:—

'Evangelistic services were held during the first two weeks in October 1870 in Arthur Street Church, conducted by several ministers, and the brothers Messrs. James and William Murray. Printed circulars announcing the meetings were distributed in the district around. Messrs. Murray and myself visited from house to house in the streets contiguous. Short open-air services were held prior to the meetings in the church or schoolroom, which attracted a goodly gathering of passers-by and others, who seemingly cared not to enter the church. On week evenings the indoor meetings seldom exceeded 50 or 60; but on Sabbath evenings the attendance was between 200 and 300. Two large and interesting meetings were also addressed by the Messrs. Murray in Mary's Chapel (Rev. William Gillespie's) on two successive Sabbath evenings. A few individuals have stated to me that they derived spiritual benefit from the series of meetings held.

'The special services for children on Wednesday evening and Friday evening, from seven to eight, were largely attended, and apparently productive of good. From October to this date, the end of February, a children's meeting has been continued every Wednesday evening from seven to eight. The exercises are short and varied, interspersed with a good deal of hymn-singing. The attendance has varied from 80 to 120;

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and there are 150 on the roll at present. This religious service for the young, in a week evening mission school, was conducted for a time by myself and two or three assistants; but now there are more than a dozen teachers engaged in this good work. Many of the children were at first very rude and noisy; but there is a marked improvement in their behaviour, and a growing interest felt in the religious exercises engaged in, and in the Bible instruction tendered.'

Of the services conducted by the Rev. George Wade and others at Barrhead in the middle of September 1870, the Rev. William Clark, minister of the United Presbyterian congregation there, thus writes:—

'I presume that by this time you have received a communication from the Rev. George Wade of Falkirk, informing you that, in accordance with appointment, he engaged in evangelistic work in Barrhead from Tuesday the 13th till Tuesday the 20th inclusive, and now, as agreed upon with him, I send you a few particulars regarding these services.

'As we had two meetings before the arrival of Mr. Wade, and continued three days after his departure, the special services lasted altogether from Sabbath the 11th till Friday the 23d, inclusive.

'Besides intimating the meetings from the pulpit and by placard, we had leaflet notices printed and distributed—500 each of the two weeks—from door to door by tract distributors and others, and amongst the scholars at a mission school. Mr. Wade and I also visited on several evenings for half an hour or more before the hour of meeting, especially amongst the non-church-going population.

'The first meeting was held in the open air at the church gate; all the other meetings were held in the church, with an after-meeting, sometimes in the hall connected with the church, and sometimes in the church itself.

'Owing to the number of children at the first three meetings, a children's meeting was commenced on the suggestion of Mr. Wade, and held on each succeeding evening an hour before the general meeting. Mr. Wade addressed all the meetings from Tuesday the 13th till Tuesday the 20th, inclusive. Mr. Michael Rowan, from Glasgow, addressed the meetings on Wednesday the 21st, and Mr. John Colville those on Thursday the 22d, and Friday the 23d.

'One half at least of those who attended the children's meetings were from non-church-going families. Those who attended the general meeting were partly from Protestant churches, and partly non-church-goers. The latter class consisted mostly of young people. The children's meeting commenced at seven, and lasted about three-quarters of an hour; the general service commenced at eight, and lasted from one hour to one hour and a quarter. At the second meeting there were generally prayer and an address, besides conversation with individuals, and all was over at half-past nine, or from that till fifteen minutes past ten, generally about 9.45.

'The most encouraging feature of these special services as to outward attendance was the children's meeting. This meeting I am continuing weekly; attendance on Wednesday the 28th, 85. I am sorry to say, however, that the weekly prayer-meeting has been very little improved. Still, some of God's people appear to have been somewhat stirred up; and

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while I would not like to venture saying that there had been actual conversions, it is evident that several non-church-goers have been engaged about religion. I have this week visited families of the non-church-going population, numbers of which had been conversed with at the meetings, and got promises from some to attend the house of God. Hope to be enabled to keep an eye upon them. Hope also that blessing unknown to us has been given.'

Concerning meetings and services in which he assisted at Partick, and at the Holm, Kilmarnock, the Rev. Robert Brown of Newcastle reports as follows:—

'My two weeks' labour, if not light, were to me very enjoyable. In Partick we had only indoor meetings; and I am happy to say that, after every service, persons in different stages of religious conviction waited to be conversed with. Some of these cases were not a little interesting, showing how, in one case, the conversion of a daughter led a careless mother to think of her soul; and in another case, how the conversion of a son had brought a father, who had been a mere formalist, to see his sin and danger.

'In Kilmarnock Mr. Gallacher and I spoke in the open air for full half an hour every evening ere commencing the indoor service; and we never failed to take the great bulk of our audience with us.

'We would have as many as 150 or 200 sometimes listening to us outside; indoors the numbers were larger, increasing in numbers, and, as we thought, in deep feeling, each succeeding evening.

'As in Partick, after every service we had anxious ones waiting to be spoken with. One thing has very deeply impressed itself on my mind of late, —and that is, that there never seems to be any special effort made by us to save souls, if properly and prayerfully conducted, in which fruit is not gathered. Souls seem waiting to be gathered in, as ripened grain awaits the sickle of the reaper. Oh that the Church were alive to the fact! In that case, what fervent prayers would be presented, and what hearty efforts put forth to save souls! How much, how very much, the Church's unbelief stands in the way of her success! We have not, because we ask not, or because we ask amiss.'

Of his labours at Barra among the fishermen who frequent the island in May and June, the Rev. Thos. H. Baxter gives the following statement:—

'The island of Barra is one of the most southern of the Outer Hebrides, and is about ten miles long and five broad. It is part of the upper ridge of a submerged chain of hills, and has very little level or arable land. It is said to have two thousand inhabitants, nine-tenths of whom are Roman Catholics, and the remaining two hundred Protestants. Gaelic is the prevailing language, and very few can speak any English. There are not a dozen of comfortable dwellings in the island. The ordinary huts of the natives are of the most wretched description, being entirely destitute of all the amenities of modern civilisation. They are either constructed of turf or unhewn stones, and have only one entrance for cattle, pigs, fowls, sheep, and people. The grossest superstition envelopes the Popish inha-

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bitants, and they spurn every effort of Protestants to enlighten them. There are two large bays, or rather small lochs—one in the south end of the island, and the other in the north—whose natural harbours render them most suitable for fishing purposes.

'On the best authority, it was stated that there would be about four thousand fishermen in South Bay, two thousand in North Bay, and eight hundred in the island of Vatersay, separated by a narrow sound from South Bay. The sides of the bays were lined by the temporary wooden huts of the fishermen, who require to bring most of the necessaries of life with them.

'All the morning of the first Sabbath it rained very heavily, and while we were walking to the bay, so that we scarcely expected to get an audience. There is only one Protestant church in the island, and it is four miles from the bay. By the time, however, we arrived at the station, a curing shed was crowded with fishermen, who had met for prayer and exhortation, as they thought we would not come. On our entering they soon handed over the meeting to one of us. After the introductory service the rain ceased; and more standing without the shed than within it, we removed outside and preached. We then intimated another service two hours after, and that the Free Church Gaelic minister would immediately preach to the Gaelic population present. We met again in the afternoon as announced, and between one and two thousand sat on the hill-side, and manifested the liveliest interest in the whole of the exercises.

'*5th June.*—There was no rain the second Sabbath, but a very dense mist rendered it very uncomfortable for our outdoor service in the forenoon. But it cleared away for a while in the afternoon, and many more came out to hear the word of life; so that altogether we had a pleasant day. When about to return to our lodging, we got a message from one of our Nairn elders to come and visit him, as he had got the painful tidings of the death of a son. He lived a mile round the bay. He had lost two fine sons some months before by drowning.

'*12th June.*—This Sabbath was the wettest day we had. We preached in the forenoon with the umbrella in one hand and the Bible in the other, while about a hundred sat quite unprotected from the rain. As they were willing to hear, we could not refuse (although far from well) to proclaim the message of eternal life. It continued to rain all afternoon, so that we were glad to meet in a rude schoolroom, which was quite filled. Between the forenoon and afternoon services we conducted two prayer-meetings in the cottages of the fishermen where we went to dry our clothes. Several of the men took part in leading the devotions. The draught of herrings had been so great the two previous days, that many had wrought all Friday night, and continued till late on Saturday evening. One curer, to the surprise and pain of many, had some curing on Sabbath morning and forenoon.

'*19th June.*—We had arranged to preach the last Sabbath of our stay, morning and evening, in South Bay, and in the afternoon in the island of Vatersay; but the wind and rain rendered the passage to the latter impossible, so that we held three services in the former. We met in the schoolroom in the morning, and in the open air in the afternoon and evening. The attendance was not quite so large as usual, as a number of fisher-

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men had left for home the previous day. The concluding service in the evening was of peculiar solemnity. The bay would be quite deserted before the return of another Sabbath; so we commended them all to the grace of God, and bade them adieu.

'The highest testimony was borne by the curers, policemen, and others to the remarkably good conduct of the fishermen during the whole of their visit to the island. Mr. Smith was of opinion that few classes of the land could furnish such a large proportion of sober, well-behaved, and pious men. This could not always be said of them. The change is attributable to the religious awakening on the east coast ten years ago. It is believed that the example of the fishermen will tell favourably on the natives. It is to be hoped that the gospel may soon penetrate this dark region of the earth. The Free Church is making an effort to get a small church up in North Bay for a catechist.

'In addition to the public services we had frequent opportunities of pressing the message of reconciliation in private, and were invariably well received. The fishermen also held social meetings for prayer among themselves when not at sea.'

The labours of the evangelistic agents have been continued at Forth, Haywood, and other villages near Braehead, during several months. Of some of the earlier services, held in the month of June 1870, the Rev. Alexander Banks reports as follows:—

'On the first Sabbath of June, Mr. William Murray took part of the services with me in Braehead. He gave a very excellent address, which was listened to with great attention, and produced evidently a favourable impression. Same day, Mr. James Murray went to Haywood, visited a number of the people, and invited them to an open-air service. About two dozen gathered round him, whilst a number listened from their doors, or stood at a distance. I was greatly impressed with the necessity of labours being put forth. In the evening, at five o'clock, the brothers Murray, along with myself and Messrs. Morton and Massie, were at the regular Sabbath evening meeting at Forth. The attendance was good; the Messrs. Murray had the burden of the speaking, William closing with a very warm, animated, and impressive address. The attention and interest were great—the impression most marked. The whole of the following week was exclusively devoted to labours in the Forth. An open-air service from a little after six till seven was held nightly. A good number of the wildest and most graceless characters were present, the meeting being conducted at their place of rendezvous. They paid good attention to what was said, but did not go from thence to the indoor meetings. One of the brothers Murray usually addressed in the open air, the other taking a leading part inside. The meetings inside were held in the schoolroom; the audience, young and old, at first about 70, increasing to Friday, when it would amount to about 120 or 130. These meetings were largely attended by persons who had previously professed to have got good,—a few others always attending. The meetings were very lively, and the interest most marked. An after-meeting was held each night, at which a few remained for conversation, mostly young persons, and mostly profess-

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ing to have obtained a blessing. Meanwhile they appear decided, lively, and happy. I shall have my eye upon them, and shall have them looked after. I took personally very little part in these after-meetings, as my own feelings are against revealing the workings of the soul in the presence of numbers, and making confessions and professions in the ears of numbers, to have them blazoned abroad, when it is not known either to the parties themselves or to others what may be the issue. This I take to be a part of the work that requires, in order to be of real service, to be very wisely and delicately gone about. In their conversations with anxious souls, I liked the method of the two evangelists very well. They seem to me to have very clear views of divine truth, and a good deal of aptitude in applying it to anxious souls.'

Concerning the work of two of the agents in a very necessitous mission district in Manchester, in connection with workers supplied from Brunswick Street congregation in that city, the Rev. George F. James reports in the following terms:—

'I may state at the outset, that, as this whole mission work in Ashton Street is of very recent origin, having been commenced only eight months ago, it will not be expected, nor would it be right, that I should present you with a list of supposed conversions to the Lord. For though some of the cases may be, and are, very hopeful, still none of them have been at all fairly tested as yet.

'And further, let me say that the locality around Ashton Street, off London Road, which we have selected for our mission work, is one of the most destitute and degraded in Manchester, and therefore we may expect that it will require long and patient and prayerful working before much palpable fruit shall appear.

'We feel glad and grateful, however, that two such earnest and faithful evangelists as Messrs. Dalziel and Cameron have been sent to us, to do some of the most difficult and arduous work in the commencement of the mission, and to endeavour, if possible, to arouse the people from their spiritual slumber to something like earnestness and anxiety with regard to their souls. From 1st November of last year till the end of February of this year, Mr. Dalziel laboured faithfully and prayerfully in the face of much difficulty and discouragement, but still with some tokens of success. Besides visiting the houses of the people and dealing earnestly with their souls there, he also preached regularly in the streets in the Sunday forenoons, and addressed meetings in the mission-house on the Sunday evenings, and occasionally on the week evenings. Although only a comparatively small number of the grown-up people could be persuaded to come to the mission-house, yet we have reason to believe that many were seriously impressed by Mr. Dalziel's earnest personal dealing; and when leaving us at the end of February, there were a good many hopeful cases, which he recommended to the fostering care of those who might follow him in the work. Altogether, Mr. Dalziel's visit to us and to our mission district was very refreshing, and I have no doubt has and will yet produce fruit. His deep-toned piety and prayerful spirit won for him the love and esteem of all those engaged earnestly in the work of the Lord amongst us. And I feel certain that the labours and prayers of

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such a faithful and earnest servant of Christ will not have been in vain in and around Ashton Street.

'Mr. Cameron came to as at the beginning of March, and has thus been with us for two months. Shortly after he came it was arranged, at his suggestion, to suspend for a time some of the classes for the young people, and to endeavour, by a series of meetings, to arouse the men and women of the district to a sense of their spiritual need. Circulars were printed and distributed, earnestly inviting the people to attend these meetings; and for about a fortnight they were conducted almost every night by Mr. Cameron, with the assistance of some from our own congregation. By this means a goodly number were brought out to hear the word of God, the attendance ranging from about 80 or 90 down to about 30.

'After this series of nightly services, Mr. Cameron kept up meetings on Wednesday, Friday, and Sunday evenings, which have been fairly attended; and there is certainly a great amount of earnestness shown by those who do attend, some of them listening with eagerness to the word of life and salvation. Sometimes, at the close of the meetings, a considerable number waited for conversation and prayer, and on some of these occasions the Spirit of God seemed to be working mightily. Mr. Cameron feels very hopeful with regard to some of the men and women who have attended these meetings, and whom he has visited at their houses; but, for the reason formerly stated, I refrain from mentioning names or giving special cases, though this might easily be done. On the whole, our mission work in this destitute district has been hopefully begun; and for the progress so far made, we are deeply indebted to the earnest labourers sent us from the Mission Board.'

The Rev. J. P. Millar of Carnoustie, who laboured as an evangelist at Bow, London, for a fortnight in August 1870, has forwarded a report of the services in which he assisted there, from which the following extract is taken:—

'On the whole, we had a favourable impression as to the result of the services. In every instance the truth was listened to with the deepest attention from beginning to end, and a hallowed impression seemed to be left on every meeting. This was abundantly confirmed by private conversations with the people, who over and over again spoke of the kindness of the Mission Board in making provision for such services being held, giving expression at the same time to a sense of their responsibility in being so privileged. Several persons expressed it as their conviction that a good impression had been made on those who had attended the services; and it was remarked, that no meeting had proved a failure. Judging according to a London standard, the numbers present were reckoned very good. It is perhaps the most delicate of all judgments to form—to say whether we enjoyed the Master's presence; but I humbly think that was not wanting, if one may judge from liberty of speech and sympathy of heart with heart. I seldom have seen more of the hallowing impression produced by the setting forth earnestly the simplest gospel truth. The bread has been cast on the waters: may it be found after many days!

'Of the audiences present, there were a few who appeared to attend no place of worship, a few also who belonged to other places of worship, but

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the greater number were adherents of the United Presbyterian congregation at Bow; and the principal good done appeared to consist in the quickening of that class, and diffusing a little more vitality and interest-taking among them, both as to the reception of gospel truth and as to the discharge of Christian duty.

'I found it difficult to do much in the way of household visitation as a means of bringing people out to the services. Many were jealous of being interfered with in their habits of non-church attendance, and their prejudices were easily awakened. Indeed, this appears to be the difficult problem to solve—How to get at the really destitute, so as to open their ears to the gospel.'

Of his labours at Stratford, Essex, in connection with the Rev. Andrew Black, minister of Stratford congregation, in August last, the Rev. Dr. Ogilvie thus writes:—

'I may say that while the attendance varied, and I could have wished a larger audience than in any case I had, yet it was considered good in every instance by Mr. Black, and by others who knew the districts and were interested in the work. Certainly there was, as a rule, everything I could wish as to attention and manifest interest. The meetings were opened by the singing of a hymn. Mr. Black then read a portion of Scripture, and engaged in prayer. A hymn was again sung, and then I preached. After the discourse, another hymn was sung, and I closed by prayer and the benediction.

'Before dismissing the people, we circulated tracts,—others than the intimations, or in addition to these,—and got opportunities of conversation with any who seemed willing or anxious to speak with us; and frequently did they express their gratitude for what they had heard, and their hope of benefit.

'In the course of visitation I found a great amount of gross ignorance, and I made it my object, both in private and in preaching, to present the gospel plainly and simply, in statement and illustration, so as if possible to interest and instruct, and with all earnestness to press home its acceptance, meeting what I knew to be errors entertained, or excuses pled for neglect or delay. Judging from what I saw and heard myself, and was told by others, I am not without some good reason for concluding that this visit, made at your solicitation, has been to profit and for the glory of God. Though it interfered somewhat with my holidays, I do not regret it, but rather rejoice in the opportunity of doing such work in such a necessitous locality, and aiding one who labours, I believe, with all earnestness in his Master's service. The work was pretty hard, but I stood it well, and my voice was in capital trim all the time.

'Such visits are well fitted not only to cheer and refresh and stimulate the ministers, but to encourage the people; and it is my hope that my visit will be of use to the United Presbyterian cause, as well as to the furtherance of the gospel generally. Such a visit, if it did nothing else, shows to the inhabitants of a locality that our ministers and congregations are not isolated and uncared for, but that they are part of a great religious denomination, which is seeking as its special object the advancement of

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the gospel, and which honours alike its ministers and its people who are earnest in their efforts in such a work.

'There is much need for evangelistic work in Stratford, and room, and more than room, for all who are labouring for Christ amidst its large and rapidly-increasing population.'

Of services at Whitby, conducted by the Rev. George Bell of Newcastle and others, the Rev. George Robertson, minister of the congregation there, reports as follows:—

'Speaking for myself, I must say that I carried away a favourable impression of these week-night services. The four discourses of the deputation, along with the other addresses, were listened to with marked attention. No doubt the attendance was not so good as might have been wished, but still it must be borne in mind that this is a watering-place, which of course necessitates the close attendance on week nights at both the shops and lodging-houses,—in which ways a good majority of the town make a living. The deputation finished by preaching two earnest and impressive discourses on Sabbath the 17th July, which were listened to by good and attentive audiences.

'From the appreciative remarks I have heard both from the country and town auditors, I am led to believe that these services have not been held in vain, but that they have been highly instrumental, in the hands of a gracious God, in conferring much lasting benefit.'

Mr. John Hall of North Shields reports as follows of meetings and services at North Shields, conducted under the superintendence of the Rev. William Salmond, by members of the Presbytery of Newcastle, and others:—

'The mission-room is situated in the low part of the town, amidst a large population of non-church-going and spiritually careless and sunken people. The services held were duly announced by handbills; they have not been so largely attended as we expected: the numbers have been on week nights from 24 to 40 adults, and on Sabbath nights from 80 to 100 adults. The tea meeting was very largely attended, there being not less than 150 present. After tea, the meeting was of a strictly religious and devotional character. All the meetings have been of a very practical kind, and we believe have done good. As the results already felt, there is a deeper feeling of earnestness and devotion on the part of the missionary and others engaged in carrying on the mission. God's people who have attended the meetings have experienced refreshing showers of divine grace, while unconverted ones have become the subjects of deep impressions, which, by the divine blessing, it is reasonable to expect will result in their conversion to God. Some have been heard to say that they have thought and prayed as they never did before. We doubt not these services will give a great impulse to the work of God in this home-heathen locality, and that many will have abundant reason to thank God that ever they were held.'

Of the series of meetings held at Greenock, under the direction of the five United Presbyterian ministers in that town, and in connection

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with their mission districts, the Rev. Sutherland Sinclair has sent the following report :—

> 'I deferred reporting to you in reference to the evangelistic services of Mr. Cameron in this town during six weeks in November and December last, in the hope that the town missionaries connected with our churches, with whom his labours were chiefly carried on, would have sent me information on the subject. But as none of them has done this, I must send you a few lines, necessarily very imperfect, because I could be present at only a few of the meetings. The five ministers of our denomination here formed the committee, by whom it was arranged that Mr. Cameron should act chiefly in connection with our missionaries, because in that way he would be more directly in the field of evangelistic work, and would give his aid to the mission work of all the congregations. On this plan he acted. His meetings were held for a week in one place, and then shifted to another, and so from week to week. The meetings were very good; and in each place the number and the interest of the people increased as the meetings were continued. His addresses were evangelical, adapted to his audiences, and effective. The presence of the Holy Spirit seemed to be manifest. Many seemed deeply impressed, and at the close of almost every meeting some remained for private conversation about their souls. All the five ministers took part in some of the meetings as they had opportunity. Christians of other denominations, as well as the missionaries and office-bearers and members of our own congregations, assisted in the work. And before Mr. Cameron left, he reported the names of various persons who professed to have found peace, as well as the names of others who were still anxious. We thank you for giving him to us. His services were manifestly blessed of the Lord, and have done good both to converted and unconverted persons.'

During the year various applications have been made by persons wishing to be appointed as evangelists, and some of these have forwarded testimonials of character and qualifications from ministers and others with whom they have been associated in missionary work. The Committee have not, however, thought it expedient to add more largely to the staff of evangelistic agents. The number of evangelists already appointed is, in general, sufficient to meet the demands for aid in evangelistic work which are presented to the Home Committee; and as there is thus no pressing necessity for new appointments, while any extra demand for additional agents can be met by the temporary employment of parties who have been otherwise engaged in evangelistic work, the Committee may, by a prudent caution in reference to further appointments, be able ultimately to secure the services of agents more fully trained and qualified for the work which it is the design of the Synod's Evangelistic Scheme to encourage and extend.

For various reasons, and especially from the difficulty of fixing on a suitable site for its location, the church for the masses in Glasgow, which

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it is proposed to build with the money bequeathed for that purpose by the late John Henderson, Esq. of Park, has not yet been commenced. It consequently has not yet been available as a school for the training of evangelistic agents, as it is intended that it should be when completed. The Home Committee have, however, with the view of more fully preparing the agents at present employed for the discharge of their important duties, carried into effect the suggestion which was made in last report in reference to a supply of suitable books, by presenting to each of them a copy of Spencer's *Pastoral Sketches*, of the *Life of the Rev. William Burns*, and of Dr. M'Leod's *Christus Consolator*. The Sub-Committee on the appointment of agents have also held a social meeting with the present staff of evangelistic labourers, at which, after an interesting series of reports concerning the work in which they had been engaged during the previous months had been given by the agents, the Rev. Dr. Knox, in an earnest and practical address, delivered to them most seasonable and affectionate counsels as to the manner and spirit in which they should prosecute the work to which they had been appointed.

The continuous employment of six agents during the past year, and the increased amount of evangelistic work accomplished by the temporary employment of ministers and others to conduct meetings and services in different parts of the country, has necessarily increased the expenditure for the year under the Evangelistic Branch of the Home Mission Fund. From the Treasurer's accounts, published in the *Record* for April 1871, it appears that the actual outlay under the new Evangelistic Scheme in the year 1870 has been £750, 15s. 5d., while it was only £113, 18s. 6d. in the previous year—thus showing an increase in 1870 of £636, 16s. 11d.; while the expenditure for 1871 is likely to be at least as large as that of the past year. The Home Committee have therefore very earnestly to direct the attention of the Synod, and of the congregations of the Church, to the necessity for increasing liberality and enlarged contributions on behalf of the Evangelistic Branch of the Home Mission Fund, if the operations in connection with it are to be vigorously prosecuted, and maintained even on the present scale of enterprise and effort. The income of the Fund during the year 1870 from all sources has been as follows:—

Balance of Ordinary Fund at 1st January 1870,					£440	4	10
Reserve Fund at same date, now absorbed in Ordinary Fund,					711	5	10
Total balance in favour of Fund at 1st January 1870,					£1151	10	8
Income from Congregational Societies,	£2771	5	10				
,, Donations by Individuals, etc.,	855	5	9				
,, Legacies,	277	13	3				
,, Other sources,	13	11	0				
					3917	15	10
Total Income,					£5069	6	6

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The expenditure during the year has been as follows:—

Brought forward, .		£5069 6 6
For Special Evangelistic Work under New Scheme, . .	£750 15 5	
,, Grants to and expended on Stations, ...	1491 15 3	
,, Grants for support of Catechists, ...	277 13 0	
,, Special Donations received for and paid to Congregations and Stations, ...	938 9 9	
,, Highland and Gaelic Mission, ...	249 1 6	
,, Irish or Dublin Mission, ...	510 18 3	
,, Miscellaneous Expenses, ...	275 7 11	
Total Expenditure, ...		4494 1 1
Balance in favour of the Fund (including the Reserve Fund) at 31st December 1870, ...		£575 5 5

So that the expenditure for the year has exceeded the income by £576, 5s. 3d., and the balance in favour of the Fund at the commencement of the present year was rather less than half the amount of the balance at the commencement of the year 1870.

The account may be brought down to the 31st March 1871, as follows:—

Balance in hands of Treasurer at 1st January 1871, ...	£575 5 5
Income from all sources to the 31st March 1871, ...	271 4 0
	£846 9 5
Expenditure under the Fund for all Purposes, but not including proportion of general expenses from 1st January to 31st March 1871, .	838 3 10
Balance in favour of the Fund at 31st March 1871, . .	£8 5 7

Which is only £2 more than the balance which was at the credit of the *ordinary* Evangelistic Fund at 31st March 1870, and shows that the excess of expenditure over income during the last twelve months has absorbed the whole of the Reserve Fund, which, at the date of last report, amounted to £711, 5s. 10d. It is therefore necessary to remind the Synod and the Church of the regulation adopted in May 1869, which provided that the Evangelistic Scheme should 'be supported from the Evangelistic Branch of the Home Mission Fund, *augmented*, so far as necessary, by *increased liberality* on the part of the Church generally, by special subscriptions, and by local collections;' and the Committee repeat the expression of their earnest hope, that the Synod may adopt efficient measures for obtaining for the Evangelistic Branch of the Home Mission Fund the increased support, without which the present staff of evangelistic agents cannot be sustained, and which is indispensable if the work of evangelization in the various modes supported by that Fund is to be prosecuted with vigour and success.

The Home Committee have thus presented to the Synod a second annual statement of their procedure in relation to the work of home evangelization, and to the Synod's Scheme for its advancement. As a

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larger number of agents has been employed than in the preceding year, the amount of work performed has also been larger, and the operations in connection with the Scheme have been carried into a greater number of congregations, and spread over wider districts of the country and the Church. In how far the meetings held and the services conducted have been effective for the attainment of the desired ends, cannot meanwhile be fully known. But the statements which have been received from ministers and others resident in the districts in which the evangelistic agents of the Synod have been employed, of which copious extracts have been embodied in this report, attest that the agents have been *active*, *earnest*, and *untiring* in the discharge of their duties; that their addresses have been listened to, in the generality of cases, with marked interest and attention; that their meetings have been characterized by solemnity and decorum; that very many have been aroused to anxious concern about their spiritual state and their eternal welfare; that not a few have professed their faith in Jesus, and their hope of salvation in His name; and that members have been added to the Church, who, so far as human observation can extend, are walking worthy of their profession, departing from iniquity, and yielding in their lives those fruits of righteousness which are by Jesus Christ to the glory and praise of God. In so far, therefore, as these statements are truthful representations of the facts observed—and there is no reason to suppose that they are not—it cannot be said that the evangelistic labours of the past year have been without a measure of success, or that the experiment made in the adoption of the present evangelistic scheme has been already marked by failure or disappointment. For the good which has been accomplished our thanks are due to Him from whom cometh down every good gift, and every perfect gift, and who alone giveth the increase. That the measure of that good has not been larger and more manifest is due only to ourselves, and should at once humble us as we reflect on the past, and excite to more earnest and prayerful effort as we anticipate the future. That the influence of that glorious gospel of the blessed God, of which the Church of Christ is the depositary and guardian, does not yet, as it ought to do, pervade and leaven the whole mass of society in our land, and especially in our great cities and large towns, is painfully evident even to a superficial observer. There are multitudes at our very doors who are still sunk in ignorance and carnality and sin. The mournful events which are transpiring in a neighbouring nation, distracted for the present by the horrors of civil war and the fierce passions of domestic strife, reveal the dangers, even to material prosperity and outward civilisation, which lurk in the bosom of society, when the masses which form its base are given up to infidelity and irreligion and ungodliness. The instinct of self-preservation, as well as the sense of duty to our brethren and fellow-citizens, and of

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loving obligation to that Saviour 'who loved us and gave Himself for us,' should therefore stimulate our exertions for the spiritual benefit, and for the moral and religious elevation, of the multitudes who are living beyond the pale of all our religious organizations and Christian associations. How these may best be reached, and how they may most effectively be gathered into her fold, is the great problem which the Church of the present has to solve; and the solution of the problem may not be found in any outward arrangement, or any special form of ecclesiastical combination or operation. It must be a revived and quickened Church, through all whose members a divine influence is sending the healthful energy of a divine and spiritual life, that alone can become the efficient agency for the conveyance of life to the spiritually dead. In such a Church every member will be anxious to perform his part in the common work, and, by his prayers and efforts and sacrifices, to contribute his share of influence and aid for its advancement. Yet, will not such a Church neglect the use of proper means and instrumentalities for the accomplishment of the great work committed to it by its Lord. By the wise selection and diligent employment of these, it will, in dependence on the blessing from on high, endeavour to give strength and unity to the individual efforts of its members, and to secure for them the largest measure of success. And thus, while the labours of permanent evangelistic agents, or the occasional exertions of ministers in evangelistic spheres, cannot absolve individual Christians from the obligation to self-consecration and personal effort in the work of Christ, and for the advancement of His truth and cause among their fellow-men, the employment of these agents by the Church, for the performance of special evangelistic work, may furnish an occasion for thanksgiving to God,—may be most worthy of the support of all who are interested in the advancement of the work of God,—may react upon the Church, whose servants they are, for spiritual excitement and enlargement,—and may be an honoured and effectual means of gathering others unto Israel besides those that are already gathered; and of constraining the Church to say, 'This place is become too strait for me; make room for me that I may dwell.' 'Who hath begotten me these? I was bereaved of my children, and solitary; an exile and outcast: who hath nursed up these? Lo! I was left alone; where then were these?'

ROBERT S. SCOTT, *Home Mission Secretary.*

The Synod is requested to adopt efficient measures for obtaining on behalf of the Evangelistic Branch of the Home Mission Fund, the increased support which is required for the vigorous prosecution of the work of Evangelization.

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PROCEEDINGS

OF

THE SYNOD

OF THE

UNITED PRESBYTERIAN CHURCH.

HELD AT EDINBURGH, MAY, 1872.

GLASGOW:
PRINTED BY DUNN & WRIGHT, 47 WEST NILE STREET.

MDCCCLXXII.

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COMMITTEE ON AUTHENTICATION OF SYNOD MINUTES.

GLASGOW, *18th June, 1872.*—We have this day carefully compared the Proof Print of the Synod's Minutes for May last, with the Certified Scroll Minutes in the hands of the Synod Clerk, and find that said Proof is a faithful copy of the certified Scroll Minutes.

(Signed) JOHN M'COLL.
ROBERT GOURLAY,
Convener.

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PROCEEDINGS

OF

THE SYNOD

OF THE

UNITED PRESBYTERIAN CHURCH.

At Edinburgh, and within the Synod Hall, Queen Street, On Monday, 13th May, 1872, at half-past 6 o'clock P.M.

THE SYNOD OF THE UNITED PRESBYTERIAN CHURCH met. The Rev. Dr John Edmond, Moderator, preached a sermon on Daniel xii. 13—"But go thy way till the end be, for thou shalt rest and stand in thy lot at the end of the days." Dr Edmond then constituted the Synod with prayer. May 13, 1872. First Sederunt.

It was reported that the following changes affecting the roll of Ministers had occurred since last meeting—namely, Changes on Roll:—

—That the following ministers had been removed by death :— Ministers Deceased;

J. B. Munro, Chapelhill, Nigg, Collegiate Charge ...May 25, 1871.
Matthew Dickie, Bristol ..... " 30, "
John Smart, D.D., St Andrew's Place, Leith, Collegiate Charge .....June 21, "
James Stirling, George Street, Aberdeen..... " 22, "
Donald Ross, Inverness, 2nd Congregation.....July 20, "
George Johnston, D.D., Nicolson Street, Edinburgh, Collegiate Charge .....Aug. 15, "
Robert Cranston, Morebattle, Collegiate Charge..... " 17, "
John Dawson, Kirkcowan,..... " 17, "
Francis Muir, Junction Road, Leith, Collegiate Charge .....Sept. 13, "
James Robertson, North Middleton.....Oct. 2, "
William Allan, Park Street, Arbroath..... " 22, "
John Symington, King Street, Kilmarnock.....Dec. 15, "
Nathaniel Forsyth Macdougall, Ecclefechan .....Jan. 1, 1872.
John Robson, D.D., Wellington Street, Glasgow, Collegiate Charge ..... " 21, "

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May 13, 1872.

First Sederunt.

Stephen Wallace, M.A., Clavering Place, Newcastle-on-Tyne .....Mar. 28, 1872.
John Bruce, D.D., Newmilns, Collegiate Charge.....April 15, "

Changes on Roll:—Ministers Demitted;

—That the following ministers had demitted their charges, and the pastoral relation between them and their respective congregations been dissolved:—

John M'Intyre, Baillieston, on his appointment by Mission Board as Missionary to China.....Sept. 12, 1871.
David Sidey, West Calder.....Oct. 3, "
James H. Cameron, Newburgh (Fife) ..... " 31, "
Thomas Russell, Foresthill, London..... Jan. 2, 1872.
William M. Taylor, M.A., Derby Road, Liverpool... " 8, "
David Taylor, Beaumont Union .....April 3, "
Alexander Burr, Pitrodie, on his appointment by Mission Board as Missionary to Trinidad..... " 16, "
James H. S. Hunter, Strathaven West Congregation...Apr. 30, "

Translated;

—That the following ministers, having accepted calls, and been loosed from their former charges, had been inducted into new charges:—

Thomas Dunlop, from Balfron to Bristo Church, Edinburgh, Collegiate Charge .....June 13, 1871.
Robert Gardner, from Annan to Wolverhampton ...Sept. 5, "
Peter Rutherford, from South Church, Falkirk, to Bristol.....Dec. 14, "
John Wilson, M.A., from Stronsay, Orkney, to Canongate, Edinburgh..... " 19, "
Robt. Johnston, LL.B., from Princes St., Arbroath, to Parliamentary Road, Glasgow.....Jan. 3, 1872.
George Hill Dick, from Stockbridge, Berwickshire, to Eglinton Street, Glasgow..... " 4, "
Geo. F. James, from Brunswick Street, Manchester, Collegiate Charge, to Portland Rd., Kilmarnock... " 9, "
James Ronald, from Douglas to Annan ..... " 23, "

Preachers Ordained.

—And that the following preachers had been ordained:—

John Boyd, M.A., at Wemyss Bay,.....May 30, 1871.
William Rogerson, at Warkworth .....June 21, "
Thomas Boston Johnston, at Colinsburgh ..... " 28, "
William Gilruth Miller, at Glengarnock.....Aug. 29, "
John Paterson, B.D., at Well Wynd, Airdrie.....Sept. 5, "
Archibald Young, M.A., at George St., Aberdeen... " 6, "
George L. Carstairs, at Berkeley Street, Glasgow, Collegiate Charge.....Oct. 3, "
James Lindsay, M.A., at Balfron..... " 17, "
Thomas Kidd, M.A., at Moniaive .... " 31, "

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May 18, 1872.

First Sederunt.

Changes on Roll:—Preachers Ordained.

John M'Raith, at Aberchirder .....Nov. 29, 1871.
James George, at Gateshead ..... " 30, "
William B. Robertson Wilson, at Dollar.....Jan. 23, 1872.
James Leslie Murray, at Princes St., Kilmarnock...March 5, "
Alexander Brown, at King Street, Kilmarnock ... " 19, "
Isaac Elrick Marwick, at Loanends ..... " 26, "
David Macrae, at Gourock.....April 9, "
Robert P. Douglas, at Campbelton (Ardersier)..... " 26, "
James Fraser, at West Calder..... ..... " 30, "

Congregations

It was also reported that the following changes affecting the roll of Congregations had occurred since last meeting:—

Erected;

—That a new congregation had been erected at

Garscube Road, Glasgow, by the Presbytery of Glasgow.....Jan. 9, 1872.

United;

—That Albany Church, London, and Oxendon Church there, had been united into one, and the united church enrolled as Oxendon Church, London.

Designations Altered.

—That Ayton West Church was now enrolled as Springbank Church, Ayton; High Street 1st, Edinburgh, as Blackfriars' Street, Edinburgh; Blackswell, Hamilton, as the Saffronhall Associate Antiburgher Church, Hamilton; Clavering Place, Newcastle, as Westmorland Road, Newcastle; Clapham, London, as Trinity Church, Clapham Road, London; Hammersmith, London, as St Andrew's, Hammersmith, London; Westbourne, London, as St Paul's, Westbourne Grove, London; Woolwich, as St Andrew's, Woolwich, and Monkwearmouth, as St Stephen's, Monkwearmouth.

Missionaries Ordained.

It was also reported that the following had been ordained as Missionaries:—By the Presbytery of Edinburgh,—James Lawrie, to the New Zealand Mission, August 14, 1871; Samuel R. Hanna, to the Jamaica Mission, Oct. 17; and George Macalister, to the Indian Mission, Oct. 17.

—And by the Presbytery of Elgin and Inverness, John Ross, to the China Mission, March 20, 1872.

Moderator Chosen.

The Synod proceeded to make choice of a Moderator, when the Rev. Professor John Cairns, D.D., was proposed, seconded, and unanimously elected. Dr Cairns then took the chair, as Moderator

Order of Business.

Read minutes of the Committee on Bills and Overtures, reporting the Causes which they had agreed to transmit, and the order in which they recommended these to be taken up by the Synod.

On recommendation of the Committee, it was agreed that in consideration of the amount of business before the Synod, it meet daily at ten o'clock forenoon. Also, that lapsed Causes, if any, during the first week, be taken up in the order in which they stand

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May 13, 1872.

First Sederunt.

Order of Business.

on the roll, on the evenings of Friday, the 17th, and Monday, the 20th instant, if time permit, after the other Causes set down for these days have been disposed of.

Agreed, further, to remit to the General Finance Committee all Reports and Petitions which have in view the obtaining of grants of money from the Synod's General Fund, to report to the Synod whether, in each case, the Fund concerned is in such a state that the grant sought can be safely and conveniently made.

Agreed that on Thursday evening the Synod hear such Foreign Deputies as the Committee on Correspondence with Foreign Churches may recommend.

Causes Remitted to Committees.

The Committee on Bills and Overtures having recommended that an Overture by the Rev. Henry Renton, anent grants of public money being asked and received by the Mission Board, be remitted to a Committee to consider and report, it was moved and seconded—That said Overture be taken up and considered by Synod. It was also moved and seconded—That the recommendation of the Committee be adhered to. A vote having been taken, the second motion was preferred. Wherefore, the Synod agree that this Overture be remitted to a Committee to consider and report.

Agreed that the following Appeals be, in like manner, remitted to Committees, viz.:—*First*, Appeal by Mr Alexander Milligan, against Deed of the Presbytery of Lancashire; *Second*, Appeal by Mr Michael Cummings, against Deed of the Presbytery of Dunfermline; *Third*, Appeal by Mr John Gilfillan and others, against Deed of the Presbytery of Stirling; and *Fourth*, Appeal by the Rev. W. L. A, Niven, against Deed of the Presbytery of Melrose. Agreed also. that References from the Presbytery of Elgin and Inverness, and from the Presbytery of Glasgow, be remitted to a special Committee.

Agreed that Deputies from the Synod of the English Presbyterian Church be received at two o'clock on Wednesday first.

Rules anent Notices of Motions.

Mr James Brown, Paisley, gave in Report of the Committee on Notices of Motions on Important Subjects. In terms of this Report, the Synod agreed that the Rules adopted *ad interim* in 1870, and again in 1871, be now permanently adopted, as follows:—

"The Synod invite notices of leading motions on important subjects. Notices given on the first Monday of the Synod's meeting are printed on the Roll of Causes, which is put into the hands of members on Tuesday morning; and further notice papers are printed and put into the hands of members on entering to the evening sederunt on Tuesday, and the morning sederunt on Thursday, containing notices given up to the hour of afternoon adjournment on Tuesday and Wednesday respectively; and at such other

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times as the Synod may deem necessary. It is recommended that notices be given early enough to secure that they be in the hands of members in due time before the discussion of the questions to which they refer, and that notices of primary motions be given early enough to allow the movers of amendments to have their amendments put upon the notice paper."

May 13, 1872. First Sederunt. Rules anent Notices of Motions.

Agreed also that the following rule be added, viz.:—

"The motion, notice of which has been first laid on the Synod's table, shall have precedence in the discussion of the cause to which it refers; but in the case of the disposal of a Committee's Report, any motion of which notice has been given, for the approval of the Report, or the adoption of its recommendations, shall be first heard, it being understood that the Convener of the Committee, in submitting his Report to the Synod, shall limit his remarks to explanations, unless he move the motion for approval or adoption."

The Committee on Notices of Motions was thereupon discharged, with the thanks of the Synod.

Motions, Notices, Given in.

The following Notices of Motions were laid on the table and read:—*First*, Motion by Dr Wm. Johnston on the Report on National Education; *Second*, Motion by Mr Wm. Graham on the Union of Presbyterian Churches in England; *Third*, Motion by Mr Henry Renton to Petition Parliament in favour of International Arbitration; and, *Fourth*, Motion by Mr Renton to Petition against Prison Ministers' Bill.

Devotional Exercises.

The Synod agreed to set apart a portion of to-morrow forenoon's sederunt for devotional exercises, to be conducted by the Moderator, and by Mr Hutton, of Paisley, and Mr Bogue, Stockton-on-Tees.

Adjourned to meet in the same place to-morrow, at ten o'clock forenoon. Concluded with prayer.

JOHN CAIRNS, *Moderator.*

SECOND SEDERUNT.

Same Place,

Tuesday, 14th May, 1872, 10 o'clock A.M.

May 14, 1872. Second Sederunt.

The Synod met and was constituted by the Moderator. Mr Hutton, Paisley, and Mr Bogue, Stockton, succeeded him, according to appointment, in conducting devotional exercises.

The minutes of last sederunt having been read, an amendment thereon, deleting a paragraph from the scroll, was proposed and adopted. The minutes, thus amended, were approved of, and the scroll thereof subscribed by the Moderator.

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May 14, 1872.

Second Sederunt.

Authentication of Synod Minutes.

The Clerk read and laid on the table the following reports anent the Authentication of Synod Minutes:—

18 Carlton Place, Glasgow, 16th June, 1871.—We have this day carefully compared the Proof Print of the Synod's Minutes for May last with the Certified Scroll Minutes in the hands of the Synod Clerk, and find that said Proof is a faithful copy of the certified Scroll Minutes.—WILLIAM WOOD, ROBERT GOURLAY, ROBERT S. DRUMMOND, *Convener.*

Glasgow, Nov. 28th, 1871.—We have this day examined the Permanent Record of the Synod's Proceedings for May last, and compared it with the Printed Proceedings, as also with the Proof Print thereof, and we certify that said Permanent Record is accurately transcribed from the Printed Proceedings, and corresponds with the Proof Print.—(Signed) ROBERT GOURLAY, ROBERT S. DRUMMOND, *Convener.*

Dr Edmond, who had presided as Moderator last year, was authorised and directed, along with the Clerk, forthwith to subscribe each page, as well as the close of the Record, and these were so subscribed accordingly, in presence of the Synod.

Letter from Mission Presbytery.

The Clerk stated that he had received a communication from a Missionary Presbytery, concerning which he sought the direction of Synod. Dr Peddie and Dr Thomson were appointed to look at this Communication and report.

Mode of Appointing Committees.

Called for Report of the Committee appointed last year on the Mode of Appointing Synodical Committees, which was read by Mr David Young, Glasgow, Convener. The Synod receive and unanimously adopt this Report, thank the Committee for their services, and in terms of their recommendations agree that the existing regulations in regard to the Committee of Selection be modified as follows:—

1. That the Committee shall in future consist of *thirteen* members, instead of *nine;* viz., the Moderator of Synod, with two who have previously been Moderators; three ministers above ten years' standing; three ministers under ten years' standing; and four elders:—all to be members of Court, not more than two to belong to any one Presbytery, and five to be a quorum.

2. That the Committee appointed at the first sederunt of the Synod to nominate the Selection Committee, shall ascertain, before reporting, that the members nominated are likely to continue in attendance till the close of the Synod, and to give regular attention to the business of the Committee; and that, should any member require, for unforeseen reasons, to cease attendance before the close of the Synod, he shall give notice to the Convener before leaving, and the Committee immediately thereafter shall request the Synod to appoint another member to act in his room.

3. That the Selection Committee shall present annually to the Synod, before being discharged, and before the new Committee is

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May 14, 1872.

Second Sederunt.

Mode of Appointing Committees.

appointed, a report of its proceedings, specifying (1) the attendance at its various meetings, with the names of members who have been absent without sustained excuse; and (2) the number of Presbyteries which have been represented on the Committees chosen by the Committee during the previous year, with the names of these Presbyteries, and the number of members who have been selected from each.

4. That, with the view of showing at a glance how appointments to Committees are distributed among members of Court, and securing their more general distribution, so far as proper and practicable, it shall be the duty of the Clerk of each successive Selection Committee to prepare for the use of the Selection Committee of the year following, two copies of the Synod Roll, in which shall be indicated the *amount* and *kind* of Committee work that has been apportioned to ministers at the previous meeting of Synod.

5. That the rule requiring the Selection Committee to nominate the members of Standing Committees for the year *after* that of its appointment, be deleted.

Committee to Nominate Selection Committee.

The Synod appoint the following a Committee to propose names of those whom the Synod may appoint members of the Selection Committee for this year:—Dr M'Ewen, Dr Wm. Bruce, David Young, Glasgow; Robert Black, Forrest F. Young, Alex. Duncan, Balgedie, ministers; with T. J. Dunn, Dr J. C. Bruce, and James Paton, elders—Mr Young, Convener.

Mission Board Members Retiring;

Members Deceased;

New Members Nominated.

The Home Secretary reported that the twelve members who retire from the Mission Board this year are Rev. William Wood, Campsie; Rev. James Inglis, Johnstone; Rev. John Tannahill, A.M., Penrith; Rev. David Wilson, Wallsend; Rev. George Deans, Portobello; Rev. John Polson, Jedburgh; and Messrs Robert Ewing, Perth; Jas. Cox, Lochee; Robt. T. Middleton, Glasgow (John Peake, Lasswade, died Nov., 1871); Jas. Purves, Berwick; and Wm. Murray, Anstruther;—that the Rev. John Robson, D.D., Glasgow; the Rev. Stephen Wallace, M.A., Newcastle; and Mr James H. Young, Glasgow, had been removed by death since last meeting of Synod;—that the twelve who have been nominated by Presbyteries to fill up the vacancies occasioned by retirement according to the Synod's plan are the following:—Mr James Gibson, Glasgow, by the Presbytery of Annandale; Rev. A. B. Robertson, Coldingham, by the Presbytery of Berwick; Mr J. Sewell, Carlisle, by the Presbytery of Carlisle; Rev. Robert Russell, Blairgowrie, by the Presbytery of Dundee; Rev. George Deans, Portobello, by the Presbytery of Edinburgh; Mr R. T. Middleton, Glasgow, by the Presbytery of Glasgow; Mr Thomas Scott, Whitton, Morebattle, by the Presby-

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May 14, 1872.

Second Sederunt.

Mission Board;

New Members Nominated;

tery of Kelso; Rev. James Scott, Kirkcaldy, by the Presbytery of Kirkcaldy; Rev. John Lawson, Selkirk, by the Presbytery of Melrose; Mr James Annandale, Shotley Bridge, Blackhill, by the Presbytery of Newcastle; Mr James Morton, Greenock, by the Presbytery of Paisley and Greenock; and the Rev. Alexander Pettigrew, Balbeggie, by the Presbytery of Perth;—that the three nominated by Presbyteries to fill up the vacancies occasioned by death were the following:—Rev. Henry Angus, A.M., Sunderland, by the Presbytery of Newcastle (for three years); Rev. Wm. France, Paisley, by the Presbytery of Elgin and Inverness (for two years); and Mr John Walls, Edinburgh, by the Presbytery of Orkney (for one year);—and that the Board propose to allocate the above-named fifteen members as follows:—To the Home Committee, Revs. Alex. Pettigrew, Henry Angus, and Wm. France; and Messrs James Gibson, J. Sewell, R. T. Middleton, James Annandale, and James Morton;—to the Foreign Committee, Revs. A. B. Robertson, Robert Russell, George Deans, James Scott, and John Lawson; and Messrs Thomas Scott and John Walls.

Mission Finance Committee:

The Board further suggested that the Mission Finance Committee for the year 1872-73 should consist of the following members:—

Mr David Anderson, Glasgow.
" Robert T. Middleton, Glasgow.
" James Morton, Greenock.
Rev. Wm. France, Paisley.
" Dr Scott.
Mr James Thin, Edinburgh.
" John Walls, Edinburgh.
Rev. D. Williamson, Queensferry.
" Dr Somerville.
" Dr MacGill.

Mr James Peddie, Convener.

And that Mr David Anderson be appointed Chairman of the Board for another year.

The Synod approve of the members so nominated for the Mission Board, and direct that they appear before the Synod at two o'clock P.M., on Thursday first, for the purpose of being designated to this service. The Synod also approve of the allocation of these and the other members named, to the different Committees; constitute the Finance Committee as recommended, and appoint Mr David Anderson to be Chairman of the Mission Board for this year.

Home and Foreign Committees.

The Mission Board as arranged for this year stands, therefore, as follows:—

HOME COMMITTEE.

Rev. J. E. Fyfe, Kilmalcolm.
" Robert M. Macinnes, Ayr.
" David Williamson, S. Queensferry.
" Dr James Knox, Glasgow.
" William Sprott, Glasgow.

FOREIGN COMMITTEE.

Rev. J. D. Fleming, Inverkeithing.
" D. Williamson, S. Queensferry.
" Dr James Knox, Glasgow.
Mr David Paton, Alloa.
" James Watson, Linlithgow.

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May 14, 1872.

Second Sederunt.

Mission Board: Home and Foreign Committees:

HOME COMMITTEE—*Continued.*

Mr Thos. Watson, Lanark.
" James Kirk, Alloa.
" David Paton, Alloa.

Rev. Dr. James Black, Glasgow.
" William France, Paisley.
Mr William Walls, Glasgow.
" Thomas Brownlie, Strathaven.
" Henry Coubrough, Liverpool.
" John M'Ewen, Glasgow.

Rev. Dr John Edwards, Glasgow.
" John Mitchell, Kirkintilloch.
" Robert Rutherford, Newlands.
" William Orr, Fenwick.
" James Dunlop, Kilmaronock.
" Henry Angus, M.A., Sunderland.
Mr James Eckles Russell, London.
Dr James D. Maclaren, Glasgow.
Mr James Alexander, Helensburgh.
" George Pearson, Glasgow.

Rev. Alex. Pettigrew, Balbeggie.
Mr James Gibson, Glasgow.
" J. Sewell, Carlisle.
" R. T. Middleton, Glasgow.
" James Annandale, Shotley.
" James Morton, Greenock.

FOREIGN COMMITTEE—*Continued.*

Mr Robert Lawson, Edinburgh.*
" John Walls, Edinburgh.

Rev. Dr William Ritchie, Dunse.
" James Borwick, Rathillet.
" Thomas Miller, Perth.
" J. Mitchell Harvey, Edinburgh.
Mr John Lumgair, Arbroath.
" Robert Dick, Edinburgh.

Rev. William Galletly, Edinburgh.
Mr James Thin, Edinburgh.

Rev. A. B. Robertson, Coldingham.
" Robert Russell, Blairgowrie.
" George Deans, Portobello.
" James Scott, Kirkcaldy.
" John Lawson, Selkirk.
Mr Thomas Scott, Morebattle.

Rev. Dr Somerville, Honorary Member of the Board.
Mr David Anderson, Honorary Member and Chairman.
Mr James Peddie, Treasurer, member *ex officio*.

The members suggested by the Board in their report as above to constitute the Finance Committee.

Presbyteries to Nominate *interim* Members.

In terms of recommendation by the Mission Board, the Synod agreed, in cases in which a member of the Mission Board may die or be removed during the term for which he has been elected to grant power to the Presbytery which he represented to nominate another minister or elder, as the case may be, to fill the vacant place, and to act *ad interim* as a member of that Committee of the Board to which the former member had been allocated, until the first meeting of Synod thereafter, when his nomination shall be submitted for approval by the Court, and he be designated to office in the usual way.

Called for Report of the Committee on General Statistics, which was presented and laid on the table by the Home Secretary, and

* At 4th Sederunt Mr J. Renton, jun., was substituted for Mr Lawson.

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May 14, 1872.
Second Sederunt.

being printed among the Synod Papers, was held as read. The Home Secretary was heard in explanation of the report, which was then received by the Synod, and unanimously adopted. The Synod direct that this Report be printed in Appendix to Minutes.*

Theological Education.

Called for Report of the Committee on Theological Education, Hall and Library, and Congregational Libraries for Ministers, which was presented and laid on the table by Mr David M'Ewan, Convener, and, being printed among Synod Papers, was held as read. The Synod received and adopted the Report, gave thanks to the Committee, especially to the Convener, for the efficient manner in which they had discharged the duty entrusted to them. The Synod approve of their admitting Charles Moyes to the Hall without his undergoing, at present, the entrance examination. Also, as suggested by the Committee, the Synod, recommend that students attend a class in Hebrew, in a University or Free Church College. Further, the Synod approve of Kurtz's Church History, with the supplementary works specified, as the text books for Presbyterial intersessional examinations.

W. T. Turner and T. Walker, Students.

The Synod grant the application of W. T. Turner to have his Theological course shortened to four sessions, he purposing to give himself to the work of Foreign Missions; and agree that the attendance of Thomas Walker, for one session, at the divinity classes of the Free Church College, Edinburgh, be, in the circumstances stated in his petition, accepted for a regular session at the Hall.

Grant to "Brown" Library.

In regard to a proposal by the Committee that a grant of £50 be made for the purchase of new books to the "Brown" Library, Glasgow, the Synod remit this matter to the General Finance Committee, to see whether the funds will conveniently admit of such a grant, and to report at a future sederunt.

Examination by Written Papers.

The Synod recommend to Presbyteries to conduct their examinations of students by means of written papers. Also direct that the Report on Theological Education be inserted in Appendix to Minutes.†

Scholarships.

Called for Report of the Committee on Scholarships, which was presented by Dr Duff, the Convener, and, being printed among Synod Papers, was held as read. The Synod receive and adopt this Report, and give thanks to the Committee, especially to the Convener, for their valuable labours. Further, direct that the Report be inserted in Appendix to Minutes.‡

In connection with the Report on Scholarships, Mr David M'Ewan read and laid on the table a draft of Rules and Regulations for the management of the Anderson Scholarships, as follows:—

* See Appendix, A, p. 509. † See Appendix, B, p. 528. ‡ See Appendix, C, p. 538.

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RULES AND REGULATIONS ANENT THE WILLIAM ANDERSON SCHOLARSHIPS.

May 14, 1872.

Second Sederunt.

William Anderson Scholarships.

First. That the Scholarships shall be in connection with the United Presbyterian Church, or any other denomination with which it may unite, and shall be called the "William Anderson Scholarships."

Second. That the annual amount of the Scholarships shall be the nett yearly income for the time being of the capital sum of £1200 sterling, after deducting all expenses in relation thereto, which expenses shall form a preferable charge on the yearly income, and shall not in any event be deducted from the capital, and they shall be two in number, not exceeding the sum of £25 each per annum.

Third. That in case the nett yearly income shall in any year exceed the sum of £50 required for the Scholarships, the surplus shall be retained as a Reserve Fund to make up any possible deficiency in the income of future years, or, if not required for that purpose, to be applied by the nominators as they shall see fit, either to create another scholarship, or to increase the annual value of those given.

Fourth. That the nominators to the Scholarships shall be the Committee for the time being on Scholarships of the United Presbyterian Church, along with the minister for the time being of John Street United Presbyterian Church, Glasgow; and in case of the nominators differing in opinion, a majority of their number shall be the nominators; and, in the event of an equality of votes, the minister of said Congregation, and failing him the Chairman of the meeting, shall have a casting vote in addition to his deliberative vote.

Fifth. That the competitors for these Scholarships give a declaration that it is their intention to prosecute their studies with a view to the ministry in connection with the United Presbyterian Church.

Sixth. That the Scholarships be held for four successive years, during which the students holding them shall continue to prosecute their College curriculum, and annually they shall renew their declaration to the Scholarships Committee that it is still their intention, as before, to study for the ministry, and they shall also be subjected annually to an examination by the Scholarship Committee, to afford evidence of satisfactory diligence in the prosecution of their studies.

Seventh. That it be understood that a student holding an Anderson Scholarship shall not be eligible for any other in connection with the Scholarship Scheme of the United Presbyterian Church.

Eighth. That for the present year the Scholarships shall be offered to University students of the first and of the third year. The third year student holding it for two years only, so that in future a competition for an Anderson Scholarship may take place every two years.

Ninth. That should the holder of a Scholarship fall into ill health, the nominators shall have the power of continuing the Scholarship over one session of absence from the University, but never so as to extend its enjoyment to any student more than a single year beyond the time during which he might have enjoyed it, had no such interruption to his course arisen.

Tenth. That in the event of any holder of a Scholarship failing to observe all or any of the conditions specified above, or failing satisfactorily to undergo the examination herein mentioned, it shall be in the power of the nominators forthwith to deprive him of the Scholarship, and to declare the same vacant.

Eleventh. That in the event of a Scholarship becoming vacant through death or otherwise, it shall be competent for the Scholarship Committee to offer it by competition to students of the year to which the holder of it belonged, to be retained

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May 14, 1872.

Second Sederunt.

by the successful competitor on the conditions before specified, till the four years expire during which it would have been in the possession of the previous holder of it.

(Signed) WILLIAM ANDERSON.

William Anderson Scholarships.

The Synod unanimously approve and accept of these rules for the regulation of the "William Anderson" Scholarships.

Mr M'Ewan then presented to the Synod a mortgage on the Glasgow City Improvements Trust, for the sum of £1200, funded in said Trust for the annual payment of the Scholarships thus instituted.

Paterson Scholarship.

Mr David Webster, minister at Kirkwall, intimated that his congregation had raised a fund of £600, which had been invested by them for the purpose of founding a Scholarship, as a mark of their respect for the memory of their lately deceased minister, the Rev. Dr Robert Paterson. Mr Webster read the following as the conditions on which the Scholarship was offered to the Synod:—

RULES FOR THE PATERSON SCHOLARSHIP.

First. That the name of this Scholarship be "The Paterson Scholarship."

Second. That it be open for competition to students attending the University, with a view to the ministry of the United Presbyterian Church, entering on the first or second session of their curriculum.

Third. That if the Scholarship be gained by a student of the first year it shall be held by him during four sessions at the University; and if by a student of the second year, during three sessions, provided he present himself each session in the Scholarship Competition *of his own year*, and give the Committee evidence of satisfactory progress in his studies.

Fourth. That it shall not be held along with any other Scholarship or Bursary given by the United Presbyterian Church.

The Synod unanimously thank the congregation of Kirkwall for their liberality in this matter, approve of the conditions proposed, and, on these conditions, accept the Scholarship offered.

Manses and Debt Liquidation.

Called for Report of the Board for Manses and Debt Liquidation, which was presented by the Home Secretary, and, being printed among the Synod Papers, was held as read. The Home Secretary having been heard in explanation, the Synod receive and adopt the Report, and direct that it be inserted in Appendix to Minutes.*

The Synod continue to the Manse and Debt Liquidation Board the powers granted in May, 1871, in reference to the collection of £5000 for Debt Liquidation Purposes.

Invited to Correspond.

Dr Carstairs Douglas, Missionary from China, was introduced to the Synod and invited to correspond.

Report of English Synod.

Dr R. S. Scott, Clerk of the English Synod, laid on the table a Certified Copy of the Proceedings of said Synod, at their annual meeting held in London in May last.

* See Appendix, D, p. 540.

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May 14, 1872.

Second Sederunt.

Aged Ministers' Fund.

Called for Report of the Committee on the Aged and Infirm Ministers' Fund, which was presented and laid on the table by the Home Secretary, and, being printed among Synod Papers, was held as read. The Report was received, and, after reasoning thereon, the Synod sanction the grant made by the Board to the widow of the late Matthew Dickie, minister at Bristol, and enact that one half-year's annuity may be paid to the widow or family of an annuitant after his decease, when, in the opinion of the Home Committee, as administrators of the fund, such payment may be expedient or desirable. Further, the Synod commend the fund to the liberal aid of congregations; earnestly recommend to Sessions to appeal to their several congregations for collections in its behalf, and instruct Presbyteries to see that the collections are made by congregations within their bounds. Agreed, further, that the Report on Aged and Infirm Ministers' Fund be inserted in Appendix to Minutes.*

Home Evangelistic Effort.

Called for Report of the Committee on Home Evangelistic Effort, which was presented by the Home Secretary, and being printed among Synod Papers, was held as read, and the Home Secretary heard in explanation. The Synod Receive and adopt this report, direct that it be inserted in Appendix to Minutes,† and thank the Committee for their diligence in the important work entrusted to them.

The Synod then engaged in conversation on the subject of the report, and on the state of religion in congregations, and it was agreed to encourage the Home Committee to prosecute the work of Home Evangelization with all diligence; to request Presbyteries to take this matter anew into their early and earnest consideration; to exhort sessions to take measures for interesting their respective congregations more deeply in this work; to request the preachers on the list of probationers to employ themselves in evangelistic work as they may have opportunity in fulfilling their appointments. Further, the Synod appoint ministers throughout the Church to preach on this subject on the first Sabbath of October next, with the view of pressing the importance of the work of evangelization on the attention of their congregations, and of stimulating them to personal effort for its advancement. The Synod further agreed that the conversation should be closed by prayer for Divine guidance and blessing in this work, and at the call of the Synod, Rev. Dr Brown led their devotions in prayer, thanking God for the increasing earnestness evinced for the carrying on of evangelistic work, and supplicating the Divine blessing on further efforts.

* See Appendix, E, p. 553. † See Appendix, F, p. 559.

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Second Sederunt.

Names of Selection Committee.

On recommendation of the Committee appointed at a former stage of this sederunt to nominate the Committee of Selection, the Synod appoint the following as the Committee of Selection for this year:—The Moderator; Dr Edmond, and Dr Finlayson, two who have been Moderators; Dr Ritchie, Dunse, Peter Leys, Strathaven, David Young, Glasgow, three ministers of above ten years' standing; Alexander Mair, Stow, Robert D. Brownlie, Kirkcaldy, William D. Moffat, Alva, three under ten years; James Morton, Greenock, John Miller, Glasgow, John Lumgair, Arbroath, John Anderson, Helensburgh, four elders. Dr Finlayson to act as Convener in absence of the Moderator.

The Presbytery of Dundee having to meet in the Library at the close of this sederunt, obtained leave, for reasons stated, to continue their meeting, if necessary, after the Synod shall resume in the evening.

Examiners of Presbytery Minutes.

Appointed to examine and report on the Minutes of Presbyteries as follows:—

Presbyteries whose Records are to be examined.	Presbyteries from whose members Examiners are chosen.	Examiners appointed according to their Presbyteries.
1. Aberdeen, .	(30) *Perth*, . .	John Clark and Arch. Sutherland.
2. Annandale,	(29) *Paisley and Greenock*,	Sutherland Sinclair and D. M'Rae.
3. Arbroath, . .	(28) *Orkney*, . .	Andrew Key and Jas. Cruickshank.
4. Banffshire, .	(27) *Newcastle*, .	John Parker and John Bogue.
5. Berwick, . .	(26) *Melrose*, . .	David Lumgair and Thos. Cockburn.
6. Buchan, . .	(25) *London*, . .	Dr Edmond and Andrew Black.
7. Carlisle, . .	(24) *Lancashire*, .	Dr M'Leod and Wm. Ferguson.
8. Cupar, . . .	(23) *Lanark*, . .	Alex. Banks and Alex. Miles.
9. Dumfries, . .	(22) *Kirkcaldy*, .	Daniel Douglas and James Jenkins.
10. Dundee, . .	(21) *Kinross*, . .	Wm. M'Queen and Alex. Duncan.
11. Dunfermline, .	(20) *Kilmarnock*,	William Orr and Alexander Brown.
12. Edinburgh, .	(19) *Kelso*, . .	David Cairns and Mungo Giffen.
13. Elgin and Inverness,	(18) *Ireland*, .	Wm. Cuthbertson and Isaac E. Marwick.
14. Falkirk, . .	(17) *Hamilton*, .	Peter Leys and A. W. Donaldson.
15. Galloway, . .	(16) *Glasgow*, . .	G. H. Dick and Wm. Auld.
16. Glasgow, . .	(15) *Galloway*, .	John Squair and Ephraim Smith.
17. Hamilton, . .	(14) *Falkirk*, . .	Andrew Dodds and John L. Munro.
18. Ireland, .	(13) *Elgin and Inverness*,	Jas. Erskine and Wm. Sharpe.
19. Kelso, . . .	(12) *Edinburgh*, .	Wm. Parlane and W. S. Thomson.
20. Kilmarnock, .	(11) *Dunfermline*,	Dr M'Michael and D. Borland.
21. Kinross, . .	(10) *Dundee*, . .	Robert Russell and John Brand.
22. Kirkcaldy, .	(9) *Dumfries*, .	Alex. Paterson and Robt. Wishart.
23. Lanark, . .	(8) *Cupar*, . .	John Wise and James Allison.

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Second Sederunt.

Examiners of Presbytery Minutes.

Presbyteries whose Records are to be examined.	Presbyteries from whose members Examiners are chosen.	Examiners appointed according to their Presbyteries.
24. Lancashire, .	(7) *Carlisle*, . .	Jas. Christie and Jas. Anderson.
25. London, . .	(6) *Buchan*, . .	James Henry and John Paterson.
26. Melrose, . .	(5) *Berwick*, . .	Dr Ritchie and G. F. Ross.
27. Newcastle, .	(4) *Banffshire*, .	John N. Russel and John M'Raith.
28. Orkney, . .	(3) *Arbroath*, .	Alex. Anderson and Thos. Kirk.
29. Paisley and Greenock,	(2) *Annandale*, .	Jas. C. Meiklejohn and Wm. Williamson.
30. Perth, . . .	(1) *Aberdeen*, .	Wm. Turner and John Rutherford.
31. Stirling, . .	(16) *Glasgow*, . .	Dr Edwards and James Lamb.

Opening for Missions in Japan.

The Foreign Mission Secretary reported that the Mission Board had agreed to call the special attention of the Synod to the present state of Japan, as offering peculiar opportunities for missionary work in behalf of that country, and to suggest that means be used, in conjunction with other Churches and Societies, to influence Her Majesty's Government, in the revision of treaties with Japan, to secure the toleration of Christianity. The Synod, unanimously recognizing the importance of the subject thus brought before them, remit to the Board to take what measures they may deem advisable in the view of forwarding the object proposed.

COMMITTEES:

On recommendation of the Committee of Selection, the Synod appoint the following Committees, viz.:—

A. Milligan's Appeal.

COMMITTEE ON PROTEST AND APPEAL BY MR ALEX. MILLIGAN:—John Millar, Carnoustie, John Stark, Horndean, Hugh Barr, Kingskettle, Dr Davidson, Edinburgh, Hugh Baird, Cumbernauld, and George Bell, Newcastle, ministers; with Thomas J. Dunn, Melrose, Dr J. C. Bruce, Newcastle, and George Paterson, Glasgow, elders—Dr Davidson, Convener.

M. Cummings' Appeal.

COMMITTEE ON PROTEST AND APPEAL BY MR MICHAEL CUMMINGS:—Robert Hogarth, Stranraer, David Macrae, Glasgow, H. A. Paterson, Stonehouse, David Cairns, Stitchell, and George Philp, Saltcoats, ministers; with Joseph Scott, Norham, John Johnstone, Dumfries, and James Small, Dundee, elders—Mr Cairns, Convener.

J. Gilfillan's Appeal.

COMMITTEE ON PROTEST AND APPEAL BY MR JOHN GILFILLAN AND OTHERS:—Dr Thomson, Edinburgh, Wm. Brodie, Lasswade, Andw. Duncan, Mid Calder, Dr M'Ewen, Glasgow, Dr Knox, Glasgow, Dr Edwards, Glasgow, Jas. Scott, Kirkcaldy, Dr M'Leod, Birkenhead, Walter Morison, London, John Lawson, Selkirk; Henry Angus, Sunderland; Andrew Key, Wick; Sutherland Sinclair, Greenock, and Dr Duff, Helensburgh, ministers; with Professor Calderwood, Edinburgh, James Renton, jun., Edinburgh, Wm. Crawford, Edinburgh, Thomas Frame, Partick, W. G. Lindsay, Glasgow, William

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Dunn, Kelso, and William Murray, Anstruther, elders—Dr Thomson, Convener.

Committees:

On Rev. W. L. A. Niven's Appeal.

COMMITTEE ON PROTEST AND APPEAL BY THE REV. W. L. A. NIVEN:—W. France, Paisley, George Brooks, Johnstone, John Clark, Abernethy, Alex. Pettigrew, Balbeggie, Dr Harper, Leith, David Croom, Edinburgh, Dr Peddie, Edinburgh, Wm. Stirling, Coatbridge, and John M'Coll, Partick, ministers; with Thomas M'Lellan, Barrhead, Samuel Stitt, Liverpool, Robert Wales, London, James Annandale, Newcastle, David Yellowlees, Stirling, and Jas. Johnstone, Dunse, elders—Dr Peddie, Convener.

On References from Presbyteries of Elgin and Inverness, and Glasgow.

COMMITTEE ON REFERENCES FROM PRESBYTERY OF ELGIN AND INVERNESS, AND PRESBYTERY OF GLASGOW:—Dr Finlayson, Edinburgh, George Deans, Portobello, Andw. Gardiner, Edinburgh, Wm. Reid, Edinburgh, Dr Johnston, Limekilns, Robt. S. Bruce, Wishaw, Jas. M'Ewan, Hawick, James Christie, Carlisle, and Wm. Graham, Liverpool, ministers; with John Lumgair, Arbroath, Thomas Gibson, Stow, James Inglis, Edinburgh, and James Paton, Tillicoultry, elders—Dr Johnston, Convener.

On Petitions from Students, Ministers, and Preachers.

COMMITTEE ON PETITIONS FROM STUDENTS AND FROM MINISTERS, OR PREACHERS:—Dr Ritchie, Dunse, James Brown, Paisley, Dr Drummond, Glasgow, Andrew Morton, Edinburgh, W. R. Thomson, Greenock, J. G. Scott, St Andrews, and Dr Geo. Jeffrey, Glasgow, ministers; with Robert Dick, Edinburgh, John Dick Peddie, Edinburgh, John Anderson, Helensburgh, and Robert Westlands, Glasgow. elders—Dr Ritchie, Convener.

On Grants of Public Money for Orphans at Mission Stations.

COMMITTEE ON OVERTURE FROM REV. HENRY RENTON ANENT GRANTS OF PUBLIC MONEY FOR SUPPORT OF ORPHANS:—Dr Edmond, London, Dr Jas. Taylor, Glasgow, Dr Eadie, Glasgow, Dr Hamilton, Brighton, Thos. Kennedy, Kinross, Wm. Hutton, Moffat, Alexander Oliver, Glasgow, and J. C. Baxter, Dundee, ministers; with Charles Greenlees, Campbeltown, Wm. Ure, Glasgow, Jas. Morton, Greenock, Thomas Holder, Liverpool, and John Miller, Sydney Place, Glasgow, elders—Dr Edmond, Convener.

Notices of Motions.

The following Notices of Motions were given in and read:—(1) By Dr Joseph Brown, on Report on National Education; (2) By Mr A. Henderson, Paisley, on the same; (3) By Mr James Brown, Paisley, on the same; (4) By Mr Henry Renton, on the same; (5) By Mr William Clark, on Overtures anent the use of Instruments in Public Worship; (6) By Dr M'Ewen, on the same.

The Synod adjourned, to meet in the same place this evening, at six o'clock. Concluded with prayer.

JOHN CAIRNS, *Moderator.*

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THIRD SEDERUNT.

Same Place,
Tuesday, 14th May, 1872, 6 o'clock P.M.

The Synod met, and was constituted by the Moderator. The minutes of last sederunt were read and approved of, and the scroll thereof subscribed by the Moderator. May 14, 1872. Third Sederunt.

Dr M'Ewen having stated a satisfactory reason for his being released from acting on the Committee on Appeal of Mr John Gilfillan and others, the Synod appoint Mr Henry Renton to serve on that Committee in Dr M'Ewen's room. Change on Committee.

Called for Report of the Committee on National Education, which was presented and laid on the table by Dr M'Ewen, the Convener, and being printed among the Synod Papers, was held as read. Dr M'Ewen was heard in explanation of the Report, after which the Synod proceeded to give judgment thereon. National Education Report;

After reasoning, it was moved and seconded—That the Synod adopt the following Resolutions:— Motions thereon.

1. The Synod adheres to the Resolutions adopted in 1847, and frequently reiterated since that time, viz.,—That it is not inconsistent with the legitimate functions of civil government to provide for the secular instruction of the subject; that it is not within the province of civil government to provide for the religious instruction of the subject, and that this department of the education of the young belongs exclusively to the parent and the church; and that a system of National Education, to be sound and efficient, should be supported, more or less, by local assessment, and placed under the management of Local Boards, chosen by a civil constituency, according to some uniform, impartial, and non-sectarian qualification.

2. The Synod expresses its cordial approbation of the principal object and main provisions of the Education Bill now before Parliament, and is satisfied that if the measure should become law, it will bring education within the reach of all classes of the community, and will secure that those who especially need it shall avail themselves of its benefits.

3. That, while deeply impressed with the paramount importance of the religious instruction of the youth of the country, the Synod strongly disapproves of the attempt which has been made, to enforce by law, the teaching of religion in the Scottish National Schools, and regards such an enactment as at variance both with principle and sound policy, and as inevitably leading to concurrent endowment in all the public schools of the United Kingdom.

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Third Sederunt.
National Education; Motions thereon.

4. That the Synod deeply regrets that provision should be made in the Bill for the continuance, under certain restrictions, of grants to denominational schools.

5. That the Synod earnestly desires that the Bill should contain an explicit declaration that the school-rates, like the Parliamentary grants, shall *not* be applied in respect of any instruction in religious subjects.

6. That the Synod receives the Report, thanks the Committee for their diligence, and reappoints them, with instructions to employ every effort to obtain the improvement of the Education Bill for Scotland, in accordance with the Report which has been submitted, and with the Resolutions which have been adopted.

A member next moved "the Previous Question," which motion, also, was seconded.

It was moved and seconded as a *third* motion—That the Synod adopt the following Resolutions:—

1. The Synod receives the Report, thanks the Committee for their diligence, and concurs in the approval which they have expressed of measures being taken to free the Parochial Schools more completely from sectarian patronage and control, and of the adoption of the compulsory principle in the Bill now before Parliament. The Synod also concurs in the disapproval they have expressed of the provisions in that Bill for continuing denominational grants, and for entrusting supreme authority over education in Scotland to a Committee of the Privy Council.

2. The Synod disapproves of the proposal to give to Local Boards the power of determining whether any and what religious instruction is to be given in the Schools, inasmuch as this, not less than imperial enactment of religious teaching, is an interference with the religious liberty of the subject, and would tend to foster sectarian strife. The Synod also strongly deprecates any proposal to exclude religion by legislative authority, inasmuch as this would also be an interference with religious liberty, and injurious to the cause of education.

3. The Synod is convinced that the failure of past attempts at legislation has fully proved the impracticability of making satisfactory arrangements for Religious Education in Schools, supported and managed by the State, and is of opinion, therefore, that Government control of education is inexpedient, and that the present Bill ought to be withdrawn. The Synod further expresses its opinion that, in present circumstances, the only legislation of which it could approve would be the passing of measures—(1) To re-adjust the management of the parish schools on a non-sectarian basis; (2) To

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Third Sederunt.

National Education; Motions thereon.

compel parents to educate their own children; and (3) To make provision for assisting the poor, the parents being left free in the choice of a school, subject to the conditions that the teacher have a certificate of qualification from a competent authority, and that the school be satisfactorily proved to be *bona fide* non-sectarian.

It was moved and seconded as a *fourth* motion—That the Synod adopt the following Resolutions:—

1. That the Synod expresses its general approbation of the Education Bill for Scotland, at present on the table of the House of Commons, and its special satisfaction that it contains a compulsory clause.

2. That the Synod deeply regrets that the Bill leaves it in the power of Local Boards to introduce denominational formularies into National Schools.

3. That the Synod further regrets that it is proposed to continue and extend the system of denominational grants.

4. That the Synod resolves to petition Parliament in terms of the foregoing resolutions, and re-appoints the Committee, with instructions to employ every effort to secure the passing of the Bill with the amendments indicated.

It was moved and seconded as a *fifth* motion—That the Synod adopt the following Resolutions:—

1. That the Synod approve of the aim and tendency of various provisions of the Education Bill now before Parliament, as improvements on the existing law, especially as regards the management of the Parochial Schools, and the interests of neglected children.

2. That, regarding the religious education of the young as of paramount importance, and having always maintained "That it is not within the province of civil government to provide for the religious instruction of the subject, and that this department of education belongs exclusively to the parents and the Church," this Synod deeply regret to find that this principle is violated in the Bill, inasmuch as power is left to the Local Boards, which are purely civil authorities, to provide for and regulate the religious education of the young, and inasmuch also as provision is made for the continued support of denominational schools out of public funds.

3. That the Synod strongly condemn these violations of the principles of religious equality, which would not be remedied by a declaration that the grants and rates are not applied in respect of religious teaching; and they would regard the passing into law of a Bill containing such provision as injurious to the rights of conscience, and the interests of true religious education throughout the empire.

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Third Sederunt.

National Education; Discussion Adjourned.

In the course of the discussion on these motions, the hour of adjournment having arrived, it was moved and seconded—That this debate be adjourned. It was also moved and seconded—That the debate proceed. A vote having been taken, the first motion was preferred, and the Synod accordingly resolved—That the debate be adjourned. The Synod, further, agreed that the subject of National Education be resumed on Thursday first, at ten o'clock A.M.

The Synod adjourned, to meet in the same place to-morrow, at ten o'clock forenoon. Concluded with prayer.

JOHN CAIRNS, *Moderator.*

FOURTH SEDERUNT.

Same Place,
Wednesday, 15th May, 1872, 10 o'clock A.M.

May 15, 1872.

Fourth Sederunt.

The Synod met, and was constituted by the Moderator. The minutes of last sederunt were read and approved of, and the scroll thereof subscribed by the Moderator.

Order of Business.

The Committee on Bills and Overtures gave in a Report, presenting new causes which they had agreed to transmit to Synod.

Augmentation of Stipends;

The Synod took up the Report of the Joint Committee on Augmentation of Stipends in the case of weak congregations, with an Overture from the Presbytery of Berwick as to mode of working the Augmentation Scheme. The Report and Overture having been printed among Synod Papers, it was agreed that they be held as read. According to recommendation by the Committee on Bills and Overtures, the Synod now met in private conference, Dr Finlayson occupying the chair. The conference was concluded at twelve o'clock.

Synod met in Private;

Resolutions.

The Synod being now met with open doors, the Moderator in the chair, it was found that the Home Secretary, and Mr Stitt, Chairman of the Augmentation Joint Committee, had been heard in explanation of their Report, with Dr Ritchie and Mr Limont, in support of the Overture from Berwick Presbytery. In view of the results of the conference, the Synod resolve as follows:—

1. That an Augmentation Fund be instituted altogether apart from Home Mission contributions, and that the appropriation of any portion of Home Mission Funds to the purposes of the Augmentation Scheme be discontinued as soon as the Home Committee may be able to certify that there is a hopeful prospect of the separate Augmentation Fund being adequate for the efficient support of the Augmentation Scheme: and

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Fourth Sederunt.

Augmentation of Stipends; Resolutions.

that in order to carry this into effect each congregation be earnestly recommended to appoint a special committee to take charge of the work of raising contributions for augmentation, which contributions shall be taken up at stated intervals, and as frequently as possible; sessions throughout the Church being charged with the responsibility of the appointment of such committees, and of otherwise obtaining efficient support for the Augmentation Fund.

2. That, as a temporary arrangement, in order to secure the efficient organization and working of the Augmentation Scheme, a certain number of members of the Church, in various localities, be added to the Home Committee; and that the addition to the Home Committee for this purpose be—Dr Finlayson; Dr MacEwen; Rev. Wm. Wood; Professor Calderwood; Sir Peter Coats, Paisley; and Messrs Thomas Mitchell, Greenfield, Blairgowrie; David M'Cowan, Peter Hamilton, and Wm. Foote, Glasgow; James Boyd, Manchester; Thos. Young, Newcastle; Samuel Stitt, Birkenhead; and John Young, Berwick-upon-Tweed.

3. That the attention of Presbyteries and of the Home Committee be called to the rules in the Forms of Procedure, chap. ix., sect. 5, para. 12, 13, and part of 27, with injunction to give strict adherence to them. The rules referred to are in these terms:—"(12.) Every congregation having a minister whose stipend is under £150 is entitled to apply for aid; but no Presbytery shall, without the express sanction of the Synod, grant a moderation with a view to call a minister to any vacant congregation requiring aid, unless able to raise the sum of £70, exclusive of the annual value of the manse, but including the annual value of the glebe. (13). Congregations which do not give a stipend of £70 are separately classified; and the Committee are empowered to deal with them according to their circumstances, respect being had to existing interests. (27.) The Home Committee may open communications with Presbyteries, or Presbyteries with the Home Committee, on the propriety of reducing to a missionary station a congregation having a very small membership, and in receipt of a large supplement from the Funds of the Church, but having no special opportunity of acting as a missionary church in the district; and the propriety of its minister (if it be not vacant) being translated without detriment to himself to some other place where missionary funds contributed toward his stipend will likely be productive of a larger amount of good."

4. That with regard to any supplemented congregation which shall have existed seven years, without making progress towards self-support, the Home Committee shall ask information, through the Presbytery of the bounds, whether there is anything in the circumstances of the congregation which may account for the fact; and if satisfactory explanation cannot be given, the Home Committee shall, by deputation, in conjunction with

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Fourth Sederunt.

Augmentation of Stipends; Resolutions.

the Presbytery, visit the congregation, in order to determine what means shall be adopted for placing the congregation on a different footing.

5. That in the case of congregations with more than 200 members, and yet not self-supporting, the Home Committee must be satisfied, after full inquiry and correspondence with Presbyteries, that sufficient reasons exist for retaining such congregations on the Supplemental List.

6. That sums received by congregations from external sources, such as the Ferguson Bequest Fund and Lady Hewley's Trust, shall not be reckoned as part of the supplemental grant, whose maximum is £60, exclusive of allowance for rent, but that in such cases the rule of the Synod be strictly enforced and acted on, which enacts that no Presbytery shall, without the express sanction of the Synod, grant a moderation with a view to call a minister to any vacant congregation requiring aid, unless that congregation is able to raise the sum of £70 for stipend, exclusive of the annual value of the manse, but including the annual value of the glebe.

7. That, where there are two supplemented charges, or one supplemented charge along with one or more self-sustaining congregations, in the same town or in the immediate vicinity of each other, the Presbytery of the bounds, in the event of one or both of these congregations becoming vacant, shall intimate the vacancy to the Home Committee, and, in conjunction with it, endeavour to effect a union of the congregations; and should these efforts fail, the Presbytery shall not grant a moderation to the congregation requiring supplement, and the Committee shall not grant a supplement, until the case has been reported to the Synod.

The Committee having reported that the membership of the nine congregations in the Presbytery of Ireland is only 888, that the amount paid to them from the Synod Funds in the year 1870 was £611 6s, and that the total amount of their contributions to these funds in the same year was only £46 7s 6d, and having recommended that the Synod look at the whole question of the relation of these Irish congregations to the United Presbyterian Church, with the view of ascertaining what measures can be adopted in order to relieve the Augmentation Fund from this heavy burden on its income, provided that the Synod shall not in some other way dispose of this difficulty: it was agreed to remit to the Home Committee to consider this matter, and report as soon as possible.

Finally, considering the very great importance of diffusing information about the Augmentation Fund, of awakening interest in it, and sympathy for its objects, throughout the Church, the Synod agree that six or more ministers be appointed to devote some weeks to the special work of visiting congregations, and endeavouring by Sabbath services and otherwise to educate them to give a hearty and intelligent support to the Augmentation Fund, with the view of putting it into a permanently satisfactory condition, and that it may not continue dependent as

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hitherto on spasmodic efforts—these brethren, in carrying out their commission, to act under the direction of the Home Committee.

May 15, 1872.

Fourth Sederunt.

Augmentation of Stipends.

Names of Ministers appointed to Visit Congregations.

Further, the Synod appoint the following ministers to carry out this work:—Dr Finlayson, Dr MacEwen, Dr Black, Dr Andrew Thomson, Dr Calderwood, Dr Drummond, Dr Joseph Brown, Rev. James Towers (Birkenhead), and the Rev. David Young of Glasgow; and in case any of these shall be unable to fulfil this appointment, the Home Committee shall have power to appoint some other ministers in their room.

Synod's Thanks to Rev. Wm. Wood.

On recommendation of the Committee, the Synod agreed that thanks be given to the Rev. Wm. Wood, of Campsie, for the service rendered by him to the Church in officiating as Secretary of the Stipend Augmentation Committee during the leave of absence granted to Dr Scott for the recovery of his health; and that the Committee be empowered to express in some suitable way, as they may see cause, the Synod's sense of the value of these services. Thereupon the Moderator, from the chair, conveyed the thanks of the Synod to Mr Wood.

The Synod direct that the Report on Stipend Augmentation be inserted in Appendix to Minutes. *

The Presbytery of London obtained leave to meet for a few minutes in the Library now.

Change on Committee.

Dr Davidson not being present in Synod, and it being deemed important that the Committee on Appeal by Mr Alex. Milligan be convened without delay, Mr Bell was appointed Convener of said Committee in Dr Davidson's room.

Invited to Correspond.

The Rev. Dr Anderson, Morpeth, of the English Presbyterian Synod, Rev. M. Prochet, of the Waldensian Church, and Rev. Dr Fische, of the Union of Evangelical Churches of France, representatives to this Synod from their respective Churches, were introduced and invited to correspond.

Report on Union;

Called for Report of the Committee on Union with other Churches, which was presented and laid on the table by Dr Harper, the Convener, and being printed among the Synod Papers, as well as circulated previously in a separate form among the members of Synod, was held as read. In connection with this Report, Extracts were read from Minutes of the Reformed Presbyterian and English Presbyterian Synods, containing the findings of these Synods severally at their recent meetings, on the question of Union.

Overtures and Memorials.

There were received also, in connection with this Report, (1) Overture from the Presbytery of London; (2) Memorial from the Agents of the Old Calabar Mission; and (3) Memorial from Jamaica Synod of United Presbyterian Church. These papers being printed among Synod Papers, it was agreed that they be held as read.

* See Appendix, G, p. 581.

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Fourth Sederunt.

Report on Union;

Motions;

Dr Harper was heard in explanation and support of the Committee's Report; Dr Edmond and Dr M'Farlane in support of the Overture from London Presbytery.

After reasoning, the Synod proceeded to give judgment on the Report, Overture, and Memorials, and it was moved and seconded —That the Synod receive the Report of the Committee, thank the Committee for their diligence, and re-appoint them, with instructions to travel farther in the important subject committed to their care; and more particularly accept the recommendations of the Joint-Committee in reference to the mutual and reciprocal eligibility of ministers, and co-operation in Home and Foreign Missions, as a measure which, in itself, deserves our sympathy and support, and also as fitted to forward the movement towards union of a closer kind between the negotiating churches, when God in His Providence shall open up a way to it.

It was also moved and seconded—That the Synod remit to the consideration of Presbyteries, to report at next Synod, the recommendations of the Report and subject of the Overture from London Presbytery, and re-appoint the Committee to complete the matters of consideration not overtaken during the year.

Votes Counted;

A vote having been taken by a show of hands as between these two motions, no doubt was expressed as to the result of this voting; yet it was moved and seconded—That the hands be counted. It was also moved and seconded—That the hands be not counted; and the first motion having been preferred, the votes between the two motions in reference to Union were counted, when it was found that 380 members voted for the first motion, and 64 for the second.

Decision.

The first motion was thus preferred, and the Synod accordingly receive the Report of the Committee on Union, and otherwise find in terms of the first motion.

Change on Mission Board.

The Home Secretary reported that the Edinburgh Presbytery had nominated Mr James Renton, Jun., Edinburgh, as a member of the Mission Board in room of Mr Robert Lawson, who had resigned the appointment. The Synod approve of Mr Renton's election in these circumstances, and direct that he appear with the other members elect of the Mission Board, to be designated to that office at two o'clock p.m. to-morrow; also, that he take the place of Mr Lawson on the Foreign Committee.

Deputies from English Presbyterian Synod.

The Rev. Dr James Anderson, of Morpeth, Mr George B. Bruce, elder, London, and Mr Charles E. Lewis, elder, London, a deputation to this Synod from the English Presbyterian Church, were received, and their credentials read.

The members of the deputation severally addressed the Synod.

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May 15, 1872.

Fourth Sederunt.

Deputies from English Presbyterian Synod.

conveying and representing a finding of the English Presbyterian Synod, to the effect that said Synod hail with cordial satisfaction the desire for immediate Union expressed by the English Synod of the United Presbyterian Church; re-appoint their Committee, with instructions to enter into negotiations with such Committees as may be appointed by the United and Reformed Presbyterian Churches for the purpose of promoting an immediate Union between such of their congregations as are situated in England, and the English Presbyterian Church: And, further, that having had transmitted the recommendation of the Joint-Union Committee anent the mutual and reciprocal eligibility of ministers, they had adopted the same, and resolved in future to receive such of the ministers of the Reformed and United Presbyterian Churches as may be called to charges in the English Presbyterian Church, in the same manner in which ministers of the Free and Irish Presbyterian Churches have hitherto been received.

The Moderator addressed the deputies, conveying to them the fraternal regards of the Synod, and giving them the assurance that the subject of their communication would be taken into most favourable consideration.

Order of Business.

On motion made and seconded, it was agreed that Overtures anent Union in England be taken up on Thursday evening, at six o'clock.

Mr Cumming's Appeal; Decision thereon.

The Committee on Protest and Appeal by Mr Michael Cummings, against a decision of Dunfermline Presbytery in his Appeal against Deed of Session of the first congregation, Alloa, of date 19th December last, suspending him, and subjecting him to discipline for despising their censure; also refusing to sustain a Protest and Appeal by him against a finding of said session, of date 6th November last, gave in their Report by Mr David Cairns, their Convener. In terms of the unanimous recommendation of the Committee, the Synod dismiss the Protest and Appeal, and sustain the decision of the Presbytery.

The Committee anent Petitions from Students, Preachers, and Ministers reported by Dr Ritchie, their Convener. In terms of recommendations in the Report, the Synod resolve as follows:—

Application from Rev. T. Talloch.

That the application of the Rev. T. Talloch for admission into the Church as a probationer lie on the table till next meeting of Synod, and that, meantime, a Committee be appointed to frame regulations that may guide to a right decision in this, and all similar cases, and to draw up a series of questions to be put to all applicants, for the purpose of eliciting their views of our denominational principles, and their reasons for seeking admission into this Church.

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May 15, 1872.

Fourth Sederunt.

A. F. Forrest, M. M'Murrich, A. Jackson, J. B. Hastings, and T. Walker, Students.

That the petitions of Andrew F. Forrest, Malcolm M'Murrich, Alex. Jackson, J. B. Hastings, and Thomas Walker, M.A., students, craving to be admitted to the Hall, in exceptional circumstances, be granted.

John Taylor, Preacher.

That, in terms of his petition, Mr John Taylor, preacher, who had withdrawn from the Probationers' Roll thirteen years ago, have his name now placed on the roll for what remains of his term of probation.

Rev. A. Wither.

Also, that the petition of the Rev. Alex. Wither, recently returned from Australia, craving that his name be admitted on the Roll of Probationers, be granted.

Next Meeting of Synod.

The Synod resolve that their next meeting shall be held in Edinburgh, on the Monday after the second Sabbath of May, 1873.

The Synod adjourned, to meet in the Music Hall, George Street, this evening, at six o'clock. Concluded with prayer.

JOHN CAIRNS, *Moderator.*

FIFTH SEDERUNT.

Music Hall, Edinburgh,
Wednesday, 15th May, 1872, 6 o'clock P.M.

May 15, 1872.

Fifth Sederunt.

Missionary Meeting;

The Synod met according to appointment, and was constituted with prayer by the Moderator. The Mission business was introduced with devotional exercises, conducted by the Moderator and the Rev. W. G. Fraser, Sutton.

Reports;

The Rev. Dr R. S. Scott read an outline of the Mission Board's report on Home Missions.

The Rev. Dr H. M. MacGill read an outline of the Mission Board's report on Foreign Missions.

Mr James Peddie reported on the Missionary Income and Expenditure for the year 1871.

Addresses.

The Rev. Dr Carstairs Douglas, Missionary of the English Presbyterian Church, delivered an address on China and its Missions.

Dr George Smith, Editor of the "Friend of India," delivered an address on Indian Missions.

The Rev. Dr George Fisch, of Paris, delivered an address on Christian Work in Paris.

The Missionary proceedings were concluded with praise, and after the benediction, the Synod adjourned, to meet in the Synod Hall to-morrow, at ten o'clock A.M.

JOHN CAIRNS, *Moderator.*

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SIXTH SEDERUNT.

Synod Hall,
Thursday, 16th May, 1872, 10 o'clock A.M.

The Synod met, and was constituted by the Moderator. The minutes of fourth and fifth sederunts were read and approved of, and the scroll thereof subscribed by the Moderator. May 16, 1872. Sixth Sederunt.

The Committee on Protest and Appeal by Mr John Gilfillan and others, against a Deed of the Presbytery of Stirling of 20th February last, sustaining a call from Tillicoultry to the Rev. Wm Galletly, gave in their Report, by Dr Andrew Thomson, their Convener. The Synod adopt this Report, and, in terms of unanimous recommendation of the Committee, find :— J. Gilfillan's Appeal; Decision.

I. That all the steps taken in connection with the Tillicoultry call have been in accordance with the rules of the Church.

II. That the petition from the congregation to the Presbytery requesting that the call be sustained was not met by an amendment.

III. That the opposition to the call raised by the appeal does not rest upon objections which vitiate any step in the procedure.

On these grounds the Synod dismiss the appeal and confirm the decision of the Presbytery sustaining the call as a regular Gospel call.

Further, the Synod agree that a deputation be appointed to visit the Tillicoultry congregation at an early date, and report to next meeting of Synod.

The Committee on Protests and Appeals by Mr Alex. Milligan, reported by Mr George Bell, their Convener. In respect of an Appeal by Mr Milligan against a Deed of the Presbytery of Lancashire, of 13th November, sustaining a decision of Coupland Street Session, Manchester, of 16th October, sanctioning the use of an harmonium in the Sabbath School, the Synod, in terms of unanimous recommendation by the Committee, dismiss the protest and appeal, and sustain the decision of the Presbytery of Lancashire. In regard to an Appeal by Mr Milligan against a Deed of Presbytery of 8th April, sustaining a decision of the same Session, of 13th March, suspending the appellant from the membership of the Church, the Synod do, in like manner, as unanimously recommended by the Committee, dismiss the appeal, and sustain the decision of the Session and Presbytery. A. Milligan's Appeal; Decision.

The Synod resumed the discussion, interrupted at the close of third sederunt, on the Report of the Committee on National Education. After further and long discussion, it was moved and seconded—That this debate be again adjourned. It was also moved and seconded—That the Synod now proceed to vote on the five motions lying on the table. National Education, Motions.

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May 16, 1872.

Sixth Sederunt.

National Education; Motions;

On a vote being taken, the latter motion was preferred, and it was agreed to proceed to a vote upon the five motions. Before so proceeding, the first of the five motions was, by permission of Synod, modified by substituting in clause fifth the word "enactment" for the words "explicit declaration," and by deleting in the same clause the words "like the Parliamentary grants." Thereupon the fourth motion was, by permission of Synod, withdrawn. The third motion was also similarly withdrawn. The Synod further agreed that the motion proposing the "Previous Question" should be stated as the first motion; that the first motion, as amended, be stated as the second motion; and the fifth as the third. It was agreed also that the votes in a show of hands on the three motions so stated should be counted; and, being successively put to the vote, it was found that, for the first motion, 15 votes were given; for the second, 310; and for the third, 125.

Votes Counted;

Decision.

The second motion, having thus a larger number of votes than both the other two, was preferred; and the Synod, in terms of the second motion, adopt the following Resolutions:—

1. The Synod adheres to the Resolutions adopted in 1847, and frequently reiterated since that time, viz.,—That it is not inconsistent with the legitimate functions of civil government to provide for the secular instruction of the subject; that it is not within the province of civil government to provide for the religious instruction of the subject, and that this department of the education of the young belongs exclusively to the parent and the church; and that a system of National Education, to be sound and efficient, should be supported more or less by local assessment, and placed under the management of Local Boards, chosen by a civil constituency, according to some uniform, impartial, and non-sectarian qualification.

2. The Synod expresses its cordial approbation of the principal object and main provisions of the Education Bill now before Parliament, and is satisfied that if the measure should become law, it will bring education within the reach of all classes of the community, and will secure that those who especially need it shall avail themselves of its benefits.

3. That, while deeply impressed with the paramount importance of the religious instruction of the youth of the country, the Synod strongly disapproves of the attempt which has been made to enforce by law the teaching of religion in the Scottish National Schools, and regards such an enactment as at variance both with principle and sound policy, and as inevitably leading to concurrent endowment in all the public schools of the United Kingdom.

4. That the Synod deeply regrets that provision should be made in the Bill for the continuance, under certain restrictions, of grants to denominational schools.

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5. That the Synod earnestly desires that the Bill should contain an enactment that the school-rates shall *not* be applied in respect of any instruction in religious subjects. May 16, 1872. Sixth Sederunt. National Education: Decision:

6. That the Synod receives the Report, thanks the Committee for their diligence, and re-appoints them, with instructions to employ every effort to obtain the improvement of the Education Bill for Scotland, in accordance with the Report which has been submitted, and with the Resolutions which have been adopted.

From this decision the following members entered their dissent:— George C. Hutton, Henry Renton, John Edmond, Peter Rutherford, Thomas Swan, James R. Houston, Joseph Corbett, James Inglis, Alex. Oliver, James M. Cruickshank, W. B. R. Wilson, J. F. M'Swaine, Jas. M'Kendrick, elder, James Rogers, J. D. Peddie, elder; George Barlas, J. S. Hyslop, James Robertson, Jun., Thomas Mitchell, elder, S. Stitt, elder, John Stark, Horndean, J. Boyd, elder. Dissents;

The Synod agreed that Petitions in terms of their finding on National Education be prepared; and after receiving the signatures of the Moderator and Synod Clerk, be transmitted to both Houses of Parliament.* Petition to Parliament;

The Synod re-appoint the Committee on National Education as follows:—Dr Marshall, James Jarvie, David Young, Glasgow, Dr Jas. Taylor, Dr Cairns, Dr M'Ewen, Dr Thomson, Dr Finlayson, Dr G. Jeffrey, Peter Leys, and J. M. Harvey, ministers; with James Peddie, Edinburgh, and James Morton, Greenock, elders—Dr M'Ewen, Convener. Committee Re-appointed.

Dr Wm. Johnston, for the Committee on References from the Presbytery of Elgin and Inverness, and the Presbytery of Glasgow, gave in their Report, which the Synod agree to take up at a future sederunt.

The Presbytery of Arbroath obtained leave to meet in the Library.

Called for the newly-appointed members of the Mission Board, when there appeared—the Revs. A. B. Robertson, Coldingham, Robert Russell, Blairgowrie, George Deans, Portobello, James Scott, Kirkcaldy, John Lawson, Selkirk, Alex. Pettigrew, Balbeggie, Henry Angus, M.A., Sunderland, and William France, Paisley; with Messrs J. Sewell, Carlisle, Thos. Scott, Morebattle, James Annandale, Shotley, Blackhill, James Morton, Greenock, and James Renton, Jun., Edinburgh. Designation of Members of Mission Board

The Moderator having addressed to these brethren suitable counsels, Mr Robson, Lauder, at the Moderator's request, led the devotions of Synod in prayer, commending them to the grace of God, in connection with the office on which they were entering.

Mr Peddie, Synod Treasurer, laid on the table a copy of his accounts, and read the following report, which had previously been published in the *Missionary Record*, of the auditors of his accounts for the year 1871:— Auditors of Treasurer's Accounts.

* See Appendix, No. I, p. 498.

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May 16, 1872.

Sixth Sederunt.

Auditors of Treasurer's Accounts.

Edinburgh, 19th March, 1872.—We have audited the Books and Accounts of James Peddie, Esq., W.S., as Treasurer of the United Presbyterian Church, for the year ending 31st December, 1871, and certify that they are correct.

The Debentures, Deposit Receipts, and other Securities have been exhibited to us, and appear all in order.

We also certify the correctness of the foregoing General Statement of the whole Funds.

We desire to add that the arrangement of the Accounts, and the manner in which the Books are kept, are highly satisfactory.

(Signed) ALEX. MOORE, C.A., Glasgow, DAVID CHISHOLM, F.F.A., Edinburgh, } Auditors.

The accounts of the Synod Treasurer were unanimously passed.

Report on General Finance;

Called for Report of the Synod's Committee on Finance, which was presented and laid on the table by Mr Balleny, the Convener; and being printed among Synod Papers, was held as read. The Synod receive this Report, and in terms thereof resolve—That the Treasurer be instructed to insert an additional column in his yearly states, showing the amount of all other money besides that for the six schemes that passes through his hands from the different congregations.

Discussion Adjourned.

In the course of the discussion on other proposals of the Finance Committee, the hour of adjournment arrived, and it was agreed that the consideration of this report be resumed at to-morrow forenoon's sederunt, immediately after the Overtures on Instrumental Music have been disposed of.

The Finance Committee reported that the state of the Synod Fund allowed of the payment of £50 for the purchase of books for the "Brown" Library, and the Synod made a grant to that effect.

The Synod adjourned, to meet in the same place this evening, at six o'clock. Concluded with prayer.

JOHN CAIRNS, *Moderator.*

SEVENTH SEDERUNT.

Same Place,
Thursday, 16th May, 1872, 6 o'clock P.M.

May 16, 1872.

Seventh Sederunt.

The Synod met, and was constituted by the Moderator. The minutes of last sederunt were read and approved of, and the scroll thereof subscribed by the Moderator.

Union in England.

The Synod, as agreed upon at Fourth Sederunt, took up overture from English Synod anent Union in England, with Petition on the same subject from the Presbytery of Newcastle.

Mr Muir, Egremont, having been heard for the English Synod, in support of their Overture, and Mr Frisken for the Presbytery of Newcastle, in support of their Petition, the Synod proceeded to give judgment.

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After reasoning, the following motions were made and seconded:— May 16, 1872

First. That the Synod adopt the Overture from the English Synod; regard with cordial satisfaction the desire of the English Presbyterian Synod, as expressed at its recent meeting, for immediate Union with the Churches of this Synod in England; and instruct the Union Committee to enter into negotiations with the Committee of the English Presbyterian Church, for the purpose of effecting said Union in a constitutional way. Seventh Sederunt. Union in England: Motions;

Second. That the Synod records with much satisfaction the increasing desire for Union on the south of the Tweed, happily appearing in the papers and pleadings of the English brethren, and appoints a Committee to co-operate with the English Synod in cherishing this tendency, and in advising as to the measures which it may be fit to take for realising the Union desired, as soon as may be practicable.

The hour for receiving deputies from Foreign Churches having arrived, the Synod agreed to adjourn the discussion anent Union in England till to-morrow, Friday, evening at six o'clock Discussion Adjourned;

Further notices of motions on this subject were given in by Mr Bell, Mr Fisken, and Dr Edmond, severally. Notices of Motions.

The Rev. J. Campbell, of Jamaica, Rev. John Robson, of India, and Rev. John Ross, Missionary to China, being present in Synod, were invited to correspond. Invited to Correspond.

Called for Report of the Committee on Correspondence with Foreign Churches, which was presented and laid on the table by Dr M'Ewen, the Convener. Dr MacGill, Foreign Mission Secretary, made a statement in relation to interesting evangelistic work now being carried on in Paris, to which the Foreign Mission Committee were contributing, and intimated that a member of the Church had this day handed to him a sum of £200, specially for the promoting of that work. Committee on Foreign Correspondence.

The Rev. Dr George Fisch, deputy from the Union of Evangelical Churches in France, addressed the Synod, referring to influences favourable to the advancement of evangelical truth and general enlightenment in France resulting from the recent war in that country. Deputies; Dr Fisch,

Dr Scott, Home Secretary, addressed the Synod, relating impressions, gathered by him during a recent visit to Italy, of the prospects of evangelical religion in that country.

The Rev. Matteo Prochet, certified representative from the Table of the Vaudois Church, addressed the Synod, representing the great enlargement in respect to privilege and opportunities of usefulness which has begun to be enjoyed by that Church in her own valleys and other districts of Italy. Rev. M. Prochet,

The Rev. John S. Kay, agent of the Waldensian Mission at Palermo, Sicily, addressed the Synod, describing the advantages

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May 16, 1872.

Seventh Sederunt.

Foreign Deputies; Rev. M. Vernier,

accruing to the friends of evangelical truth from the liberty of religious discussion enjoyed throughout the Italian kingdom.

The Rev. M. Vernier, of the Evangelical Society of Geneva, addressed the Synod in relation to the fall of the temporal power of the Pope, and the beneficial consequences of that event to the cause of evangelization in various parts of the Continent.

M. Karafiat,

M. Karafiat, licenciate of the Protestant Church of Bohemia, addressed the Synod, giving an account of the present condition of that Church, and its relations to the Roman Catholic population amidst which it exists.

Rev. M. Roget.

The Rev. M. Roget, representative of the French Canadian Missionary Society, addressed the Synod in reference to the work of that Society, and its claims on the liberality of British Christians.

Dr John Ker, who was now present in Synod after long absence, consequent on the state of his health, gave an address relating what he had personally witnessed of the religious condition of the various countries referred to by the deputies who had addressed the Synod.

Claims of Foreign Churches Remitted to Mission Board.

On motion made and seconded, the Synod adopt the Report of the Committee on Foreign Correspondence, and direct that it be printed, along with their Report for last year, in Appendix to Minutes,* thank the Rev. Dr Fisch, representative of the Evangelical Society of France and of the Union of Evangelical Churches there; the Rev. M. Prochet, representative of the Conference of Italian Evangelists at Florence, and deputy of the Waldensian Table; and Rev. M. Vernier, representative of the Evangelical Society of Geneva, and recommend the objects on behalf of which they have addressed the Synod, to the favourable consideration of the Mission Board; also thank M. Roget, the representative of the French Canadian Missionary Society, and call the attention of the Mission Board to the claim of the mission work in Canada and in Bohemia, as well as of the Belgian Missionary Church and the Evangelical Society of Lyons, on their sympathy and support.

Deputies to and from American Churches.

The Synod received a report from their deputies to the American Presbyterian Church, and while regretting that the deputation appointed by the General Assembly of that Church to appear at this Synod had not yet arrived, through a misunderstanding as to the time when they were to be received, agree to record their sense of the close and tender ties which connect our Church with the Presbyterian Church of America, and also to express the Synod's cordial good wishes for the prosperity of their brethren in America.

* See Appendix, H, pp. 595, 598.

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May 16, 1872.

Seventh Sederunt.

Spanish Christian Churches.

The Convener of the Committee having stated that a letter had come to the Synod from the Consistory of the Spanish Christian Church, it was agreed to remit said letter to the Committee, to be acknowledged by them in behalf of the Synod.

The Presbytery of Elgin and Inverness obtained leave to meet in the Library to-morrow, at ten o'clock A.M.

Finance Committee and *Missionary Record.*

The Synod agreed that a Committee be appointed to consider that portion of the Finance Committee's Report which refers to the "Missionary Record," with relative statements by the editor; to report at this meeting.

Notice of Motion.

Dr M'Ewen gave notice of a motion as to the import of the the Synod's decision at Fourth Sederunt, on the question of Union.

COMMITTEES:

On recommendation of the Committee of Selection, the Synod appoint the following to serve on Standing Committees in room of those members who retire by rotation:—

On Scholarships;

COMMITTEE ON SCHOLARSHIPS:—G. C. Hutton, Paisley, W. R. Thomson, Greenock, Andrew Dickie, Aberdeen, Robert Finlayson, Earlston, and David Thomas, Howgate, ministers; with William Robson, Edinburgh, elder—also, John T. Gowanlock, Stirling, minister, in room of Dr George Johnston, deceased—Rev. Dr Duff, Convener; Mr Stark, Duntocher, to sit with this Committee in their deliberations anent graduation of Students in Arts.

On Theological Education;

COMMITTEE ON THEOLOGICAL EDUCATION, &c.:—Dr James Taylor, Glasgow, David Connell, Bo'ness, David Young, Glasgow, and John Clark, Abernethy, ministers; with James Young, Edinburgh, and George S. Jack, St Andrew's, elders—Rev. David M'Ewan, Convener.

On Foreign Correspondence;

COMMITTEE ON CORRESPONDENCE WITH FOREIGN CHURCHES:—Dr M'Ewen, Glasgow, and Alex. F. Knox, Stirling, ministers; with Sir Peter Coats, Paisley—Rev. Dr M'Ewen, Convener.

On Psalmody;

COMMITTEE ON PSALMODY:—The Synod add no new members to this Committee in room of those who retire by rotation, but appoint the Rev. William Blair, Dunblane, as Convener.

On Temperance;

COMMITTEE ON TEMPERANCE:—Dr Ker, Glasgow; Dr Ritchie, Dunse; Wm. Reid, Edinburgh, and John Young, Alloa, ministers; with John Todd, Dalkeith, and Professor Calderwood, Edinburgh; elders—Rev. Dr Knox, Convener.

On Sabbath Schools;

COMMITTEE ON SABBATH SCHOOLS:—James M'Ewen, Hawick, and Robert Dick Brownlie, Kirkcaldy, ministers; with Wm. P. Wilson, Alva, elder—Rev. James Inglis, Convener.

On General Finance.

COMMITTEE ON GENERAL FINANCE:—George Hill Dick, Glasgow, minister, with James Renton, jun., Edinburgh, and Robert Paterson, Edinburgh, elders—Mr William Balleny, Convener.

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May 16, 1872.

Seventh Sederunt.

Committee on Royal Proclamations.

COMMITTEE ON ROYAL PROCLAMATIONS OF NATIONAL THANKSGIVINGS:—The Synod agree that no new members be added to this Committee in room of two deceased since last meeting.

The Synod adjourned, to meet in the same place to-morrow, at ten o'clock A.M. Concluded with prayer.

JOHN CAIRNS, *Moderator.*

EIGHTH SEDERUNT.

Same Place,

Friday, 17th May, 1872, 10 o'clock A.M.

May 17, 1872.

Eighth Sederunt.

The Synod met, and was constituted by the Moderator. The minutes of last sederunt were read and approved of, and the scroll thereof subscribed by the Moderator.

Instrumental Music in Service of Praise;

The Synod proceeded to take up Overtures from the Presbyteries of Carlisle, London, and Lancashire, in favour of liberty for the use of Instrumental Music in the service of praise; with Petitions relating to that subject from the Presbytery of Newcastle, and the congregation of Middlesborough; and a Memorial from the Rev. John Parker, Smyrna Church, Sunderland, deprecating such use of Instrumental Music, and praying that the subject be sent down to Sessions, Congregations, and Presbyteries, to report at next Synod. The Overtures, Petitions, and Memorial being printed among Synod Papers were held as read.

Overtures, Petitions, and Memorials;

Mr Christie, minister, Carlisle, was heard for the Presbytery of Carlisle; Mr Robert Wales, elder, London, and Dr Edmond, London, for the Presbytery of London; Mr Stitt, elder, Birkenhead, for the Presbytery of Lancashire; Mr Salmond, minister at North Shields, for the Presbytery of Newcastle; and Mr R. A. Watson, minister at Middlesborough, for the congregation there. Mr Parker was heard in support of his Memorial. The Synod then proceeded to give judgment in the case.

Motions:

After reasoning, it was moved and seconded—That the Synod declines to disturb its former decisions on this subject.

It was also moved and seconded—That the Synod grant the prayer of these Overtures, by leaving it in the power of Sessions to regulate the manner in which the Service of Praise is conducted in the Congregations over which they have been set in the Lord, and, at the same time, earnestly enjoin Presbyteries and Sessions to observe that scriptural simplicity, which is characteristic of Presbyterian worship, and especially to see to it, that no alteration in the

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manner and order of worship be introduced into any congregation which is either inconsistent with this principle, or likely to cause division and dispeace among the members. May 17, 1872. Eighth Sederunt.

It was moved and seconded as a *third* motion—That the Synod grant permission to the English section of the Church for the use of Instrumental Music in the Service of Praise, where Sessions and Presbyteries shall be satisfied that such use would not mar the peace and edification of the Church. Instrumental Music in Service of Praise; Motions;

It was moved and seconded as a *fourth* motion—That in the event of a congregation, through its Session, intimating a desire to have the aid of an instrument in the Service of Praise, they shall lay the whole circumstances thereanent before the Presbytery, and receive its sanction, should the Presbytery, after consideration of the case, in its wisdom be of opinion that said liberty may be granted without prejudice to the peace and edification of said congregation.

It was moved and seconded as a *fifth* motion—That this Synod decline to pronounce a judgment upon the use of instrumental music in public worship, yet do not longer make uniformity of practice in this matter a rule of the Church; but the Synod urge upon the Courts of the Church, and upon individual ministers, the duty of guarding anxiously the simplicity of public worship; and press on the earnest attention of all the members of the Church watchfulness over the unity of our congregations.

Before proceeding to vote upon the motions on the table, the second and fourth motions were withdrawn by their movers and seconders, with permission of Synod, leaving only the first, the third, and the fifth motions to be voted upon. These were then successively put to the vote, when it was found that the *fifth* motion had a larger number of votes than both the other two had; whereupon the *fifth* motion was declared to be carried, and the Synod decided in terms thereof. Voting; Decision;

Against this judgment the following members entered their dissent, for reasons to be given in:—Henry Renton, William Wood, Peter Leys, John M'Luckie, George Brooks, and James Mair, elder. Dissents.

The Synod agreed that an Overture transmitted by the Committee on Bills anent the interpretation of the Synod's decision on the question of Union, should be taken up this evening, immediately after the disposal of the Overtures on Union in England. Order of Business.

The Synod resumed consideration of the Report of the Finance Committee, interrupted at Sixth Sederunt. In regard to a recommendation in the Report, it was moved and seconded—That the modified rate of Contribution by Congregations to the Synod Fund, Finance Committee's Report.

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May 17, 1872.

Eighth Sederunt.

Finance Committee; Rating for Synod Fund Motions;

as proposed by the Finance Committee last year, be adopted, viz:—Congregations paying stipends (including the value of a manse where provided)—

Under £150, to contribute 1 per cent.					
£150, and under		200,	"	1¼	"
200,	"	250,	"	1½	"
250,	"	300,	"	1¾	"
300,	"	350,	"	2	"
350,	"	400,	"	2¼	"
400,	"	450,	"	2½	"
450,	"	500,	"	2¾	"
500, and above,			"	3	"

It was also moved and seconded—That the rate of Assessment shall be uniform, with the proviso that Congregations which give less than £250 of stipend shall have £50 of stipend exempted from the Assessment.

Decision.

On a vote being taken, the first motion was preferred, and the Synod decided in terms thereof, adopting the modified rate proposed by the Finance Committee.

Hymn Book, Renewal of Right to Publish it.

The Synod authorize the Finance Committee to accept Messrs William Oliphant & Co.'s offer of a sum of £30 for a renewal of the contract for the right of publishing the Hymn Book now in use, for five years from July next, it being always understood that this arrangement does not interfere with any resolution the Synod may come to in reference to the proposed new Hymn Book.

Synod's Thanks to Mr Balleny.

The Synod unanimously thank Mr Balleny, Convener of the Finance Committee, for the able and faithful services rendered to the Church by him, during the seven years he has held that office. Thanks were accordingly tendered to Mr Balleny by the Moderator from the chair.

Assignation of Bond and Disposition.

Having heard a statement from the Treasurer, the Synod agreed to homologate, and hereby do homologate and sanction an assignation by the Finance Committee or quorum of them, in favour of the City of Glasgow Assurance Company, of a bond and disposition in security for £10,000 over certain subjects in Mitchell Street, Glasgow, being one of the securities made over by the late Mr Paton's Trustees to the Finance Committee, as Trustees for the Synod, but which they found it necessary to realize, and which assignation was delivered to the said City of Glasgow Assurance Company in November last, when the money was paid to the Treasurer, and authorize the Clerk to give a certified extract of this deliverance when required.

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On recommendation of the Committee of Selection, the Synod appoints the following a Committee to consider that portion of the Finance Committee's report which refers to the *Missionary Record*, with relative statements by the Editor, and to report at this meeting:—Dr M'Ewen, Glasgow, Dr Bruce, Edinburgh, Dr Duff, Helensburgh, Dr G. Jeffrey, Glasgow, G. L. Carstairs, Glasgow, ministers; with James Morton, Greenock, James Annandale, Newcastle, Thos. J. Dunn, Melrose, W. G. Lindsay, Glasgow, and John Smart, Leith, elders—Dr Bruce, Convener. May 17, 1872. Eighth Sederunt. Finance Committee and *Missionary Record*.

On recommendation of the Committee of Selection, the Synod appoint Mr James Robertson, Bread Street Church, Edinburgh, a member of said Committee in room of Mr Peter Leys, who requires to leave this meeting; and William Crawford and Robert Dick, elders, both of Edinburgh, in room of John Lumgair and John Miller, elders; also, appoint George Robson, Inverness, in room of W. D. Moffat, Alva. Selection Committee.

The Synod adjourned, to meet in the same place this evening, at half-past six o'clock. Concluded with prayer.

JOHN CAIRNS, *Moderator*.

NINTH SEDERUNT.

Same Place,

Friday, 17th May, 1872, half-past 6 o'clock P.M.

The Synod met, and was constituted by the Moderator. The minutes of last sederunt were read and approved of, and the scroll thereof subscribed by the Moderator. May 17, 1872. Ninth Sederunt.

The Committee on Mr Renton's Overture anent Mission Board's receiving public money for support of Orphans, reported by Dr Edmond, their Convener. Agreed that the report lie on the table, to be taken up hereafter. Public Money for Orphans.

The Synod, as agreed upon at Seventh Sederunt, resumed the discussion then interrupted on two motions anent Union in England. Said two motions were now read, and in the course of the discussion it was moved and seconded, as a *third* motion—That this Synod instruct its Union Committee to meet with the Union Committees of the English and Reformed Presbyterian Churches, for the purpose of considering whether a Union can be effected between the English Presbyterian Church, and the Congregations of this and the Reformed Presbyterian Churches, situated in England; and also to consider, Union in England; Motions;

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May 17, 1872.
Ninth Sederunt.
Union in England;

in case of such a Union being found to be practicable, what ought to be the federal relations between the churches in England and Scotland, and to take such steps as may be necessary to determine the above objects.

Motions;

It was moved and seconded, as a *fourth* motion—That having heard and considered Overture from English Synod, and Petition from Presbytery of Newcastle, the Synod agree to remit the matter to a Committee appointed by the Synod, to bring up a report on the same at next meeting of Synod.

It was moved and seconded, as a *fifth* motion—That while sympathising with the growing tendencies in favour of closer Union among the Churches in England, the Synod, in the present state of the general Union negotiations, and without a knowledge of the feelings of our English Congregations, judges it inexpedient to travel further at this time in the matter of the Overtures.

It was moved and seconded, as a *sixth* motion—That the Synod remit the Overture from the English Synod and the Petition of the Presbytery of Newcastle to Sessions and Presbyteries to consider, and report, before next meeting of Synod, to a Committee to be appointed for the purpose.

Before proceeding to the vote, the *fourth* motion was, with leave of Synod, withdrawn.

A slight alteration having been made on the *second* motion, the *first* was, with leave of Synod, withdrawn, and there remained only the *second, third, fifth* and *sixth* motions to be voted upon.

Voting;

These four motions having been successively put to the vote, it was found that the *second* motion had a larger number of votes than all the other three had; wherefore, in terms of the second motion as altered—The Synod records, with much satisfaction, the increasing desire for Union on the South of the Tweed, as expressed in the recent decisions of the English Presbyterian Synod and of the English Synod of this Church; and appoints a Committee to co-operate with the English Synod in cherishing this desire, and in advising as to the measures which it may be fit to take for realising the proposed Union as soon as practicable.

Decision.

Explanation of Deliverance anent Union.

The Synod took up an Overture, transmitted by the Committee on Bills, from the Rev. George M'Arthur, elder, proposing that the Synod explain its deliverance on the Union Committee's Report categorically, declaring whether now and hereafter, in virtue of that deliverance, ministers of the other negotiating Churches are, or are not, eligible to vacancies in this Church.

Mr M'Arthur was heard in support of his Overture, and the same was unanimously adopted by the Synod.

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It was then moved and seconded—That, it having been brought before the notice of the Synod that some misunderstanding exists as to the import of the decision, at Fourth Sederunt, in the case of the Union Committee, the Synod declares that ministers in the other negotiating Churches are now eligible to vacancies in the United Presbyterian Church. May 17, 1872. Ninth Sederunt. Explanation of Deliverance anent Union; Motions;

It was also moved and seconded—That after the word "declares" in the motion, the words that follow be left out, and the following words substituted in room thereof, viz.: "that according to that decision, the United Presbyterian Church is ready cordially to adopt the mutual and reciprocal eligibility of ministers in the Churches negotiating for Union."

A vote having been taken, the first motion was preferred, and the Synod decided in terms thereof, and declared that ministers in the other negotiating Churches are now eligible to vacancies in the United Presbyterian Church. Decision;

Against this decision, Dr Marshall entered his dissent, for reasons to be given in. Dissent.

The Synod now took up the Report lying on their table, from the Committee appointed at Second Sederunt, on Overture by Rev. Henry Renton, "anent grants of public money from Indian Government for support of Orphans at Mission Stations." In terms of minute unanimously adopted by the Committee, the Synod do not find that any just complaint can be made against the Synod's Board of Missions in respect to the application for and receipt of grants from the Indian Government for the support of certain orphans; but, inasmuch as objections have been taken to such grants, the Synod remit to the Mission Board to consider whether it would not be beneficial to the interests of the Church and Mission to discontinue the receiving of them in future. Public Money for Orphans.

The Committee appointed at Second Sederunt, on Appeal of Rev. W. L. A. Niven against a Deed of the Presbytery of Melrose, finding him guilty, in terms of libel, of certain acts of immorality, gave in their Report by Dr Peddie, their Convener. In terms of recommendation by the Committee, the Synod sustain the Appeal of the Rev. W. L. A. Niven against the Deed of the Presbytery of Melrose, of 23rd April last, and reverse the decision of Presbytery in so far as to find the libel not proven; and further, adopting the recommendation of the Committee, that, having regard to the interests of religion in general, and the edification of the Congregation of Innerleithen in particular, he be loosed from his pastoral charge, the Synod hereby loose Mr Niven from the pastoral charge of the Congregation of Innerleithen. Rev. W. L. A. Niven's Appeal; Decision.

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May 17, 1872.

Ninth Sederunt.

Rev. W. L. A. Niven's Appeal.

The Moderator announced the Synod's decision to the Presbytery of Melrose and Mr Niven, and the parties severally declared their acquiescence. Further, the Synod instruct the Presbytery of Melrose to intimate this decision to the Congregation of Innerleithen.

Finance Committee and *Missionary Record;*

The Committee appointed at last sederunt to consider that portion of the Finance Committee's Report which refers to the *Missionary Record*, with relative statements by the Editor, reported by Dr William Bruce, their Convener, as follows:—

Deliverance thereon.

"The Committee having heard statements by Dr MacGill, by the Treasurer, and by members of the Finance Committee, and after consideration, resolved to recommend that in future the accounts for the *Record* should be stated according to the Form annexed to this Minute, so as to exhibit the financial results of the unstamped edition of the *Record* apart from the cost of the stamped editions, and the extra expense of publishing the accounts and reports in the April and June Numbers of the *Record;* and that the balance of the whole accounts for the publication be carried to Common Expenses. After a free and friendly conversation, the Committee found that by mutual explanations all causes of complaint and difference were removed."

The Synod unanimously adopt this Report, decide accordingly, and direct that the Form recommended by the Committee for stating the Accounts of the *Record* be printed in Appendix to Minutes.*

Order of Business.

The Synod agreed that the business of the Home Committee and the Foreign Mission Committee be taken up as the first Cause on Monday evening; the Overtures anent Disestablishment at twelve o'clock noon, on Tuesday, and the Overture anent Representative Supreme Court, on Tuesday evening, at six o'clock.

The Synod adjourned, to meet in the same place on the evening of Monday first, at half-past six o'clock. Concluded with prayer.

JOHN CAIRNS, *Moderator.*

TENTH SEDERUNT.

Same Place,
Monday, 20th May, 1872, half-past 6 o'clock P.M.

May 20, 1872.

Tenth Sederunt.

The Synod met, and was constituted by the Moderator. The Minutes of last sederunt were read and approved of, and the scroll thereof subscribed by the Moderator.

Notice of Motion.

Mr Gemmell gave notice that, at the first convenient opportunity, he would move that the Synod direct its attention to Rule 24, Chap. II., of the Forms of Procedure, as bearing upon the decision of Synod in the case of the Overtures anent the use of Instrumental Music.

* See Appendix, No. II., p. 494.

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May 20, 1872.

Tenth Sederunt.

Reasons of Dissent.

Mr Renton gave in and read Reasons of Dissent from Synod's decision on Report anent National Education. Dr James Taylor, Dr William Johnston, and Mr James Morton, elder, were appointed a Committee to draft Answers to these Reasons and report.

Invited to Correspond.

Dr Cuyler, of the American Presbyterian Church, was introduced to the Synod, and invited to correspond.

Home Mission Business;

The Synod proceeded to take up, as agreed upon at last sederunt, business of the Home Mission Committee.

Dublin;

In reference to a proposal in behalf of the congregation of Dublin, the Synod agree that for three years after the close of present arrangements, the Committee be authorized to pay for support of the ministry at Dublin—for the *first* year £150; the for *second* year £125; for the *third* year £100; the sum of £60 per annum of said grant being taken from the Augmentation Fund, and the balance from the Evangelistic Fund.

New Leeds;

In respect to a proposal in behalf of the congregation of New Leeds, it was agreed that, in consideration of the urgent need of evangelistic work in the district, the Synod sanction the moderation of a call, and grant for three years an annual supplement of £60 from the Augmentation Fund; and, further, an annual payment of £30 from the Evangelistic Fund, so making up a stipend of £145 per annum with manse. The Home Committee to report to Synod before further aid is given.

Fraserburgh;

In respect to a proposal in behalf of the congregation of Fraserburgh, it was moved and seconded—That the Synod remit this case to the further consideration of the Home Committee, with power to act therein as they shall see cause, in the meantime. It was also moved and seconded—That the Synod remit this case to the further consideration of the Home Committee, to make full inquiry into the whole circumstances of the case, and to bring it before the Synod at its next meeting. The two motions having been put to the vote, the first motion was preferred; and the Synod decide in terms thereof, remitting the case to the Home Committee, with power to act as they shall see cause, in the meantime.

Kirkcowan;

In respect to a proposal in behalf of the congregation of Kirkcowan, it was agreed to sanction the moderation in a call by the congregation there, notwithstanding that the stipend promised by the people is raised to £70 and upwards, only by the addition of an extraneous grant to their own contributions.

Belfast.

In respect to a proposal in behalf of the Church at Belfast—that in order to further the settlement of an efficient minister as colleague and successor to Dr Bryce, who is retiring from the direct pastoral charge of the congregation, there be made, in addition to the sup-

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May 20, 1872.

Tenth Sederunt.

Home Mission Business;

plement of £60 per annum from the Augmentation Fund, a grant of £250 from the Evangelistic Fund, to be distributed over three years, in such payments and proportions as the Home Committee may deem most expedient: the Synod agreed to grant £250 as proposed.

Douglas;

In reference to a proposal in behalf of the congregation at Douglas, the Synod agreed that this congregation, though unable to raise £70 annually for the support of a junior minister, should be encouraged to proceed to a moderation in a call.

Church Extension Fund;

Collection in its behalf.

The Report of the Home Committee having called attention to the claims of the Church Extension Fund, it was agreed to recommend that Fund to the liberal support of the congregations of the Church during the ensuing year; and the Synod appoint that a collection be made in behalf of the Church Extension Fund on the *second* Sabbath of February next.

Returns as to Church Membership.

The Synod direct that returns as to the number of Church members are to include members at Congregational Mission Stations, as well as members of Congregations.

Home Mission Report adopted.

The Report on Home Missions, which was presented at the Missionary Meeting on Wednesday evening, was now adopted by the Synod.

Spiritual Wants of increasing Large Towns.

The Home Secretary laid on the table an *interim* Report of the Home Committee on "Better Provision for the Spiritual wants of the Increasing Population of Large Towns," which, being printed among Synod Papers, was held as read. It was agreed to remit said *interim* Report to the Home Committee, with instructions to re-consider the whole matter, and report to next meeting of Synod. Also, agreed to continue to the Home Committee the powers granted in May, 1871, in reference to grants in aid of new congregations in large towns; and to insert the Report in Appendix to Minutes.*

Dr Cuyler, American Deputy.

The Rev. Theodore Cuyler, D.D., of the Presbytery of Brooklyn, under the General Assembly of the United States of America, presented his credentials as a deputy of said Assembly to this Synod.

Dr Cuyler addressed the Synod, referring to the happy working of the re-Union of Presbyterian Churches in the United States, noticing particularly the spirit of Christian liberality evoked on occasion of the re-Union.

Mr France, Paisley, who had recently visited the American Churches as a delegate from this Synod, appointed by the Committee on Foreign Correspondence, responded to the address of Dr Cuyler, and referred to the Theological Institutions of the American General Assembly.

* See Appendix, J, p. 600.

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Dr Andrew Thomson also responded, referring to the valued Theological Writings supplied by ministers of that Assembly. May 20, 1872. Tenth Sederunt.

Mr Hutton, of Paisley, who had recently visited America, in similarly responding, referred to the political relations between that country and Great Britain, and expressed confidence that the living Christianity of the two nations was a guarantee of peace between them. Dr Cuyler, American Deputy.

The Moderator then, at the call of the Synod, addressed Dr Cuyler, conveying to him the Synod's thanks, with fraternal congratulations to the Church he represented.

Dr Thomson gave notice of a motion to be proposed by him, in relation to the Overtures for a Representative Supreme Court. Notice of Motion.

A communication to the Synod from the Church Extension Committee of the Assembly of the Presbyterian Church in Queensland was presented by the Foreign Mission Secretary, and being printed among Synod Papers, was held as read. After reasoning, it was agreed that the Synod, having duly considered the communication from Queensland, records its cordial sympathy with the Presbyterian Church there, in the difficulties with which it has to contend in meeting the religious wants of the Colony, and, in answer to the prayer of the Queensland Church Extension Committee, remits to the Foreign Mission Committee to promote the object sought. The Synod, further, renew the instructions given last year to the Foreign Mission Committee, in relation to English speaking Colonies. Presbyterian Church in Queensland.

It was agreed that the motion, of which notice had been given at the commencement of this sederunt, in reference to the decision on Instrumental Music be taken up as the first business to-morrow evening, and the Overtures anent Representative Supreme Court on the same evening, at half-past seven o'clock. Order of Business.

After having met for a short time in private, the Synod resumed, and adjourned, to meet in the same place to-morrow, at ten o'clock forenoon. Concluded with prayer.

JOHN CAIRNS, *Moderator.*

ELEVENTH SEDERUNT.

Same Place,

Tuesday, 21st May, 1872, 10 o'clock, A.M.

The Synod met, and was constituted by the Moderator. The minutes of last sederunt were read and approved of, and the scroll thereof subscribed by the Moderator. May 21, 1872. Eleventh Sederunt.

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May 21, 1872.

Eleventh Sederunt.

Minute anent Union to be Transmitted.

The Synod direct their Clerk to send an extract of the finding anent the Report on Union to the General Assembly of the Free Church of Scotland, and the Synods of the Reformed Presbyterian Church and the English Presbyterian Church. Also direct that the Report on Union be inserted in Appendix to Minutes.*

Names of Union Committee.

The Synod now record the names of the Committee on Union as follows:—The Professors, namely—Dr Harper, Dr M'Michael, Dr Eadie, and Dr Cairns; with Dr John Edmond, Rev. Peter M'Dowall, Dr William Bruce, Dr Frew, Dr Finlayson, Dr Marshall, Dr John M'Farlane, Dr King, Dr Andw. Thomson, Dr William Johnston, Dr M'Ewen, Dr James Taylor, Dr Joseph Brown, Dr M'Leod, Dr Calderwood, Dr R. S. Scott, Dr Alex. Leitch, David Thomas, William Beckett, Wm. Barr, George Brooks, and George Bell, ministers, with James Peddie, Synod Treasurer, James Mitchell, Glasgow, Jas. Marshall, Edinburgh, Thos. John Dunn, Melrose, Peter Hamilton, Glasgow, Jas. Paton, Tillicoultry, Samuel Stitt, Birkenhead, J. B. Kidston, Glasgow, David M'Cowan, Glasgow, James Young, Edinburgh, David Anderson, Glasgow, William Brown, Glasgow, and Wm. Duncan, Edinburgh, elders. The Synod appoint Dr Harper Convener of this Committee, and associate with him Dr Cairns as Vice-Convener.

Deputation to English Presbyterian Synod.

The Synod appoint the Moderator, with Rev. G. C. Hutton, and Mr Samuel Stitt, elder, a deputation to convey and represent the Synod's findings in regard to Union to the Synod of the English Presbyterian Church at its first meeting.

Notice of Motion.

Mr James Inglis gave notice of a motion to be made by him at the first convenient opportunity, in reference to providing some assistance to the Clerk during the meetings of Synod.

Names of Missionaries Removed by Death to be Recorded.

The Synod direct that, along with the Annual Statement as to Ministers deceased during the preceding twelve months, there be inserted in the minutes such names of deceased Missionaries of the Church as may be supplied for that purpose to the Clerk by the Foreign Mission Secretary.

Distribution of Preachers.

Called for Report of the Committee for the Distribution of Preachers, which was presented and laid on the table by Dr Ogilvie, Clerk of said Committee, and being printed among Synod Papers, was held as read. The Synod receive this Report, and direct that it be printed in Appendix to Minutes.† The Synod adopt the "List of Occasional Supply" presented by the Committee, and direct that it be printed in the quarterly list of appointments.

Committee on Complaints.

Called for Report of the Committee on Complaints anent Preachers' Appointments, which was stated by Dr William John-

* See Appendix, No. III., p. 494. † See Appendix, K, p. 602.

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ston, Convener. It appeared from his statement that no complaints had been made to the Committee throughout last year. May 21, 1872. Eleventh Sederunt.

The Synod re-appoint the Committee for the Distribution of Preachers, viz.:—William Wood, Dr Ogilvie, and Thomas Kennedy. Mr Wood to be Clerk of Committee for this year. Committee of Distribution.

Called for Report of the Committee on Royal Proclamations of Fasts and Thanksgivings, which was presented by Mr G. C. Hutton, Convener, and being printed among Synod Papers, was held as read. Mr Hutton was heard in reference to the Report. The Synod receive this Report, give thanks to the Committee for their services, and re-appoint them, with Mr Hutton, Convener, under the same instructions as last year; also direct that the Report be printed in Appendix to Minutes.* Report on Royal Proclamations.

The Synod appoint to supply, during next session of the Divinity Hall, the pulpit of Supply of Professors' Pulpits.

Dr Harper, the Presbytery of Falkirk (for three Sabbaths),
Dr M'Michael, Presbytery of Stirling,
Dr Cairns, Presbytery of Melrose,

and, at the request of the Session of Lansdowne Church, Glasgow, leave them to provide supply for Dr Eadie's pulpit.

Called for Report of the Committee appointed last year, on relation of Foreign Mission Presbyteries to the Synod, which was presented and read by Dr George Jeffrey, the Convener, and he was heard in explanation thereof. After reasoning, the Synod, adopting the recommendations of the Committee, resolve:— Relation of Foreign Mission Presbyteries to Synod.

I. That inasmuch as the Presbytery of Caffraria has already been erected into a Presbytery by the Synod, said Presbytery, in virtue of said erection, forms a constituent portion of the Synod.

II. That, as the other Presbyteries existing in the Mission field are self-constituted bodies, no step shall be taken to place them on the Synod's Roll without their application and consent, though it is advisable that all the missionaries and Mission Presbyteries of the Church should stand in the same relation to the Synod.

III. That any Foreign Mission Presbytery which may be constituted or admitted by the Synod, shall be so constituted or admitted under the declaration made by Synod in regard to the Caffrarian Presbytery, that the action of the Presbytery shall not interfere with the relation in which individual missionaries stand to the Mission Board.

IV. That the admission of Foreign Mission Presbyteries to a place on the Roll of Synod shall not affect the rule in the Rules and Forms of Procedure, chap. viii., sect. 2, rule 18.

* See Appendix, L, p. 606.

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May 21, 1872.

Eleventh Sederunt.

Rev. J. B. Dunn, American Deputy.

The Rev. James B. Dunn, of the Presbytery of Boston, under the General Assembly of the Presbyterian Church of the United States of North America, was introduced to the Synod, and presented his credentials as a deputy to this Synod from said Assembly. Mr Dunn addressed the Synod, giving some account of the history and present position of the Church he represented. Dr M'Ewen and Mr France responded to Mr Dunn's address. At the call of the Synod, the Moderator conveyed their thanks to Mr Dunn, and through him renewed their congratulations to the American Presbyterian Church.

Deputation to American Churches.

On motion made and seconded, it was unanimously agreed that a deputation from this Synod be sent to represent them at the meetings of the Supreme Courts of American Presbyterian Churches next year, the deputation to be named by the Committee on Correspondence with Foreign Churches.

Reasons of Dissent.

Mr Renton gave in and read Reasons of Dissent by himself and others, from the Synod's decision on the subject of Instrumental Music in the Service of Praise. The Synod appoint Dr M'Ewen, Dr William Johnston, and Professor Calderwood to prepare and bring in answers to said reasons—Professor Calderwood, Convener.

Deportation of Natives of Polynesia;

The Synod took up an Overture from the Presbytery of Glasgow anent deportation of natives of Polynesia. Mr Niven was heard for the Presbytery in support of their Overture. It was unanimously agreed that the Synod express its strong condemnation of the prevalent system of arbitrary deportation of the natives of Polynesia from their island homes in foreign vessels, largely owned or worked by Britons; also, that the Synod urgently desire the British Government to take early action against this practice, fraught with so many instances of frightful inhumanity and injustice; and that a letter to the foregoing effect be addressed to Her Majesty's Minister for Foreign Affairs, as also to Her Majesty's Minister for Colonial Affairs, to be signed by the Moderator and Clerk of Synod.*

Letter to Her Majesty's Secretaries.

Disestablishment of Irish Church and Kindred Questions.

Called for Report of Committee on the Disestablishment of the Irish Church and Kindred Questions, which was presented by Dr James Taylor, the Convener, and being printed among Synod Papers, was held as read. Dr Taylor was heard in explanation and support of recommendations in the Report. The Synod receive this report and thank the Committee for their services. After reasoning, it was unanimously resolved:—

That, whereas it is not the province of the State to provide for the religious instruction of the subject, yet it is its duty to afford every facility for that object; whereas the criminal portion of the

* See Appendix, No. IV., p. 501.

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May 21, 1872.

Eleventh Sederunt.

Prison Ministers' Bill.

population specially need such instruction, and can best receive it from those whom they acknowledge and respect as religious instructors; and whereas it is the proper business and obligation of Churches to furnish such instruction, and specially to provide it for the lapsed members of their respective denominations; and whereas by the existing law free access is allowed to all prisoners by ministers of the denominations to which they profess connection, or by other religious instructors whose ministrations they desire, it is improper and unnecessary that chaplains should be provided by the State for prisons, and best for the religious welfare of the prisoners, for the honour of religion, for the benefit as well as for the credit of Christian churches, and for the interests of truth and justice, that religious ministrations to prisoners should be supplied by those who, from religious principle and zeal, are solicitous to promote their spiritual welfare: And whereas various churches could not accept State pay for the religious instructors they furnish, and it were unjust and offensive to create concurrent religious endowments for others, as this measure designs, the effect of which will be to provide for the churches which furnish most criminals a State-paid clergy wherever there are prisons throughout the country: Therefore resolute opposition should be given to the Prison Ministers' Bill now before Parliament, and a petition founded on this resolution be presented to Parliament against it, in name of the Synod.*

Petition to Parliament.

Committee on Irish Church Disestablishment.

The Synod re-appoint the Committee for another year, with Messrs William Walls and George Younger, Glasgow, in room of Messrs Hugh M'Farlane and Alexander Whyte. The Committee on the Irish Church Disestablishment and Kindred Questions stands, therefore, for next year, as follows:—Drs Peddie, R. J. Bryce, Johnston, James Taylor, Frew, Marshall, Harper, and G. Jeffrey, with Messrs William France and George C. Hutton, ministers; and James Morton, James Peddie, David M'Cowan, J. B. Kidston, Wm. Walls, and George Younger, elders—Dr James Taylor, Convener.

Disestablishment of English and Scottish Established Churches;

The Synod took up an overture from the Presbytery of Dunfermline, proposing that the Synod take measures for the Disestablishment and Disendowment of Established Churches of England and Scotland. The Overture, being printed among Synod Papers, was held as read, and Dr M'Michael, with Mr John D. Fleming, Inverkeithing, heard for the Presbytery.

Petition to Parliament

After reasoning, the Synod unanimously adopt the Overture of the Presbytery of Dunfermline, and agree to petition Parliament in terms thereof; † also agree that a Committee be appointed on the

* See Appendix, No. V., p. 502. † See Appendix, No. VI., p. 503.

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May 21, 1872.

Eleventh Sederunt.

Disestablishment of English and Scottish Churches: Committee thereon.

Disestablishment of the English and Scottish Churches, to watch over the attempts of the friends of the State Churches of the kingdom to prop up the existing system—said committee to adopt all suitable means to secure the end contemplated by the Overture.

Status of Dr M'Kerrow, Manchester.

On application from the Presbytery of Lancashire, that Dr M'Kerrow, of Brunswick Street Church, Manchester, who has retired from the duties of the ministry, have his name retained on the Roll of Presbytery and Synod, it was agreed that a Committee be appointed, including Dr R. S. Scott, to look at the papers in the case of this application, and report.

Report on Temperance;

Called for Report of the Committee on Temperance, which, in absence of Dr Knox, the Convener, was laid on the table by Dr Ritchie, and being printed among Synod Papers, was held as read.

Deliverance thereon.

The Synod receives the Report, commends the diligence of the Committee, renews the expression of its cordial sympathy with our missionary brethren in Calabar, labouring for the conversion of the heathen amid such difficulties and discouragements, and its deep concern and grief at the introduction of ardent spirits among the heathen, especially when this is done by British merchants, or those professing to be disciples of our Lord Jesus Christ. And further, in reference to the prevalence of intemperance at home, the Synod deplores the great extent of the evil in question, and the mischief it is producing in the Church and in the world; enjoins Sessions to the faithful exercise of discipline in reference to this matter, and strongly urges upon all the office-bearers and members of the Church the propriety of discountenancing the drinking customs which have so long prevailed—and more especially the practice of drinking and toasting at ordination services, and drinking at funerals.

Sermon on Intemperance.

The Synod re-appoints the Committee, and recommends, as formerly, that ministers call the attention of their congregations to the subject of intemperance on some Sabbath in December.

Other aspects of Immorality.

Also remits to the same Committee to consider other aspects of immorality prevalent in the land, and to report.

On recommendation of the Committee of Selection, the Synod appoint the following Committees:—

Committee on Disestablishment.

COMMITTEE ON DISESTABLISHMENT AND DISENDOWMENT OF THE ENGLISH AND SCOTTISH ESTABLISHED CHURCHES:—Rev. Drs Johnston, Cairns, Peddie, and Joseph Brown; Messrs Henry Renton, G. C. Hutton, David Kinnear, Alex. Oliver, J. D. Fleming, and James Davidson, Selkirk, ministers; with J. Dick Peddie, Edin-

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burgh, Alex. Mitchell, Dalkeith, George Pearson, Glasgow, John Hunter, Innellan, and J. Knox Crawford, Edinburgh, elders—Rev. George C. Hutton, Convener.

May 21, 1872. Eleventh Sederunt.

COMMITTEES: On General Statistics;

COMMITTEE ON GENERAL STATISTICS:—George MacQueen, Milngavie, and George L. Carstairs, Glasgow, ministers; with John Polson, Paisley, and P. B. Junor, Glasgow, elders—The Home Secretary, Convener.

On Complaints;

COMMITTEE ON COMPLAINTS ANENT PREACHERS' APPOINTMENTS: —Dr Frew, J. C. Baxter, Dundee, and J. D. Brownlie, Kirkcaldy—Dr Frew, Convener.

On Union in England;

COMMITTEE ON UNION BETWEEN THE ENGLISH SYNOD AND THE ENGLISH PRESBYTERIAN CHURCH:—Rev. Drs Marshall, Ritchie, Finlayson, Bruce, Frew, M'Ewen, James Taylor, Johnston, Scott, and Duff; Messrs David Young, Glasgow, John Rankin, Cupar Fife, and Alex. Oliver, ministers; with James Morton, Greenock, Thos. J. Dunn, Melrose, Professor Calderwood, David M'Cowan, Glasgow, Robert T. Middleton, Glasgow, and Robert Murdoch, Glasgow, elders—Mr Young, Convener.

On Authentication of Synod Minutes;

COMMITTEE ON AUTHENTICATION OF SYNOD MINUTES:—Robert Gourlay, banker, Glasgow, Alexander Oliver, Glasgow, and John M'Coll, Partick—Mr Gourlay, Convener.

On Status of Dr M'Kerrow

COMMITTEE ON THE STATUS OF DR M'KERROW, MANCHESTER:—Dr Peddie, Dr M'Ewen, Dr A. Thomson, and Dr R. S. Scott—Dr Scott, Convener.

Contagious Diseases Act—Petition to Parliament.

Read Overture from Dr John Ker, Professor Calderwood and Dr A. Thomson, proposing that the Synod petition Parliament against the Contagious Diseases Acts. Without waiting to discuss the Overture, the Synod unanimously agreed that a petition, signed in their name by the Moderator and Synod Clerk, be forwarded to Parliament against the Contagious Diseases Acts.*

Adherence to Dissent from Decision anent Instrumental Music.

Agreed that certain members who had sought at a sederunt subsequent to that at which the decision anent Instrumental Music in Praise was pronounced, to enter their dissent, should be permitted *ex gratiâ*, to adhere to the dissent then entered, and thereupon Mr David Yellowlees, Stirling, and Mr Wm. Crawford, Edinburgh, elders, intimated their adherence to dissent from said decision.

The Synod adjourned, to meet in the same place this evening, at half-past six o'clock. Concluded with prayer.

JOHN CAIRNS, *Moderator.*

* See Appendix, No. VII., p. 504.

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TWELFTH SEDERUNT.

Same Place,
Tuesday, 21st May, 1872, half-past 6 o'clock, P.M.

May 21, 1872.

Twelfth Sederunt.

The Synod met, and was constituted by the Moderator. The minutes of last sederunt were read and approved of, and the scroll thereof subscribed by the Moderator.

Instrumental Music.

Professor Calderwood gave in answers prepared by the Committee of which he was Convener, to the Reasons of Dissent by Mr Renton and others, against the Synod's decision on the question of Instrumental Music in the Service of Praise. The Synod, accepting said answers, directed that they be inserted in the minutes along with the Reasons of Dissent, as follows:—

REASONS OF DISSENT AGAINST DECISION OF SYNOD ANENT THE USE OF INSTRUMENTAL MUSIC IN PUBLIC WORSHIP.

Reasons of Dissent.

1. Because, in what pertains to the house of God, in the department of worship, as well as in that of doctrine, nothing is to be imposed or sanctioned which is not warranted either by Scripture precept or practice, or by necessary or legitimate inference therefrom; and in the service of praise there is no warrant in the New Testament for any other mode of worship but that of singing, which is commended to us with all the authoritiy both of precept and practice (Eph. v. 19; Col. iii. 16; Heb. xiii. 15; 1 Cor. xiv. 15), and which contiuued to be universally observed as the only mode throughout the Christian Church until the Middle Ages; and because the use of instrumental music in public worship under the Jewish dispensation was a part of the ceremonial service, which pertained as distinctly and exclusively to the office of the Levites set apart to it, as the offering of sacrifices or of incense did to the office of the priests, (Num. x. 10; 1 Chron. xv. 16, &c.; 2 Chron. v. 12, 13), and was one of the typical and carnal ordinances which were abolished at the introduction of the Gospel dispensation, under which only that worship is authorised which is spiritual, and that service of praise in which all the members of the Church may take part (Gal. iv. 3-9; Heb. ix. 10; Eph. ii. 14, 15; John iv. 21, 23, 24).

2. Because a change of the rule and practice of the Church, in a matter so important as the service of praise, it is not within the legitimate authority of the Synod to make, without remitting it for consideration to Presbyteries and Sessions; and, in the present case, in utter disregard of the Barrier Act, which is the constitutional protection against sudden, rash, and dangerous changes, without a single application from a Presbytery or congregation in Scotland in support of the overtures from England, and on a motion introduced after the discussion on the subject was terminated, the Synod has *per saltum* set aside the rule which has existed in this Church from its origin, and has been universally observed throughout its congregations in Scotland till now, and has done this without even requiring that any change which may hereafter be made by a congregation in the introduction of instrumental music shall obtain the sanction of the Presbytery,—the jurisdiction of Presbyteries and Sessions in the matter being seemingly abrogated, and an exhortation substituted to "the courts of the Church and individual ministers to guard anxiously

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the simplicity of public worship," whatever that may mean, and "to all the members of the Church to watch over the unity of our congregations," which seems a new and very large and onerous trust to be committed to them.

May 21, 1872.

Twelfth Sederunt.

3. Because a great change, as this is, not based on any principle, not submitted to the Church, and suddenly adopted by a majority on an inconsistent resolution, greatly injures the authority of the Synod, lowers it in the respect and confidence of members of the Church, loosens the bonds of denominational interest and attachment, and is fitted to produce dispeace and division.—(Signed) Henry Renton, John M'Luckie, Robert Gemmell.

Instrumental Music; Reasons of Dissent;

ANSWERS BY THE SYNOD.

Answers;

1. The Synod, distinguishing between what may be imposed, and what may be permitted, holds it lawful to impose upon the Church only what is required on Scriptural authority, acknowledging the existence of diversity of opinion among members of the Court as to the use of instrumental aid in leading the service of praise, the Synod does not feel warranted to insist upon uniformity in this matter as a term of communion, considering that praise of God had been conducted with instrumental aid long before the institution of a Levitical service, and that with Divine guidance and sanction, the Synod has pronounced a decision which gives no warrant for any such use of instrumental music as belonged to the Levitical service, or for any mode of conducting the service of praise which would interfere with the duty resting upon all the congregation to take part in that service.

2. The Synod, being a Court which embraces all the Presbyteries of the Church, has never formally adopted the Barrier Act, but has simply adopted a rule (Chap. II. Sect. 24) that "an Overture which contemplates a material change on the constitution of the Church," . . . "should be remitted to Presbyteries and Sessions for their consideration:" the Synod does not regard the use of instrumental music in leading the service of praise as "a material change on the constitution of the Church," and neither on this, nor on any former occasion, when the question has been raised, has a motion been submitted proposing to remit the subject to Presbyteries and Sessions: the Synod does not distinguish between Presbyteries of the Church on account of geographical boundary: the Synod adopted a motion which was accepted by the mover of one of the original motions as a simple modification of that which had been printed and circulated: by its decision the Synod has abrogated none of the rights of Presbyteries and Sessions, and while enjoining upon "all the members of the Church to watch over the unity of our congregations," has committed to individual Christians no "new" trust, though they consider it a trust "very large and onerous."

3. The Synod, in relaxing a rule which has never been made to rest on an avowed principle, could lay down no principle for dispensing with uniformity in practice, except the principle of religious liberty in matters not subject of direct Scriptural command: and in deciding that uniformity of practice in the mode of leading the service of praise is not imperative, the Synod does more to sustain its own authority than it could do by the continuance of a rule which has not been enforced.

Motion as to sending the question down to Presbyteries.

The Synod, as agreed upon at Tenth Sederunt, took up the motion, of which notice had been given, in reference to the Synod's decision as to Instrumental Music in Public Worship, and the bearing of Rule 24, Chap. II. thereon. After conversation, it was found that no motion on the subject had been made and seconded, and it was allowed to drop.

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May 21, 1872.

Twelfth Sederunt.

Revision of Hymn Book.

Called for Report of the Committee on the Revision of Hymn Book, which was presented by Mr Rennie, the Convener, and being printed among Synod Papers, was held as read. Mr Rennie was heard in explanation of the Report, which the Synod now receive; thank the Committee for their valuable services, approve of their suggestion for the improvement of the Hymn Book of the Church, re-appoint the Committee, and instruct them to lay a draft copy of the proposed Revised Hymn Book on the table of the Synod at its meeting in May next.

Representative Supreme Court;

The Synod took up Overtures anent Formation of Representative Supreme Court, transmitted by the Presbytery of Edinburgh, from the Sessions of Bristo, Newington, and Broughton Place. The Overtures, being printed among Synod Papers, were held as read. Mr J. Dick Peddie, elder, was heard for the Session of Bristo Church, as was also Mr James Thin, elder; Mr Robert Paterson, elder, waiving his right to be heard for Newington Session, as did also Dr Thomson for the Session of Broughton Place.

Motions;

The Synod then proceeded to give judgment on the Overtures, and, after reasoning, it was moved and seconded—That the Synod send down the subject for consideration to the Presbyteries and Sessions of the Church, with instructions to report on the matter to a Committee that shall be appointed for the purpose of receiving their answers, not later than March, 1873; and further, that this Committee shall present an analysis of those returns to the Synod at its meeting in May next.

It was also moved and seconded—That the Overtures lie on the table, to be taken up and considered at an early sederunt during the first week of next meeting of Synod.

Decision.

A vote having been taken, the second motion was preferred, and the Synod, in terms thereof, agree that the Overtures lie on the table, to be taken up during the first week of next meeting of Synod.*

Reasons of Dissent.

Reasons of Dissent by Dr Marshall from Synod's decision in regard to declaration as to the finding on the question of Union, were given in and read. Dr William Johnston and Dr Thomson were appointed a Committee to prepare and bring in Answers to said Reasons.

National Education.

Dr James Taylor gave in and read Answers to Reasons of Dissent by Mr Renton and others, from Synod's decision anent National Education, which the Synod adopted. Said Reasons and Answers, the Synod agreed to record as follows:—

* See Appendix, No. VIII., p. 504.

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REASONS OF DISSENT BY MR HENRY RENTON AND OTHERS.

May 21, 1872.

Twelfth Sederunt.

National Education; Reasons of Dissent;

The subscribers dissent from the decision of the Synod on the Education Bill now before Parliament, because the principle unanimously held by this Synod—"that it is not within the province of civil government to provide for the religious instruction of the subject, and that this department of the education of the young belongs exclusively to the parent and the Church"—excludes the right of civil government to regulate "the religious instruction of the subject," as well as to defray any portion of its expense from public funds; and because what it is not within the province of Parliament to do itself, it is not within its province to delegate or authorise another body to do, and therefore it is not within the province of any Local Board to do, which has no existence, powers, or functions save what it derives from Parliament; and the decision of Synod contravenes its own principle, inasmuch as it takes no exception to such *a provision for religious education in the Bill* as necessitates a conscience clause to protect minorities from compulsory attendance on it, and inasmuch as it does not challenge but strengthens the assumption of the right of Parliament, and of such bodies as it may select or create and invest with its delegated authority, *to determine whether any, and if any what, religious instruction shall be given in any locality*, by interposing only its "earnest desire that the Bill should contain an enactment that the school-rates shall not be applied in respect of such instruction," as if it were possible for the "civil government to provide for religious instruction" without funds obtained by its coercive authority, and as if the principle of the Synod was opposed to such provision only in so far as it entails any additional compulsory expense. (Signed) Henry Renton; George C. Hutton; J. Dick Peddie; James Robertson, Jun.; George Barlas; Wm. Crawford, Elder.

ANSWERS BY THE SYNOD.

Answers.

The Dissentients assume without proof what the Synod denies, that local Boards are authorised to provide for religious instruction in the National schools. These Boards, as the Dissentients justly remark, have no powers or functions except what they derive from Parliament, and the Education Bill does not confer on them, or delegate to them any authority or power to make provision for the teaching of religion. It is one thing not to prohibit, and another, and quite a different thing to authorise. The Education Bill does not provide, or empower any body to provide for religious instruction, but only does not forbid under certain restrictions Local Boards to make arrangements for the religious instruction at a separate hour of children whose parents desire it, and, as the Synod contends, should also pay for it. But these Boards have no authority to compel the national teacher to give this instruction or the scholars to receive it. The Bill expressly enacts that grants of public money shall not be applied in respect of any instruction in religious subjects, and the Synod believes that it is clearly implied in the Bill that the local rates shall also be expended in teaching the secular branches of education, and the Synod has petitioned that an explicit enactment to that effect shall be inserted in the Bill. The deliverence of the Synod on this measure is in accordance with all its decisions on this question, and it has seen no reason to change the judgment which it gave in 1847, and has frequently repeated since that time, regarding the powers and duties of Local Boards, or to think that the principles of our Church require that these Boards should be forbidden to make arrangements for religious instruction, either before or after the regular school hours, at the sole expense of those who receive it.

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May 21, 1872.

Twelfth Sederunt.

Status of Dr M'Kerrow.

Dr Scott, for the Committee on the Status of the Rev. Dr M'Kerrow, gave in their Report, which the Synod adopt, and in terms thereof agree that—As Dr M'Kerrow has held the office of the ministry in connection with the Congregation of Brunswick Street, Manchester, for more than 45 years, and may therefore be fairly regarded as incapacitated by age for the full discharge of pastoral duties—and as the only other motive which has induced him to desire that he should be wholly relieved from these duties has not been of a personal kind, but has had reference solely to the welfare and prosperity of the Congregation over which he has so long and so ably presided,—he be allowed, in accordance with the unanimous wish of the Lancashire Presbytery and of the Session of Brunswick Street Congregation, to retain his seat and vote in the Presbytery of Lancashire, and in this Synod.

Vote to Adjourn.

It being now past the hour of adjournment, it was moved and seconded—That the Synod do adjourn. It was also moved and seconded—That the Synod proceed with remaining business. On a show of hands being taken, the first motion was preferred, and the Synod accordingly agreed to adjourn.

Having met for a short time in private conference, the Synod resumed, and adjourned, to meet in the same place to-morrow, at ten o'clock A.M. Concluded with prayer.

JOHN CAIRNS, *Moderator.*

THIRTEENTH SEDERUNT.

Same Place,

Wednesday, 22nd May, 1872, 10 o'clock A.M.

May 22, 1872.

Thirteenth Sederunt.

The Synod met, and was constituted by the Moderator. The minutes of last sederunt were read and approved of, and the scroll thereof subscribed by the Moderator.

Overture on Counting of Votes;

An Overture from the Presbytery of Glasgow anent Counting of Votes in Synod was presented, and being printed among Synod Papers, was held as read. Mr Beckett, who had been appointed by the Presbytery to support their Overture, was heard in reference thereto, after which the following deliverance was adopted:—

Deliverance thereon.

The Synod, having at its Fourth Sederunt, in voting upon the Report anent Union, and at the Sixth Sederunt, in voting upon National Education, settled by unquestioned precedents what this overture proposed to settle by formal enactment—viz., that the show of hands may be counted at the will of a majority, notwith-

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May 22, 1872.

Thirteenth Sederunt.

standing that without such counting no reasonable doubt remains as to the result of the vote that has been taken, the overture is, with leave of Synod, withdrawn.

Deputation to Tilliconltry.

In terms of decision in the case of Appeal from the Congregation of Tilliconltry, the Synod hereby appoint Dr Thomson and Dr Finlayson, with Mr J. Dick Peddie, elder, a deputation, to visit that congregation at an early date, and report to next meeting of Synod.

Report on Psalmody.

Called for Report of the Committee on Psalmody, which was presented by Mr Andrew Henderson, the Convener. The Report being printed among Synod Papers was held as read, and the Convener was heard in explanation thereof. The Synod receive this Report, give thanks to the Committee for their diligence, and, in terms of their report, grant permission to the Committee to draw upon the Synod Fund for the sum of £50, as far as may be necessary for promoting the object for which they are appointed. Also, sanction the formation of classes for psalmody improvement in connection with the Theological Hall, provided this step shall receive the concurrence of the Committee on Theological Education. The Synod re-appoint the Committee, with no new members in room of those retiring—Rev. Wm. Blair, Dunblane, Convener.

Mr R. Anderson and Psalmody Committee;

A Report supplementary to that of the Psalmody Committee was presented from a Committee appointed at the closing sederunt last year, in the matter of Mr Robert Anderson and the Psalmody Committee, and Mr James Buchanan, in absence of Mr Wood, Convener, was heard in explanation of the Report. It appeared that the Committee appointed to co-operate with the Psalmody Committee in endeavouring to raise £200 to assist Mr Anderson under the loss and wrong he had sustained in serving the Synod, had already raised, or received promise of the amount required, with the exception of £73 13s. The Synod thank the Committee for their services, and acknowledging the Synod's responsibility to Mr Anderson for the payment of £200 to him, re-appoint the Committee, with the addition of Mr J. Dick Peddie, Edinburgh, Mr Thomas Callender, Leith, and Mr Alexander Mitchell, Dalkeith, and instruct them to use diligence to raise, without delay, the amount needed to meet this obligation. The Committee on this matter stands, therefore, as follows:—G. C. Hutton, R. Wishart, James Buchanan, George Robson, Lauder; Peter M'Dowall, William Wood, James Christie, Carlisle; Wm. Boyd, Daniel M'Lean, George Robson, Inverness; Dr James Taylor, ministers; with David Yellowlees, Stirling, Dr Miller, Edinburgh, J. Dick Peddie, Edinburgh, Thomas Callender, Leith, and Alex. Mitchell, Dalkeith, elders—Mr Wood, Convener.

Committee in the Case.

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May 22, 1872.

Thirteenth Sederunt.

Dr Cairns, Moderator, having temporarily withdrawn by leave of Synod, the chair was occupied by Dr Peddie, as Moderator, *p. t.*

Superintendence of Young Persons Changing Residence;

An Overture transmitted through the Committee on Bills from the Presbytery of Edinburgh, anent Superintendence by Sessions of Young Persons changing their places of residence, was presented, and being printed with Synod Papers, was held as read. Dr Thomson was heard for the Presbytery of Edinburgh in support of their overture.

The Overture proposed the following scheme for accomplishing the end desired:—

1. That a Committee be formed in each of our large towns, such as Edinburgh, Glasgow, Dundee, Aberdeen, etc., composed of one representative from each Session, of which Committee one shall be appointed Secretary and Convener.

2. That this Committee charge themselves with the duty of specially caring for young persons who have recently come from congregations in other towns, or in the rural districts, and for this purpose shall keep a list of respectable lodging-houses, shall visit the young persons in their lodgings or residences, take a kindly interest in their welfare, seek to have them placed under the care of one or other of our ministers and Sessions, and, in general, watch over them in the spirit of Christian love and kindness.

3. That to enable this committee to do so, the ministers to whose congregations the young persons have belonged, or their Session-Clerks, apprise the Secretary of their coming to town, or removing to another town, with any further information they may consider advisable to communicate, and the young persons themselves shall also carry a letter of introduction to the Secretary from their respective ministers or elders.

4. That this Committee should seek the co-operation in this movement and their efforts of the Sessions, Young Men's Fellowship Associations, Sabbath School superintendents and Teachers, and Ladies of the Dorcas Societies of town congregations.

5. That the fact of the existence of such Committees, with the names and addresses of the respective Secretaries, be regularly advertised on the cover of the *Missionary Record.*

6. That the provisions of the Scheme should be made applicable to young persons passing from the town to the country, and to emigrants, in so far as practicable.

Decision Thereon.

Agreed—That the Synod approve of the object of the overture, as one of great practical importance, adopt it *ad interim*, so far as to recommend the formation of such committees as are proposed in the large towns, remit the overture to Presbyteries for careful consideration, and appoint a special committee to which their findings shall be transmitted not later than March 1, 1873, and which shall bring up a maturely digested report to next Synod.

Dr Cairns now took the chair as Moderator.

Returns to Remits.

Called for Returns to Remit of Synod on Overture by Dr J. C. Brown, presented last year, to the effect:—"That, in order to a call being sustained, it must bear the signatures of at least half of the

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congregation, unless satisfactory reasons can be shown to the Presbytery for dispensing with this requirement."

May 22, 1872.

Thirteenth Sederunt. Returns to Remits of Synod—On Signing of Calls;

It appeared from the Returns that out of the 31 Presbyteries of the Church 23 had made returns under this Remit; six adopting the proposed change, and seventeen not adopting it and deeming it unnecessary. Agreed that in conformity with the Returns, which show a majority of Presbyteries unfavourable to the Overture, the Synod do not adopt it.

On Mode of Increasing Official Salaries.

Called for Returns to Remit of Synod at twelfth sederunt last year, anent mode of increasing official salaries and other permanent outlays of the Church. It appeared that of the 31 Presbyteries, 22 had made Returns under this Remit; thirteen adopting the change proposed, five not approving, deeming it unsuitable or unnecessary, and four approving of some change in the direction of the Overture, under various modifications.

Motions;

After reasoning, it was moved and seconded—That in conformity with the Returns, which show a majority of Presbyteries favourable to the Overture, the Synod adopt it and enact accordingly. It was also moved and seconded—That the Synod do not adopt the Overture, but resolve that notice shall be given to Presbyteries at least three months in advance of any proposal to increase official salaries and the other permanent outlays connected with the administration of the Church.

Parity of Votes;

A show of hands having been taken as between these two motions, it was found that there was a parity of votes; and the Moderator gave his casting vote in favour of the second motion. The Synod therefore resolve in terms of the second motion, not adopting the Overture, but directing that notice of proposals of the kind referred to be given to Presbyteries three months in advance.

Decision.

Selection Committee

On recommendation of the Selection Committee, Mr Thomas Kennedy, Kinross, was added thereto, in room of Mr Mair, Stow, who has left this meeting of Synod.

Remuneration of Preachers.

Called for Report of the Committee on Remuneration of Preachers, which was presented and laid on the table by Dr Wm. Bruce, the Convener, and being printed among Synod Papers, was held as read. Agreed that the Report lie on the table, to be taken up at a fuller sederunt next year. Meantime the Synod re-appoint the Committee, with instructions to receive and consider any further suggestions which may be sent to them by members of Synod, embodying them in a Supplement to their Report, should they see cause. The Committee on Remuneration of Preachers stands, therefore, as follows:—Dr William Bruce, Dr Drummond, Dr Davidson, William Wood, David Williamson, James Dunlop, Kilmaronock;

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May 22, 1872.

Thirteenth Sederunt.

Remuneration of Preachers.

Peter Whyte, Thomas Kennedy, Robert Rutherford, Robert Brown, and Dr Hamilton, ministers; with John Gilmour, Helensburgh; George Younger, Glasgow; Andrew Robertson, Dalreoch; William Glass, Crossgates; James Thin, Edinburgh; Allan Frier, Melrose; John C. Watson, Ceres; William Murray, Anstruther; James Paterson, Carnwath; and Alex. Roxburgh, Lochgelly, elders—Dr Bruce, Convener.

Teaching of Church Rules to Students.

An Overture from Dr J. C. Brown, transmitted through the Committee on Bills, by the Presbytery of Berwick, anent teaching students the Rules and Forms of Church Procedure, was presented and read. In absence of the Overturist owing to bodily illness, the Synod did not enter upon consideration of the Overture, but agreed that it be remitted to a Committee to consider, and to bring up a Report at next meeting.

Sabbath Schools;

Called for Report of the Committee on Sabbath Schools, which was presented and laid on the table by Mr James Inglis, Convener, and being printed among Synod Papers, was held as read. The Synod receive the Report, give thanks to the Committee for their valuable services, and in terms of their Recommendation, the Synod

Recommendations.

(1.) Recommend to ministers and to Sessions of vacant Congregations to invite the services of probationers in preaching to the young; and also to the probationers to prepare sermons suitable to children, and render assistance in Sabbath schools and Bible classes.

(2.) Recommend that the Session of every congregation prepare and statedly revise a roll of all baptized young persons belonging to the congregation, but not in full membership, and that these should be regarded as having special claims on the care and supervision of the Session.

(3.) Grant £50 from the Evangelistic Fund to the Edinburgh Sabbath School Teachers' Union to aid in providing an adequate salary to their agent.

(4.) Recommend Presbyteries and Sessions to take into consideration the subject of the Decrease in the number of Sabbath Scholars, referred to in the Committee's Report.

The Synod re-appoint the Committee on Sabbath Schools, with the new members named by the Selection Committee in room of those who retire by rotation.

Sabbath Sanctification.

Called for Report of the Committee on Sabbath Sanctification which was presented and laid on the table by Mr Henry Renton, Convener, and being printed among Synod Papers was held as read. The Convener having been heard in relation to the Report, the Synod receive it, and in terms of Recommendations contained in it resolve:—

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May 22, 1872.

Thirteenth Sederunt.

Sabbath Sanctification.

Resolutions thereon;

1. That the doctrines held by this Church on the subject, and set forth in the Shorter Catechism and other subordinate standards, should be very fully and plainly preached from all its pulpits, and taught in all its Sabbath schools.

2. That the discipline of the Church should be faithfully administered, without respect of persons, where the public ordinances of religion are neglected, or where the conduct or occupation on the Lord's-day is inconsistent with its sacred observance.

3. That all the members of the Church, and specially heads of families, elders, and ministers, should study to recommend and enforce the sanctification of the Sabbath, by their own example of "a holy resting all that day even from such worldly employments and recreations as are lawful on other days, and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy."

4. That the office-bearers and members of the Church should use diligent endeavours, and co-operate with like-minded brethren of other Churches, to reclaim those who are living in the neglect or violation of the sacred day, by personal persuasion and remonstrance, and to diffuse right views of the authority and claims of the Lord's-day throughout the community.

5. That strenuous opposition should be offered to all legislative measures which are designed, or tend to sanction, labour or traffic on the Lord's-day, or to deprive servants of the Government of the opportunity of keeping it holy, and thereby to impose disability for employment in some departments of the public service on all who are faithful to God in this matter.

The Synod call the special attention of Presbyteries and Sessions to these resolutions, and to the prevalent forms of evil referred to in the Report, and direct that the Report on Sabbath Sanctification be inserted in Appendix to Minutes*. Also, direct Sessions to communicate to the Committee any important facts that may have emerged in their several localities, affecting the subject of Sabbath Sanctification.

Addition to Committee;

The Synod re-appoint the Committee with their former instructions, and with Dr Ogilvie, Dr Joseph Brown, and Dr Ritchie, as additional members.

Names of Committee.

Wherefore the Committee on Sabbath Sanctification stands as follows:—Henry Renton, Dr Thomson, William Wood, William Boyd, Dr Ogilvie, Dr Joseph Brown, and Dr Ritchie, ministers; with Cumberland Hill, W. Whyte-Millar, John Millar, Edinburgh, and James Paton, Tillicoultry, elders—Mr Renton, Convener.

* See Appendix, M, p. 611.

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May 22, 1872.

Thirteenth Sederunt.

Leeds Congregation annexed to Newcastle Presbytery.

Read a petition transmitted by the Presbytery of Newcastle from the congregation of Leeds, praying to be disjoined from said Presbytery, and united to the Presbytery of Lancashire. The Synod, for reasons assigned, and finding that the Presbytery of Newcastle acquiesces in the change craved, grant this petition, and accordingly, disjoin the Session and Congregation of Leeds from Newcastle Presbytery, and annex them to the Presbytery of Lancashire.

References—From Elgin and Inverness Presbytery.

The Synod took up Report of Committee appointed at *second* Sederunt, on references from Presbytery of Elgin and Inverness, and Presbytery of Glasgow. The Synod receive this Report, and give thanks to the Committee for their diligence.

In respect of the reference from the Presbytery of Elgin and Inverness, the Synod, while deeply sympathising with the Presbytery and the congregation of Queen Street, Inverness, in the trying circumstances in which they have been placed, deem it advisable that the call to the Rev. A. C. M'Donald, of the Canada Presbyterian Church, be now set aside, and recommend the congregation to seek a minister in the way opened to them by the decision of the Synod at *ninth* sederunt as to the eligibility of ministers of the negotiating Churches. And in respect of the reference from the Presbytery of Glasgow as to the manner of their dealing with a call to Dr Drummond from a congregation of the English Presbyterian Synod, the Synod cordially sanction the past procedure of the Presbytery, and are gratified to find that the decision of the Synod above referred to, renders it unnecessary to give any farther instructions to the Presbytery.

From Glasgow Presbytery.

On recommendation of the Committee of Selection, the Synod appoint the following Committees, viz.:—

Committees: On Superintendence of young persons changing residence.

Committee on Superintendence of Young Persons Changing their Places of Residence:—Henry Renton, Kelso, Dr Thomson, Edinburgh, Dr Wallace, Glasgow, Dr Edmond, London, David Russell, Dunfermline, Robert Rutherford, Newlands, James Buchanan, Glasgow, and James Stevenson, Dublin, ministers; with David Yellowlees, Stirling, James Paton, Tillicoultry, William Anderson, Edinburgh, William Maclean, jun., Glasgow, and Francis Johnstone, Liverpool, elders—Rev. H. Renton, Convener.

On Teaching Church Rules to Students.

Committee anent Teaching of Students Rules of Church Procedure:—Dr Joseph Brown, Glasgow, Robert Gemmell, Edinburgh, and Andrew Gardiner, Edinburgh, ministers; with William Balleny, Edinburgh, and James Renton, jun., Edinburgh, elders—Dr Brown, Convener.

M'Kelvie MSS.

Called for Report of the Committee on the MSS. of the late Dr M'Kelvie, which was presented by Mr David Young, Glas-

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Thirteenth Sederunt.

M'Kelvie MSS.

gow, the Convener, and being printed among Synod Papers, was held as read, and the Convener heard in explanation. The Synod receive and adopt this Report, and re-appoint the Committee to prosecute their work to its completion. The Committee on this subject stands, therefore, as follows:—Drs James Taylor, A. Thomson, and John Macfarlane; with George Deans, David Young, Glasgow, and Andrew Gardiner, ministers—Mr Young, Convener.

Declaration anent Deliverance on Union Report.

Answers to Reasons of Dissent by Dr Marshall, from the Synod's declaration, explaining deliverance on the Union Report, were brought in and read by Dr Andrew Thomson, Convener of the Committee appointed to prepare them; and the Synod having adopted these Answers, direct that they be recorded along with the Reasons, as follows:—

REASONS OF DISSENT BY DR MARSHALL.

Reasons of Dissent.

The subscriber dissents from the declaration explaining the Synod's deliverance on the Report of the Union Committee, for the following reasons:—

First, Because the explanation essentially alters the deliverance, making it a new one. The deliverance was, that in the interests of Union the ministers of the negotiating churches should be mutually and reciprocally eligible to vacancies in them, on the footing of signing their respective formulas. As altered, it is that the ministers of the other negotiating churches shall be eligible to vacancies in this church, though these churches should decline reciprocity in this matter, and refuse to go a step farther towards Union. Such a change on its deed the Synod ought not to have made under colour of an explanation.

Second, Because if a new deliverance was to be given, it ought to have been simply, that this church is, in the judgment of the Synod, prepared to adopt the mutual and reciprocal eligibility of ministers, with the view of establishing closer relations among the churches concerned, and advancing their final incorporation. This was all that the Synod's Committee on Union and the Joint Committee asked; and in as far as the Synod did more, on the pretence of explaining itself, it hastily decided another question altogether, which had not been brought up to it, and which had received no consideration, either in the Synod itself, or in the Committees on Union, whose "recommendations" the Synod professed to be disposed of.

Third, Because the deliverance, as explained, is inexpedient. It is specially so in making this church liable to be misunderstood and misrepresented, as if its zeal for union had outrun its discretion, and as if its catholicity were partial and arbitrary; wholly confined to the narrow circle of present negotiations, and to which it is resolved to cleave in future, however it may be repelled.

Fourth, Because the deliverance, as explained, is incompetent. The Synod had no power to alter, by its mere vote, the relation of this church to the other churches concerned, as it explains itself to have done. "The Rules of Procedure" provide that a "change" so "material" must ordinarily be overtured, and that the "overture, if entertained by the Synod, is to be very leisurely and carefully considered, and should be remitted to presbyteries and sessions for their consideration, before being finally adopted." The Synod might have done what the Union Report asked of it, as stated above. Favourably entertaining the mutual and reciprocal eligibility of ministers in the negotiating churches, it might have ordered it to be acted on *ad interim;* and it might thus, in due time and by due process, have been made a

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Declaration anent Deliverance on Union Report;

"Rule" of the Church. But to decide by a vote that, reciprocity or not, negotiations for Union continued or not, the vacancies of this church shall, in all time coming, be open to ministers of the other negotiating churches, was wholly *ultra vires* of the Synod; and the decision is, therefore, null and void.

(Signed) WILLIAM MARSHALL.

ANSWERS BY THE SYNOD.

Answers to Reasons of Dissent.

1. Not only was the Report of the Union Committee on the mutual and reciprocal eligibility of ministers brought under discussion, but also the overture from the Presbytery of London praying that "The Synod enact and declare that ministers and preachers of the other three negotiating churches be *henceforth* eligible to vacancies in the United Presbyterian Church;" and the deliverance against which the protest is taken was intended to decide in favour of this overture as well as of the request of the Union Committee.

2. The answer to this second reason is contained in the statements made in answer to the first reason.

3. If it be right to receive ministers from the Free Church on the condition specified, it cannot be wrong to declare our willingness to do so; and our church is in such circumstances as to preclude all reasonable ground for supposing that we had any other end in view in doing so than promoting the interests of truth. And it should be borne in mind that the English Presbyterian Church has, without waiting for any expression of our reciprocity, decided that any minister from our denomination shall be eligible to vacancies in their body.

4. The deliverance, as explained, is not *ultra vires*, as the protestor asserts. Years ago, the Synod decided, with the acquiescence of the protestor, that there was no bar, in principle, to an *incorporated* union with the negotiating churches, so that it cannot be held as involving any constitutional change to declare that ministers belonging to these churches may be admitted into our denomination upon their agreeing to subscribe our formula.

International Arbitration.

The Synod took up an Overture transmitted by the Committee on Bills and Overtures from the Rev. Henry Renton, in reference to the settling of international disputes by arbitration. The Overture was read and Mr Renton heard in support of it; after which the Synod, in terms of the Overture, unanimously resolved.—

That, in view of the unspeakable calamities of war, of which late years have furnished numerous terrible illustrations, the most appalling being those exhibited by professedly Christian nations, European and American, with whom our own is in closest alliance; and in view also of the constant danger of the recurrence of such calamities, from the maintenance of immense standing armies, and of the grievous burden, loss, and corruption sustained by society in the support of multitudes of armed men, withdrawn from the pursuits of peaceful industry, and from the relations of domestic life; the Synod hail endeavours to supersede resort to war for the settlement of international disputes by the establishment of a system of arbitration, as at once accordant with reason and with the Spirit and dictates of the Gospel, and therefore agree to

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petition Parliament in favour of the motion to be submitted by Mr Henry Richard, calling upon our Government to take the initiative in promoting a general and permanent system of international arbitration, and the Synod commend the object to the members of the Church.* May 22, 1872. Thirteenth Sederunt.

Dr Peddie, for a Committee appointed at second sederunt to look into a communication to the Synod Clerk from a Missionary Presbytery, gave in a report, in accordance with which the Synod agree that said communication, which is from the Presbytery of Caffraria, need not be noticed in the Synod Records; but that as that Presbytery is, by a decision at *eleventh* sederunt, now a constituent part of the Synod, the communication be attended to in making up the Roll of Synod, so far as concerns the Presbytery of Caffraria. Communication from Mission Presbytery—Caffraria.

On motion made and seconded, it was agreed that the Synod understanding that a meeting of the General Synod of the National Protestant Church of France will take place in Paris in the course of the month of June, direct the Foreign Correspondence Committee to prepare a letter addressed to that body, conveying the congratulations of this Synod on the liberty acquired by their brethren to meet in Synod, and their earnest desire that, under the blessing of God, their deliberations and decisions may be conducive to the interests of Protestantism and the advancement of the kingdom of God in France. National Protestant Church of France.

And, further, the Synod appoint the Moderator as the representative of this Synod at the National Synod of France.

The Synod took up an Overture by the Rev. Hugh Barr, Kettle, transmitted by the Committee on Bills and Overtures, in reference to the administration of the Augmentation Scheme. The Synod, the overturist acquiescing, agreed that as this Overture proposes the reversal of a deliverance of Synod passed at this meeting, it is incompetent to entertain the Overture now. Administration of Augmentation Scheme.

The Synod took up a motion, of which notice had been given by Mr Inglis, Johnstone, in reference to assistance being given to the Synod Clerk during the meetings of Synod. Mr Inglis having been heard, it was unanimously agreed that the Synod appoint a Committee to consider the whole question of the duties devolving upon the Synod Clerk, and the Clerk of the Committee on Bills and Overtures, together with the emoluments of their office, and to confer with them as to the best mode of expediting the business of the Synod; and the following were appointed a Committee for this purpose:—Drs Bruce, George Jeffrey, and James Taylor; James Assistance to Synod Clerk.

* See Appendix, No. IX., p 505.

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Inglis, Henry Renton, Thomas Kennedy, and David Young, Glasgow, ministers; with J. Dick Peddie, Edinburgh, J. B. Kidston, Glasgow, and James Morton, Greenock, elders—Mr Young, Convener: to report at next meeting of Synod.

Examination of Presbytery Records.

It was reported that the Committees appointed to examine Records of Presbyteries had reported favourably concerning them, and that this had been certified in the respective Records by the Moderator of Synod, and by the Clerk of the Committee on Bills and Overtures. It was further reported that the minutes of the following Presbyteries had not been forwarded for examination at the present meeting of Synod, viz.:—Banffshire, Ireland, and Newcastle.

Portrait of Rev. John Brown, Haddington.

Mr James Peddie intimated that he had been requested on behalf of Dr Andrew M'Farlane, Greenock, to present, for acceptance by the Synod, an oil portrait of the Rev. John Brown, Haddington, one of the earliest professors of divinity in this church. The Synod gratefully accept this gift, and direct that it be hung up in the Synod House, along with other portraits of deceased Professors.

Portrait of Dr Beattie.

At the request of Dr James Taylor, it was agreed to state here, in correction of a minute of twelfth sederunt last year, that the portrait of Dr A. O. Beattie, then presented to the Synod, was the gift of Dr John M'Farlane personally.

The Synod, being now met in private, held further conference on the matter in which it had been engaged when met in private at the close of tenth and twelfth sederunts.

Rev. J. S. Taylor.

The Synod being now met with open doors, the Moderator read a letter addressed to him by the Rev. James Smith Taylor, minister at Hutchesontown, Glasgow, the tenor whereof follows:—

To John Cairns, D.D., Moderator of the United Presbyterian Synod.

Edinburgh, May 19, 1872.

REVEREND AND DEAR SIR,—I beg of you to inform the Synod that I feel myself to be under the painful necessity of leaving the United Presbyterian Church. What has laid me under this necessity is the decision on the organ question to which your Supreme Court came on Friday last. It appears to me that at meetings of saints in New Testament times the praise of God by the human voice alone is the only authorised worship, and that this can be gathered from the language of our Lord himself and of His inspired servants, and from the practice of Christian assemblies in the days of the Apostles. When men long after introduced the change which you have agreed to tolerate, they had no warrant from the Divine Head of the Church for the innovation, and not only so, but they in no small degree mistook the genius of the Gospel economy, and tarnished its beauty and enfeebled its strength. Holding these views, I am obliged to regard the United Presbyterian Church as having, on a point of vital moment, ceased to be a witness for truth in the land.—I am, Rev. and Dear Sir, yours truly,

(Signed) J. S. TAYLOR.

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Thirteenth Sederunt.

Rev. J. S. Taylor.

This letter having previously been read to the Synod when met in private conference at tenth sederunt, and a Committee having been named, partly then, and partly in the private conference at twelfth sederunt—consisting of the Moderator, Henry Renton, John Dick Peddie, elder, Drs M'Michael, Edwards, and Frew—Mr Peddie, convener—to seek an interview with Mr Taylor, with the view of inducing him to re-consider the subject of his letter, said Committee now made a statement by Mr J. D. Peddie. From this statement it appeared that the Committee had failed to obtain Mr Taylor's consent to an interview with him.

After reasoning, it was unanimously agreed—That the Synod receive the report of the Committee which had been appointed in this matter; return thanks to them, and particularly to the Convener, for their great diligence in the case; regret deeply that Mr Taylor has declined any conference on the subject with the committee, and in the circumstances, remit the case to the Presbytery of Glasgow to deal therein as they shall see cause, and in the hope that Mr Taylor may be induced to continue his connection with the church.

Delayed all other causes till the meeting of Synod to be held on the Monday after the Second Sabbath of May, 1873.

The foregoing Minutes of this present sederunt were read and approved of, and the Moderator was empowered to subscribe the scroll thereof.

The Moderator having immediately before the Synod's meeting in private at this sederunt delivered an appropriate address, the Synod was now closed with praise and prayer.

JOHN CAIRNS, *Moderator.*
WILLIAM BECKETT, *Synod Clerk.*

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ROLL

OF

THE SYNOD

OF THE

UNITED PRESBYTERIAN CHURCH.

MAY, 1872.

The figure on the left hand side of a Member's name denotes the sederunt at which he first took his seat.

From the following Lists, it appears that the Synod was attended by 451 Ministers and 236 Elders—in all, 687 Members.

I. PRESBYTERY OF ABERDEEN.

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
James M'Crie, D.D.	1827	Jo. Scorgie	Old Meldrum	Old Meldrum
James Ireland, *Clerk*	1843	John Smith	Ellon	Ellon
Andrew Dickie	1845	Alex. Milne	St Paul Street	Aberdeen
John P. Bell	1849	Robert Brown	Midmar	Do.
[3]William Turner	1851	Wm. Duncan	Craigdam	Tarves, Aberdeen
Edward Rankine	1857	James Mann	Shiels, Belhelvie	Aberdeen
Thomas Scott	1857	P. Cunningham	Stonehaven	Stonehaven
[1]Robert Hall, *Colleague*	1862		Old Meldrum	Old Meldrum
[1]William Aitken, M.A.	1864	Peter Elmslie	Lynturk	Alford, Aberdeen
[1]Thomas Brown	1864	William Barron	Nelson Street	Aberdeen
David Beatt	1865	Henry Gray	Belmont Street	Do.
[1]Jo. Rutherford, B.D.	1868	[1]Charles Shirreffs	St Nicholas Lane	Do.
[6]James Wilson	1869	William Walker	Lumsden	Do.
Mat. Galbraith, M.A.	1869	[1]Rev. Geo. M'Arthur	Charlotte Street	Do.
[1]Archd. Young, M.A.	1871	[3]Patrick Watson	George Street	Do.

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II. ANNANDALE.

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
John Black	1829	Robert Douglas	Newcastleton	Carlisle
[1]W. Watson, *Clerk*	1844	Simon Hyslop	South Church	Langholm
[1]William Ballantyne	1846	Daniel Hope	North Church	Do.
D. S. Goodburn	1852	Andrew Park	Waterbeck	Ecclefechan
[1]James C. Meiklejohn	1854	James Irving	Chapelknowe	Canonbie
[1]William Hutton	1857	[2]James M'Millan	Moffat	Moffat
[1]James Ronald	1865	James Hamilton	Annan	Annan
[4]David Thomas	1865	[4]William Gardiner	Lockerby	Lockerby
[2]William Williamson	1871	William Baird	Rigg	Annan
		Robert Rogerson	Wamphray	Moffat
		William Dunbar	Ecclefechan	Ecclefechan

III. ARBROATH.

[1]Henry Hyslop	1834	Alexander Lyall	John Street	Montrose
[1]Alexander Sorley	1837	[2]Alexander Petrie	Erskine Church	Arbroath
[2]Alex. Anderson, M.A.	1845	[1]Andrew Cobb	Mill Street	Montrose
[1]J. P. Millar, M.A., *Clerk*	1849	John Lowson	Carnoustie	Carnoustie
[1]Hugh Aird, M.A.	1855	David Scott	City Road	Brechin
Alexander Clark.	1858	James Gibson	Letham	Forfar
John M'Nab	1859	Robert Low	Johnshaven	Bervie
[1]Alexander Campbell	1859	David Milne	Knox's Church	Montrose
[3]Thomas Swan	1860	James Dakers	Muirton	Laurencekirk
[2]Peter Wright	1863	James Milne, Jun.	Forfar	Forfar
[2]Robert W. Orr	1863	John Morton	High Street	Brechin
[1]Thomas Kirk	1868	George Scott	Maisondieu Lane	Do.
		George Fyfe	Park Street	Arbroath
		[1]John Lumgair	Princes Street	Do.

IV. BANFFSHIRE.

J. Meikleham, M.A.	1831	James Lawrence	Grange	Thornton, by Keith
Alexander Millar, M.A.	1843	William Wans	Huntly	Huntly
Wm. Simmers, M.A., *Clk.*	1863	John Ewing	Portsoy	Portsoy
[4]John Gilmour	1864	Robert Gordon	Gardenston	Banff
George G. Green, M.A.	1866	Alexander Reid	Buckie	Buckie
[2]John N. Russell, B.A.	1868	Charles Harvey	Banff	Banff
[4]William Nairn, M.A.	1869	Andrew Wilson	Keith	Keith
[2]John M'Raith	1871	John Alexander	Aberchirder	Banff
		Wm. Sutherland	Findochty	Cullen
			Cabrach	Huntly

V. BERWICK.

[2]Daniel Kerr, M.A.	1833	Robert Webster	Dunse, South	Dunse
James L. Muirhead	1838	Robert Duncan	Cheviot Street	Wooler
[1]William Ritchie, D.D.	1839	[2]James Johnston	Dunse, East	Dunse

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BERWICK—*Continued.*

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
[1]David Donaldson	1848	Wm. Carse	Lisburn Street	Alnwick
[1]John Cairns, D.D.	1845	James Gilroy	Wallace Green	Berwick
Thomas Montgomery	1846	Thomas Anderson	Summerhill	Ayton
[1]Peter Mearns, *Clerk*	1846	Robert Carmichael	Coldstream, West	Coldstream
Peter Whyte	1848	Alex. Hutchison	Tower Hill	Wooler
[1]John Stark	1849	James Fortune	Horndean	Berwick
[4]William Porteous	1850	Jos. C. Edminson	Spittal	Do.
William Ross	1850	John Thomson	Embleton	Alnwick
[9]David Young	1851	John Hutton	Chatton	Belford
[1]William Limont	1851	Wm. Shiell	Clayport Street	Alnwick
[2]Andrew B. Robertson	1856	Robert Whyte	Coldingham	Coldingham
[2]James Harrower	1857	[4]Alex. Edington	Eyemouth	Eyemouth
[2]James M'Leish	1859	Henry Waite	Chapel Street	Berwick
[1]John Laing, B.A.	1867	Robert Purves	Belford	Belford
[2]William Rutherford	1869	John Fortune	Chirnside	Ayton
William Wilson	1869	John Jeffrey, M.D.	Springbank	Do.
Geo. Hislop Main	1869	[1]Joseph Scott	Norham	Berwick
[3]George Henderson	1870	James Ewing	North Sunderland	North Sunderland
[3]George Franklin Ross	1870	John Davidson	Coldstream, East	Coldstream
[2]James Stephens, M.A.	1871	John Young	Church Street	Berwick
		Andrew Baird	Beaumont Union	Coldstream
		Wm. Hardy	Stockbridge	Cockburnspath

VI. BUCHAN.

William Balfour	1835	James Watt	Rosehearty	Fraserburgh
[1]James Henry	1858	Thomas Findlay	Stuartfield	Mintlaw
[2]John Paterson	1864	John Anderson	Whitehill	New Deer
[1]Charles G. Squair	1865	William Moir	New Deer	Do.
[1]George Blair, *Clerk*	1866	[1]Alexander Knox	Savoch of Deer	Ellon
[1]John Dickson	1870	William Forrest	Peterhead	Peterhead
		Robert Cook	New Leeds	Mintlaw
		John Bell	Fraserburgh	Fraserburgh

VII. CARLISLE.

George Chapman	1833	Timothy Nelson	Great Salkeld	Penrith
[2]Peter Carruthers, *Clerk*	1837	John Irving	Longtown	Longtown
Alexander Leitch, D.D.	1839	William Little	Wigton	Wigton
John Thompson	1842	Robert Millican	Holywell	Longtown
John Scott Craig	1851	John Newton	Maryport	Maryport
[4]John Tannahill, M.A.	1858	Philip Musgrave	Penrith	Penrith
James Anderson	1861	Peter Forsyth	Whitehaven	Whitehaven
[1]James Christie, B.A.	1862	[2]John Sewell	Carlisle	Carlisle
			Penruddock	Penrith

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VIII. CUPAR.

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
[1]John Rankine, *Clerk*	1834	[6]James Duffus	Bonnygate	Cupar-Fife
[2]James Borwick	1837	John Kidd	Rathillet	Do.
John Gray	1838	Andrew Thom	Freuchie	Kettle
[2]John Wise	1838	[2]Peter Forbes	West Church	Auchtermuchty
[4]Archibald Henderson	1840	Thomas Lumsden	Lathones	St Andrews
David Anderson	1840	John C. Watson	Ceres, East	Cupar-Fife
[1]Andrew W. Smith	1844	Andrew Smith	Pitlessie	Ladybank
[1]Hugh Barr	1854	Dr Bell	Kettle	Kettle
Robert Anderson	1858	David Allan	Ceres, West	Cupar-Fife
[2]James G. Scott	1859	George S. Jack	St Andrews	St Andrews
[2]John F. M'Swaine	1860	Robert Stenhouse	East Church	Auchtermuchty
[1]James Allisòn	1866	Thomas Davidson	Boston Church	Cupar-Fife
[6]John Morrison	1867	Thomas Pryde	North Church	Auchtermuchty

IX. DUMFRIES.

David L. Scott	1838	[1]John Johnstone	Loreburn Street	Dumfries
[2]Alex. Paterson, M.A.	1843	William Smith	Dalry	New Galloway
[1]Marshall N. Goold	1846	Matthew Allison	Buccleuch Street	Dumfries
[2]Thomas Fullarton	1850	Joseph Heuchan	Mainsriddell	Do.
John Torrance	1851	James Miller	Townhead	Do.
[1]Wm. M'Donald, *Clerk*	1854	Alex. Muirhead	Burnhead	Penpont
[1]John M. Clark	1858	James Rogerson	Urr	Dalbeattie
George Barclay	1859	Robert Young	Dunscore	Dumfries
[1]David Kinnear, B.A.	1859	James Grieve	Dalbeattie	Dalbeattie
[1]Robert Wishart	1860	Wm. Finlayson	Thornhill	Thornhill
[3]A. M'Donald	1867	John Henderson	Lochmaben	Lochmaben
James Rothnie	1867	James Penman	Castle Douglas	Castle Douglas
[1]James Hay Scott	1868	Thomas Waugh	Sanquhar, North	Sanquhar
[6]John Sellar	1870	William Harper	Do. South	Do.
[1]Thomas Kidd, M.A.	1871	James Kerr	Moniaive	Moniaive

X. DUNDEE.

David Marshall	1827	David Yeaman	Lochee	Dundee
J. R. M'Gavin, D.D.	1833	[1]John Taylor	Tay Square	Do.
George Gilfillan	1836	Geo. Cruickshank	School Wynd	Do.
[2]John Muir, *Clerk*	1838	Peter Saunders	Newtyle	Coupar-Angus
[1]Robert Russell	1847	[1]Thomas Mitchell	Blairgowrie	Blairgowrie
[1]John C. Baxter	1849	Peter Murray	Wishart Church	Dundee.
Alexander M'Lean	1851	James Davidson	Kirriemuir (1st)	Kirriemuir
[2]Alexander Miller	1852	Alex. Ramsay	Newbigging	Dundee
[2]James Wilson	1856	James Lyon	Dudhope Road	Do.
[2]Robert Laurie	1862	[4]John Richardson	James' Church	Do.
[2]John A. Murray	1863	[2]William Duke	Bank Street	Kirriemuir
[2]David Hay	1863	[2]Charles Sheriff	Butterburn	Dundee
[2]James Graham	1864	Samuel Lees	Broughty Ferry	Broughty Ferry
[1]Alexander Jack	1864	James Kilgour	Ferry-Port-on-Craig	Tayport
John Dunlop	1866	William Fleming	Alyth	Alyth
[2]A. B. Connel, M.A., *Coll.*	1867		Lochee	Dundee
[1]John Brand	1867	[2]James Small	Bell Street	Do

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XI. DUNFERMLINE.

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
[1]W. Johnston, D.D.	1828	[3]James Bryce	Limekilns	Dunfermline
Peter M'Dowall, M.A.	1826	[2]John Blelloch	Alloa (1st)	Alloa
[2]N. M'Michael, D.D.	1835	[2]John Whitelaw	Gillespie Church	Dunfermline
[1]John D. Fleming	1835	[4]Thomas Law	Inverkeithing	Inverkeithing
[1]David Russell	1851	[4]Peter Hoey	St Margaret's	Dunfermline
[1]Andrew Graham, *Clerk*	1853	[3]William Glass	Crossgates	Crossgates
[1]James Brown, M.A.	1859	[6]Robert Henderson	Lochgelly	Kirkcaldy
Alexander M. Jarvie	1859	[1]Wm. Robertson	Chalmers Street	Dunfermline
[1]A. Scott Matheson, *Coll.*	1862		Alloa (1st)	Alloa
[1]Adam Welsh	1864	[2]David Jackson	Kincardine	Kincardine
[2]David Borland, M.A.	1867	James Whitehead	Cairneyhill	Dunfermline
[1]Robert French, M.A.	1870	[2]Henry Syme	Queen Anne Street	Do.

XII. EDINBURGH.

James Kirkwood, M.A.	1811	[1]William Crawford	St James' Place	Edinburgh
[1]James Harper, D.D.	1819	[1]Alfred Street	North Leith	Leith
[4]Wm. Parlane, M.A.	1822	John B. Taylor	Tranent	Tranent
[1]William Peddie, D.D.	1828	[1]J. Dick Peddie	Bristo	Edinburgh
John Scott	1828	John Sinclair	Dunbar (2nd)	Dunbar
[4]Alex. Thomson, M.A., sen.	1829	[4]George Veitch	West Church	Peebles
[2]David King, LL.D.	1830	[2]Prof. Calderwood	Morningside	Edinburgh
[1]Peter Davidson, D.D.	1831	[2]Robert Cockburn	Queen Street	Do.
[1]William Thomson	1833		Slateford	Do.
[1]Thos. Finlayson, D.D.	1835	[1]Thomas Hopper	Rose Street	Do.
[1]George Deans	1836	[1]Alexander Nisbet	Portobello	Portobello
[4]Alex. C. Rutherford	1837		N. Richmond Street	Edinburgh
[2]Andw. Thomson, D.D.	1837	[1]James Pringle	Broughton Place	Do.
[1]David Croom	1838	[1]Nicol Baillie	Lauriston Place	Do.
[2]Wm. Bruce, D.D., *Clerk*	1838	[1]James Craig	Infirmary Street	Do.
James Robertson, sen.	1840	[1]Robert Paterson	Newington	Do.
[1]Andrew Gardiner, M.A.	1841	[1]Rev. Alex. Lowrie	Dean Street	Do.
[2]William C. Brodie	1842	[1]John Porteous	Lasswade	Lasswade
[1]Andrew Duncan	1842	[1]Robert Law	Mid-Calder	Mid-Calder
[1]William Reid	1843	[2]J. Renton, jun.	Lothian Road	Edinburgh
[1]William Gillespie	1843	[1]Duncan Mackintosh	Blackfriars Street	Do.
[1]R. Gemmell	1844	[1]Robert Mill	Arthur Street	Do.
[1]D. Ogilvie, M.A., D.D.	1845	[2]Patrick Miller	Portsburgh	Do.
[2]Robt. Rutherford, M.A.	1847	[2]John Todd	Newlands	Noblehouse
[2]Duncan M'Intosh	1848	John Martin	Back Street	Dalkeith
[2]Andw. Morton, *Colleague*	1849		St James' Place	Edinburgh
Andrew M'Farlane	1851	Simon Lawrenson	Lerwick	Lerwick
[1]George Barlas	1853	[2]John Croll	Mill Hill	Musselburgh
[1]James Imrie, M.A.	1854	[4]John Grieve	Bridge Street	Do.
[1]Wm. Fleming, *Colleague*	1854		Lothian Road	Edinburgh
[2]James Ronaldson	1854	William Giffen	Whitburn	Whitburn
[2]Alex. Shennan	1855	[2]James Miller	Bathgate	Bathgate
[1]David Williamson	1855	[4]John Arbuckle	Queensferry	Queensferry
[1]Alex. Thomson, jun.	1855	John Shaw	West Church	Haddington

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EDINBURGH—*Continued.*

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
James S. Mill	1855	John Dalrymple	Kirkgate	Leith
[1]William Scott	1856	Robert Robertson	Balerno	Balerno
[1]James Robertson, jun.	1856	[1]Robert Dick	Bread Street	Edinburgh
William Calvert, B.A.	1858	[4]John R. Whitecross	North Berwick	North Berwick
[1]Thomas M'Ewan	1858	[1]James Inglis	Hope Park	Edinburgh
J. P. Alexander	1858	[4]Peter Foggie	East Linton	Prestonkirk
[2]John Hinshelwood	1858	David Mackay	East Church	Haddington
[2]Duncan Millar	1859	Hercules Henderson	Mossbank	Lerwick
[1]David Nicol	1860	James Hunter	Aberlady	Aberlady
[2]Thomas Forsyth	1860	[4]Alex. Gardiner	Gorebridge	Fushie Bridge
[1]John Thomson, *Coll.*	1861	[2]Geo. Brotherstone	N. Richmond Street	Edinburgh
[1]J. Mitchell Harvey	1861	[1]John Gentle	South College Street	Do.
[1]J. M. Kinloch	1862	Pattison Bain	West Linton	Pennicuick
[1]David Marshall	1863	[2]Wm. Borthwick	East-Calder	Mid-Calder
[2]William Munsie, *coll.*	1863	[4]William Burton	Slateford	Edinburgh
[2]William Fraser	1864	[4]Malcolm M'Kellar	Fala	Blackshiels
Fergus Ferguson	1864	[2]George Blair	Dalkeith, East	Dalkeith
[1]Robert Lyon, *Coll.*	1864		North Leith	Leith
[1]James Deans, B.A., *Coll.*	1865	[2]James Waldie	Junction Road	Do.
[1]James M. Dunlop	1865	Robert Miller	Dunbar (1st)	Dunbar
[1]John M'Kerrow, B.A.	1865	[2]J. L. Gibson	Pennicuick	Pennicuick
[1]James Jeffrey, M.A.	1865	James Scott	King's Park	Dalkeith
[1]David Thomas, M.A.	1867	[4]Rev. Jas. Duncan	Howgate	Pennicuick
[2]Wm. Whitfield, M.A., *Coll.*	1867		Dunbar (2nd)	Dunbar
[1]Thomas Dunlop, *Coll.*	1867		Bristo	Edinburgh
[1]John Wilson, M.A.	1867	John M'Donald	Canongate	Do.
Jas. Y. Thirde	1868	J. Gifford	Ollaberry	Lerwick
[2]Robert Burgess	1868	Dr Connell	Peebles, East	Peebles
[2]Wyville S. Thomson	1869	[2]James Simpson	Ford	Ford
[2]James Craig	1869	Walter Smith	Burra Isles	Lerwick
[1]P. B. Gloag	1869	[2]Nicol Gibson	Nicolson Street	Edinburgh
And. H. Anderson, *Coll.*	1871	[1]John Smart.	St Andrew's Place	Leith

XIII. ELGIN AND INVERNESS.

James Scott, D.D.	1821	[1]D. Davidson	Inverness (1st)	Inverness
John Pringle, *Clerk*	1829	John Gordon	Elgin (1st)	Elgin
Adam Lind	1836	Wm. Thomson	Do. (Moss Street)	Do.
John Whyte	1842	Andrew Robertson	Moyness	Forres
John Bisset	1843	William Robertson	Nairn	Nairn
[1]Robert Ferrier	1844	William Smith	Tain	Tain
Wm. M'Donald, A.M.	1847	John Mitchell	Lossiemouth	Lossiemouth
[1]James M. Erskine	1854	D. Wood	Burghead	Burghead
William Watson, M.A.	1857	James Gill	Forres	Forres
[1]William Sharpe	1865	J. M'Conachie	Archieston	Craigellachie
[2]Geo. Robson, M.A., *Coll.*	1866		Inverness (1st)	Inverness
Archd. M'Martin	1867	John Gair	Chapelhill, Nigg	Parkhill
Robert P. Douglas	1872	William Nicolson	Campbelton	Ardersier
		D. Fraser	Inverness (2nd)	Inverness

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XIV. FALKIRK.

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
James Somerville	1816	John Meiklejohn	Airth	Falkirk
[2]David Connel	1835	John Denholm	Bo'ness	Bo'ness
[1]Hugh Baird, *Clerk*	1837	[2]Thomas Chalmers	Cumbernauld	Glasgow
Andrew Dodds	1846	Thomas Peat	Avonbridge	Falkirk
Robert Anderson	1847	James Rankine	Kilsyth	Kilsyth
[2]John M. Lambie	1855	Wm. Callender	Grangemouth	Falkirk
[1]George Wade	1856	[2]John Wilson	West Church	Do.
[2]Peter White	1857	[2]James M'Farlane	Denny	Denny
[1]William Miller	1860	[4]Ralph Stork	Erskine Church	Falkirk
[1]A. W. Carmichael	1864		East Church	Linlithgow
[1]Chas. Jerdan, M.A., LL.B.	1867	[2]Alex. Hamilton	Dennyloanhead	Denny
[1]John L. Munro, M.A., B.D.	1870	[4]William Dymock	West Church	Linlithgow
[4]William Rose, *Coll.*	1870		Airth	Falkirk
		[1]James Johnston	South Church	Do.

XV. GALLOWAY.

[1]William Dunlop	1836	John Young	Portwilliam	Wigtown
[1]Robert Hogarth	1839	[4]Alex. Wylie	Ivy Place	Stranraer
[1]James Fleming, *Clerk*	1842	A. E. M'Cracken	Whithorn	Whithorn
[1]John Squair	1859	[1]William Walker	Wigtown	Wigtown
[1]Andrew Clark	1860	Peter Wylie	Gatehouse	Gatehouse
[2]Thomas Dobbie	1864	John M'Kissock	West Church	Stranraer
[1]Ephraim Smith	1864	Peter Jardine	Newton Stewart	Newton Stewart
Robert Lindsay	1868	Thomas Michael	Creetown	Creetown
[4]Robert Carslaw	1868	William M'Master	Glenluce	Glenluce
[1]William Watson	1869	William Brown	Kirkcudbright	Kirkcudbright
		Andrew M'Gaul	Kirkcowan	Kirkcowan

XVI. GLASGOW.

W. Anderson, LL.D.	1822	[5]Dr Alex. Robertson	John Street	Glasgow
[1]David M'Rae, A.M.	1827	[1]Robert Hunter	Gorbals	Do.
William Carswell	1827	John Mann	Eaglesham	Do.
John Taylor, M.D., D.D.	1827	[6]Robert Davie	Busby	Busby
[7]J. S. Taylor	1828	[2]John Gray	Hutchesontown	Glasgow
[2]John Edwards, D.D.	1830	[2]Norman M'Leod	Greenhead	Do.
James Boyd, D.D.	1831	[1]Chas. C. Greenlees	Campbeltown	Campbeltown
[2]William Auld	1833	[2]Moses Park	Tollcross	Glasgow
James Russell	1834	[1]John Rattray	Old Kilpatrick, W.	Do.
[1]Joseph Brown, D.D.	1834	[1]William Ure	Kent Road	Do.
[1]Robert Niven	1835	[2]Robert M'Cowat	Maryhill	Do.
[1]J. Eadie, LL.D., D.D.	1835	[2]Wm. Henderson	Lansdowne Church	Do.
[2]J. W. Borland	1836	William Ewing	Gillespie Church	Do.
[1]William Beckett	1837	[4]John Thomson	Rutherglen	Do.
[2]William Stirling	1838	[2]Matthew Adam	Coatbridge	Coatbridge
[1]G. Jeffrey, D.D., *Clerk*	1838	[2]Wm. Cunningham	London Road	Glasgow
[1]James Taylor, D.D.	1839	[2]Wm. Mann	Renfield Street	Do.
[6]David Forrest	1840	William Lang	St Rollox	Do.
[1]Thomas M. Laurie	1841	[2]W. L. Pringle	Dowanhill, Partick	Do.

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GLASGOW—*Continued.*

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
[2]John M'Coll	1841	[2]Thomas Frame	Newton Pl., Partick	Glasgow
[6]Walter Muckersie	1842	Robert Lappin	Frederick Street	Do.
[2]William Ramage	1842	[2]David Main	Berkeley Street	Do.
[1]Alexander Barr	1843	[4]John Hogg	South Bridge Street	Airdrie
[1]Robert T. Jeffrey, M.D.	1844	[2]Alex. Milne	Caledonian Road	Glasgow
[1]James Knox, A.M.,D.D.	1844	[1]Robert Westlands	Pollock Street	Do.
[6]James G. Stewart	1844	Neil Docherty	Calton	Do.
[7]John Ker, D.D.	1845	[1]John Miller	Sydney Place	Do.
[2]William Wood	1845	Archibald Duncan	Campsie	Campsie
[1]Alex. MacEwen, D.D.	1845	[6]Wm. Meikle	Claremont Church	Glasgow
John B. Johnston, D.D.	1845	Robert Wyllie	Govan	Do.
[1]J. Logan Aikman, D.D.	1845	[2]John M'Callum	Anderston	Do.
[1]Peter Bannatyne	1845	[6]John Ness	Blantyre	Bothwell
[1]H. E. Fraser, M.A.	1845	[1]Alex. Webster	Langside Road	Glasgow
[2]Alex. Wallace, D.D.	1846	[2]James Wilson	Campbell Street	Do.
[1]John Mitchell	1846	James Wright	Kirkintilloch	Kirkintilloch
Andrew Wield	1848	John Hutton	Thornliebank	Glasgow
Joseph Leckie	1849	[4]Wm. G. Moore	Ibrox	Do.
[1]James Rennie	1850	[2]Hugh Reid	St Vincent Street	Do.
[1]John C. Jackson, *Coll.*	1850		Gorbals	Do.
[2]William Sprott	1850	[2]James Paton, jun.	Queen's Park	Do.
[2]James Stevenson	1850	[2]Joseph S. Smithson	Dublin	Dublin
[1]David Young	1850	[1]George Paterson	Montrose Street	Glasgow
[1]William Clark, M.A.	1850	[2]Thomas M'Lellan	Barrhead	Do.
[1]John Fraser	1851	John Alexander	Cumberland Street	Do.
[4]John Dobie, D.D.	1851	Dr Hugh Thomson	Shamrock Street	Do.
[1]David M'Ewan, *Coll.*	1851		John Street	Do.
[4]James A. Johnston	1852	[4]Alex. Matheson	Springburn	Do.
[1]R.S.Drummond,M.A.,D.D.	1853	William Primrose	Erskine Church	Do.
[1]Alexander Brunton	1854	David Cooper	Blackfriars	Do.
[2]James Black, D.D.	1854	James Tod	Wellington Street	Do.
[2]Alex. Oliver, B.A.	1854	[2]John Miller	Regent Place	Do.
[2]George M'Queen, M.A.	1855	[6]John Gardiner	Milngavie	Milngavie
Alexander Adam	1855	John Robertson	Portree	Portree, Isle of Skye
[1]David Pirret	1855	[3]Archd. Jamieson	New City Road	Glasgow
[2]Robert Cameron	1856	[2]Wm. Mollison	Cambridge Street	Do.
[2]Andrew Wilson, M.A.	1857	John Fisher	Drymen	Drymen
[2]Matthew Crawford	1858	[2]James Addie	Duke Street	Glasgow
[1]John M'Luckie	1858	[2]James Lusk	Uddingston	Do.
David Cameron	1859	James Gemmell	Mearns	Do.
[2]John M'Neill, *Colleague*	1859		Rutherglen	Do.
[2]John Stark	1859	Donald M'Murphy	Craigs & Duntocher	Duntocher
[1]William Barras	1860	[1]Thos. Crawford, jun.	Bellgrove	Glasgow
[1]John Wilson, Ph.D.	1860	John Copland	Mitchell Church	Do.
[1]Robt. Johnston, LL.B.	1860	[2]Walter Johnston	Parliamentary Road	Do.
Robert Small	1863	Andw. Ferguson	Southend	Campbeltown
[1]James Buchanan	1863	[2]James Brown	Greyfriars	Glasgow
[2]Walter Roberts, M.A.	1863	[4]Peter Steven	Dennistoun	Do.
[1]Robert Whyte, M.A.	1864	T. O. M'Ready	Pollokshaws	Do.
[2]Thomas Whitelaw, M.A.	1864	[1]W. G. Lindsay	Cathedral Street	Do.
[2]Robert M. Gibson	1864	[2]Daniel M'Kinnon	Partick, East	Do.
[4]Hugh Macfarlane	1865	William Menzies	Oban	Oban

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GLASGOW—*Continued.*

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
[2]Wm. Sinclair	1866	William Logan	Springbank	Glasgow
[1]James Lamb, *Colleague*	1867		Old Kilpatrick	Do.
[2]George H. Dick	1867	James Cuthbert	Eglinton Street	Do.
[1]John Paterson, B.D.	1871	James C. Adamson	Wellwynd	Airdrie
[1]Geo. L. Carstairs, *Coll.*	1871		Berkeley Street	Glasgow
[1]James Lindsay	1871	Alex. Mackay	Balfron	Do.
		Matthew Russell	Stornoway	Isle of Lewis.
		Ronald Walker	Baillieston	Glasgow
		Robert Salmon	Garscube Road	Do.
		John M'Donald	Lismore	By Appin
		[3]John Sutherland	Barrack Street	Glasgow

XVII. HAMILTON.

John Wilson	1833	James Lindsay	Bellshill	Bellshill
John Inglis	1834	John Alston	Saffronhall	Hamilton
[2]John Shearar	1840	Robert Paterson	Larkhall	Larkhall
James Bonnar	1841	Robert Fleming	East Kilbride	East Kilbride
[1]J. T. M'Farlane, *Clerk*	1842	John Renwick	Brandon Street	Hamilton
[2]H. A. Paterson, M.A.	1842	[6]James Thomson	Stonehouse	Do.
[2]David Laughland	1844	[2]Daniel Adam	Newarthill	Motherwell
[2]James Dunlop, M.A.	1847	Alexander Alston	Motherwell	Do.
[1]Peter Leys	1851	[2]James Davidson	Strathaven (1st)	Hamilton
[2]William Thomson	1854	William Forrest	Kirkmuirhill	Lesmahagow
[1]Peter C. Duncanson	1859	Thomas Finlator	Auchingramont	Hamilton
[1]Robert Black, M.A.	1863	[1]John S. Drummond	Chapel Street	Do.
[1]Robert S. Bruce	1864	John Scott	Wishawtown	Wishawtown
[1]A. W. Donaldson, B.A	1864	Dr A. Brown	Strathaven, East	Strathaven
[1]T.R.Anderson,M.A., *Coll.*	1871		Saffronhall	Hamilton
		[2]Robert Watt	Strathaven, West	Strathaven

XVIII. IRELAND.

[1]R. J. Bryce, LL.D.	1824	W. M'Roberts	Belfast	Belfast
Hugh Smythe	1832	W. Farquhar	Craigmore	Randalstown
James Fitzpatrick	1846	W. Speirs	Knockcloughgorm	Castledawson
[4]David Mair, M.A.	1860	James Clarke	Killaig	Coleraine
Walter Buchan	1865	John L. Smith	Boveedy	Kilrea
[2]Alex. Scott, M.A., *Clerk*	1868	John Adams	Ballyfrenis	Donaghadee
[1]William Cuthbertson	1868	Andrew M'Dowell	Portadown	Portadown
Robert Gray	1868	Alexander Dunlop	Cullybackey	Belfast
[2]Isaac E. Marwick	1872	James Kirker	Loanends	Templepatrick
		W. J. Barnett	Sixtowns	Draperstown

XIX. KELSO.

[1]Henry Renton, M.A.	1830	[2]William Dunn	Kelso (1st)	Kelso
[4]William Barr	1834	Thomas Riddell	High Street	Jedburgh
James Jarvie, *Clerk*	1834	Wm. Purves	Kelso, East	Kelso

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KELSO—*Continued.*

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
Charles Miller	1841	John Maxwell	Dunse	Dunse
[2]John Milne, M.A.	1854	George Sutherland	Greenlaw	Greenlaw
[1]David Cairns	1855	[4]George Melrose	Stitchel	Kelso
[1]John Polson	1856	[4]Walter Clarke	Blackfriars	Jedburgh
[1]Mungo Giffen	1864	[1]Thos. Scott	Morebattle	Kelso
[4]Andrew Ritchie	1864	D. Sheriff	Yetholm	Do.
[1]David K. Miller	1867	James Foster	Leitholm	Coldstream
[1]James Rogers, *Coll.*	1868		Kelso (1st)	Kelso

XX. KILMARNOCK.

David Ronald	1815	Edward Millar	West Church	Saltcoats
[1]Peter Cairns	1827	Thomas Brown	Stewarton	Stewarton
[1]William Orr	1830	[1]John Gemmill	Fenwick	Glasgow
[1]David Thomas	1835	[1]John Millar	Mauchline	Mauchline
Alexander M'Gregor	1836	Robert Goldie	Kilwinning	Irvine
[1]T. Matthewson	1843	[1]James Mair	Galston	Kilmarnock
W. B. Robertson, D.D.	1843	[6]John G. Hoey	Trinity Church	Irvine
Alexander Dalrymple	1844	[1]James Mair	Tarbolton	Kilmarnock
David Young	1846	James Hodge	Muirkirk	Muirkirk
George Morris	1850	Thomas Biggart	Dalry	Dalry
[2]John Stillie	1852	John Lusk	Girvan	Girvan
[2]John Kirkwood	1853	William Black	Troon	Troon
[2]John Carrick, M.A.	1854	Hugh Muir	Maybole	Maybole
Andrew Gray	1857	Robert Dickie	Kilmaurs	Kilmarnock
Robert M. Macinnes	1857	[2]Hugh Laurie	Darlington Place	Ayr
[1]William R. Murray	1861	[1]Js. L. Bailey	Ardrossan	Ardrossan
[2]G. Fairgrieve, *Coll.*	1862		West Church	Saltcoats
[1]Andrew Alston	1863	[2]James Finlay, jun.	Newmilns	Kilmarnock
[1]George Philp, *Clerk*	1864	James Mitchell	East Church	Saltcoats
[1]George Copland, M.A.	1865	[1]Charles Hall	Cathcart Street	Ayr
[4]James Patrick	1865	Alexander Prentice	Patna	Ayr
[1]J. C. Balderston	1865	Wm. King	West Kilbride	Ardrossan
[1]James M. Copland	1867	Wm. Hamilton	Catrine	Mauchline
[1]George F. James	1867	[2]Matthew Brown	Portland Road	Kilmarnock
Henry Reid	1868	James Deans	Relief Church	Irvine
[2]Alexander M'Donald	1871	[1]John Gillespie	Cumnock	Cumnock
[2]William G. Millar	1871	George Paton	Glengarnock	Kilbirnie
[2]James L. Murray	1872	James Laughlan	Princes Street	Kilmarnock
[2]Alexander Brown	1872	[1]James Lindsay	King Street	Do.
		J. Stevenston, sen.	Holm	Do.

XXI. KINROSS.

[2]Charles Milne	1833	William Halley	Edenshead	Strathmiglo
[1]William M'Queen	1836	John Martin	Pathstruie	Bridge-of-Earn
[2]Thomas Kennedy, *Clerk*	1856	Andrew Young	Kinross, East	Kinross
Alexander Aikman	1858	George Young	Muckart	Stirling
[1]William Boyd	1860	[2]Robert Henderson	Milnathort	Milnathort
[1]Alex Duncan, M.A.	1863	Robert Paterson	Balgedie	Kinross
[1]John Ruthven, M.A.	1866	[2]John Cape	Kinross, West	Do.

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XXII. KIRKCALDY.

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
[2]James Hardie	1824	Peter Heigh	Kinghorn	Kinghorn
David G. Crawford	1836	[1]John Duncanson	Burntisland	Burntisland
[4]Robert Brown, *Clerk*	1847	John Blair	Markinch	Markinch
[2]Daniel Douglas	1848	Peter Dawson	Kennoway	Windygates, Fife
Alexander Walker	1848	David Swan	Crail	Crail
[1]Archibald Allison	1849	Robert Pryde	Leslie, West	Markinch
[1]Gabriel Smith	1854	[1]W. Murray	Anstruther	Anstruther
[1]John S. Hyslop	1855	Alexander Horn	Leven	Leven
[2]James Scott	1856	[2]Robert Brown	Union Church	Kirkcaldy
[2]James Parlane, M.A., *coll.*	1857		Burntisland	Burntisland
[1]David Malloch	1860	[2]David Allan	Largo	Leven
[2]Robert Alexander	1862	Robert Greig	Buckhaven	Kirkcaldy
[1]Robert Dick Brownlee	1862	[2]Thomas Saunders	Bethelfield Church	Do.
[1]Benjamin Martin, M.A.	1864	[4]Patrick Jollie	Leslie, East	Markinch
[4]Robert Fisher	1864	[4]John Campbell	Dubbieside	Leven
[1]James Pittendrigh, M.A.	1866	David Cook	Pittenweem	Pittenweem
[2]James Jenkins, *Coll.*	1868		Kinghorn	Kinghorn
[1]William Guthrie, M.A.	1871	[1]John Main	Dysart	Dysart
[2]Thomas B. Johnston	1871	James Kidd	Colingsburgh	Colingsburgh

XXIII. LANARK.

[2]George Johnston	1836	William Boyd	Hope Street	Lanark
[1]Robert D. Scott, *Clerk*	1845	[1]Thomas Bogle	Roberton	Abington
Robert Cordiner	1847	Thomas Burton	Lesmahagow	Lesmahagow
[1]Alexander Banks, M.A.	1848	John Somerville	Braehead	Carnwath
[2]John Weir	1850	Walter Frame	Crossford	Lanark
[1]Daniel M'Lean	1856	[2]Thomas Watson	Broomgate	Do.
[2]J. Henderson Scott	1859	[2]John Loudon	Bonkle	Newmains
[2]James R. Houston	1862	[2]Alex. Pillans	Carluke	Carluke
[1]John Blair	1864	John Russel	Carnwath	Carnwath
[1]D. M. Connor, M.A., LL.B.	1867	[2]Thomas Black	Biggar, South	Biggar
[1]Alexander Miles	1868	[2]John Archibald	Moat Park	Do.
[2]James Fraser	1872	[2]William Graham	West Calder	Mid-Calder
		James Johnstone	Douglas	Douglas

XXIV. LANCASHIRE.

Wm. M'Kerrow, D.D.	1827	[2]David Smith	Brunswick Street	Manchester
[1]James Towers	1833	David Stuart	Grange Lane	Birkenhead
Adam L. Simpson	1842	T. L. Gentles	Derby	Derby
[1]Alex. M'Leod, D.D.	1844	[2]Samuel Stitt	Claughton	Birkenhead
[1]William Graham	1846	[2]Thomas Holder	Mount Pleasant	Liverpool
Robert Gardner	1849	B. B. Bantock	Wolverhampton	Wolverhampton
[1]Jn. Thompson, M.A. *Clk.*	1852	George Hamilton	St Paul's	Birkenhead
[1]Alexander B. Grosart	1856	James Watson	St George's	Blackburn
Duncan M'Owan	1856	James Quarry	Ramsey	Isle of Man
[1]James Muir	1857	Francis Johnston	Egremont	Birkenhead

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LANCASHIRE—*Continued.*

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
[1]Hugh G. Wallace	1859	William Findlay	Kendal	Kendal
Jas. M. M'Kerrow, B.A.	1859	Walter Graham	Birmingham	Birmingham
[1]Hugh T. Howat	1860	[1]M. H. Boyd	Queen's Road	Liverpool
[1]William G. Fraser	1861	William Just	Little Sutton	Chester
Alex. H. Drysdale, M.A.	1861	R. H. Brown	Rochdale	Rochdale
[1]Joseph Corbett	1862	[1]James Boyd	Coupland Street	Manchester
[2]And. Gibb Russell, M.D.	1865	Henry Gaskarth	Bradford	Bradford, Yorkshire
[1]Alex. M. Dalrymple	1868	Duncan Forbes	Smethwick	Birmingham
[1]John D. Bowden	1868	[1]Robert Potter	Prince's Road	Liverpool
William Morison, M.A.	1868	J. W. Hindshaw	Pendleton	Manchester
John Robertson	1870	Richard Mayger	Burton	Burton-on-Trent
Arthur Macarthur	1870	Samuel Turnbull	Mount Street	Blackburn
[2]Wm. Ferguson	1870	James Bigg	Barrow	Barrow-in-Furness
		[2]Robert Sumner	Derby Road	Liverpool

XXV. LONDON.

Robert Redpath, M.A.	1828	Thomas Young	Oxendon	London
[1]John Macfarlane, LL.D.	1831	[1]Jas. Eccles Russell	Trinity Church, Clapham Road	Do.
[1]Jn. Edmond, D.D.	1841	[1]Robert Wales	Highbury	Do.
[2]Walter Morison, B.A.	1853	Joseph Adam	St Paul's, Westbourne Grove	Do.
[3]James Kerr, M.A.	1854	John Anderson	Leicester	Leicester
[2]Alx. Hamilton, M.A., D.D.	1855	William Hall	Brighton	Brighton
[2]Henry Miller	1858	W. H. Hoggan	St Andrew's, Hammersmith	Do.
Robert Balgarnie	1862	James Clark	St Andrew's	Woolwich
[2]Robert Campbell, *Clerk*	1863	Edmund Sarney	Aldershot	Aldershot
[1]Andrew Black	1864	Alexander Keir	Stratford	London
[1]Peter Rutherford	1866	Matthew Dunlop	Bristol	Bristol
George B. Carr	1869	Robert Eldrige	Silverhill	Hastings
George Drysdale	1871	Robert Main	New Barnet	New Barnet
		[4]Alfred Seager	Bow	London
		John Kissock	Albion	Do.
		[1]F. J. Horniman	Foresthill	Do.

XXVI. MELROSE.

John Law	1821	[3]James Shiell	Innerleithen	Innerleithen
[2]George Robson	1834	[2]William Waddell	Lauder	Lauder
Robert Blair	1838	Andrew Johnston	West Church	Galashiels
[1]David Lumgair	1844	[2]James Hogarth	Newtown	St Boswells
[2]John Lawson	1850	[2]John Scott	Selkirk (1st)	Selkirk
John Kechie	1851	Johnstone M'Vitie	Earlston, West	Melrose
[2]James M'Ewen, M.A.	1856	James Turnbull	East Bank	Hawick
William Young, M.A.	1857	Robert Hislop	Lilliesleaf	Selkirk
Robert Muir, M.A.	1860	[2]Robert Robertson	Allars Church	Hawick
[2]Hugh Stevenson, *Clerk*	1860	[2]Thomas John Dunn	Melrose	Melrose
[2]Alexander Mair, M.A.	1863	[2]Thomas Gibson	Stow	Stow
[2]John Pollock	1865	[1]John Clark	East Church	Galashiels
[2]James Davidson, M.A.	1866	[2]Thomas Hall	West Church	Selkirk
[1]Wm. L. A. Niven, *Coll.*	1867		Innerleithen	Innerleithen
[1]Robert Finlayson, B.A.	1867	[3]John Fleming	Earlston, East	Melrose
[3]Thomas Cockburn, M.A.	1869	George Tait	West Church	Hawick

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XXVII. NEWCASTLE.

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
John Morris	1826	John Porteous	Bethany Chapel	Sunderland
[1]George Bell	1834	[1]Wm. Brown	Carliol Street	Newcastle
[1]John Parker	1835	John Bowie	Smyrna Chapel	Sunderland
James Douglas	1843	Wm. B. Grey	Hartlepool	Hartlepool
Ebenezer G. Dall	1845	James Gray	Bedlington	Bedlington
David Wilson	1846	James Aitchison	Wallsend	Newcastle
[1]William Fisken	1847	[1]John Laurence	Stamfordham	Do.
[1]John Mathison	1851	Thomas Younger	St Stephen's, Monkwearmouth	Sunderland
James G. Potter	1854	[1]James M'Kendrick	St George's	Newcastle
J. M. Wilson	1856	Thomas Davidson	Hexham	Hexham
Thomas Boyd, B.A.	1857	Wm. Armstrong	Bishop Auckland	Darlington
[2]Robert Brown	1857	W. H. Hastings	Erskine Church	Newcastle
[1]John C. Weir	1857	[1]John M'Intyre	Jarrow	Gateshead
[1]William Salmond, *Clk.*	1858	[4]James Wait	North Shields	North Shields
[1]Thomas Campbell	1858	John Brown	West Hartlepool	West Hartlepool
[1]Henry Angus, M.A.	1859	[2]Robert Young	Trinity Church	Sunderland
[1]James Craig	1861	[1]Robert Soulsby	Blyth	Morpeth
[2]James Milligan	1861	Robert Potts	Houghton-le-Spring	Fence Houses
[1]George Samuel	1862	Joseph Waterston	Swalwell	Gateshead
[1]Richard Leitch	1863	[1]J. C. Bruce, LL.D.	Blackett Street	Newcastle
[1]Charles Friskin	1863	[3]William Fleming	Mount Pleasant	Ferryhill, Durham
Thomas Dods	1863	Robert Day	Crook	Darlington
Ernest F. Scott	1864	Edward Rutherford	Towlaw	Do.
[1]Mat. Kinnaird, M.A.	1864	James Young	East Street	South Shields
[1]George Douglas	1865	Thomas Dixon	Walker	Newcastle
James B. Whyte, *Coll.*	1865		Hartlepool	Hartlepool
[1]Thomas S. Trench	1867	[1]Francis Finlay	Willington Quay	Newcastle
[3]William Steele, M.A.	1867	Matthew Cay	Mile-End Road	South Shields
George Robertson, M.A.	1868	William H. Hustler	Whitby	Whitby
[1]Alexander Baillie	1869	[1]James Annandale	Blackhill	Co. of Durham
Alex. B. Muir	1870	Robert R. Hall	Otterburn	Newcastle
[1]Robert A. Watson, M.A.	1871	[1]J. M'Kendrick, jun.	Middlesborough	Middlesborough
William Ney	1871	John Armstrong	Bellingham	Hexham
[1]John Forrest	1871	Geo. Wallace	Hull	Hull
Thos M. Brunton, M.A.	1871	Robert Lyall	Leeds	Leeds
[1]John Bogue, M.A.	1871	Robert Brittain	Stockton	Stockton
[1]Wm. Rogerson	1871	Walter Tait	Warkworth	Acklington
[4]James George	1871	Adam Beattie	Gateshead	Gateshead
		George Anderson	North Middleton	Morpeth
		Joseph Corbett	Westmorland Road	Newcastle

XXVIII. ORKNEY.

[1]John Paul	1830	Walter Scott	Sanday	Kirkwall
John M'Leilan	1837	James Sinclair	Rousay	Do.
[1]James Ingram	1839	John Cormack	Eday	Do.
[1]Andrew Key	1844	John Bain	Wick	Wick
Robert Reid	1845	John Linklater, jr.	Firth	Kirkwall
[1]David Webster, *Clerk*	1865	Samuel Reid	Kirkwall	Do.
[3]James S. Nisbet	1865	Robert Clouston	Stromness	Stromness

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ORKNEY—*Continued.*

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
Adam B. Rogerson	1865	William Park	Burray	Kirkwall
[2]James M. Cruickshank	1866	John D. Rendall	Westray	Do.
James Torrey	1867	John Sinclair	Sandwick	Stromness
[4]Henry M. Fleming	1868	William Nicolson	Shapinshay	Kirkwall
Robert Edgar	1868	James Leith	South Ronaldshay	Do.
Charles Runciman	1870	John Laughton	Holm	Do.
		Thomas Peace	Stronsay	Do.

XXIX. PAISLEY AND GREENOCK.

[2]William Steven	1830	[1]John H. Malcolm	Largs	Largs
[1]Sutherland Sinclair	1830	[1]James Paterson	George Square	Greenock
[1]William France	1833	William Aitken	Oakshaw Street	Paisley
[1]George Brooks	1833	M'Ilroy Neilson	Johnstone, East	Johnstone
William Turner	1834	[4]Robert P. M'Kell	Dunoon	Dunoon
[1]William M. Halley	1835	[6]Matthew Paul	High Street	Dumbarton
Wyville S. Thomson	1838	John Ure	Bridge-End	Do.
[1]George Alison	1842	[2]George Miller	Kilbarchan	Paisley
[1]William Lauder	1842	[6]John Purdon	Port-Glasgow	Port-Glasgow
James Monteith	1843	Robert Orr	Lochwinnoch	Lochwinnoch
Andrew M'Farlane, D.D.	1843	[6]George Weir	Trinity Church	Greenock
[2]James Martin	1843	[3]William Kerr	Head Street	Beith
[1]Peter M'Farlane, B.A.	1845	[1]David Wallace	Rothesay	Rothesay
[1]Andw. J. Gunion, LL.D.	1846	David Millar	St Andrew Square	Greenock
[1]Andrew Henderson	1847	[2]James S. Brown	Abbey Close	Paisley
[2]John B. Smith	1848	[1]James Morton	Union Street	Greenock
[1]Gilbert Meikle	1849	Alexander Guthrie	Inverary	Inverary
[1]James Inglis, *Clerk*	1850	William Kerr	Johnstone, (1st)	Johnstone
[1]George C. Hutton	1851	[1]James Hamilton	Canal Street	Paisley
[2]James Dunlop	1852	Andrew M'Kinlay	Kilmaronock	Alexandria
William Johnstone	1853	Joseph Russell	Alexandria	Do.
[1]William Reid Thomson	1854	[1]William Kidd	Sir Michael Street	Greenock
[1]David Duff, M.A., LL.D.	1856	[1]John Anderson	Helensburgh	Helensburgh
[1]James Brown	1859	[2]James Goudie	St James' Street	Paisley
[3]Andrew G. Fleming	1860	[3]John Polson	Thread Street	Paisley
[1]James E. Fyfe	1860	James Laird	Kilmalcolm	Kilmalcolm
[1]William Smith	1863	John Craig	Bonhill	Bonhill
[1]Andrew Elder	1863	James Moir	George Street	Paisley
[1]John Hutchison	1864	[4]James Drybrough	Renfrew	Renfrew
[1]Robert W. Thomson	1864	[2]Robert Mitchell	Kirn	Dunoon
John B. K. M'Intyre, *coll.*	1864		Largs	Largs
[4]John C. Johnston, *Coll.*	1865		Dunoon	Dunoon
[2]James Mather	1867	[2]Wm. Gilchrist	Langbank	Langbank
[1]Wm. T. Henderson	1867	John Millar	Millport	Millport
[2]Henry Glen	1868	[4]And. W. Faulds	Mitchell Street	Beith
James F. Henderson	1869	[3]John Hunter	Innellan	Innellan
[1]Forrest F. Young	1869	Samuel Carson	Kilcreggan	Greenock
[2]John Boyd	1871	Adam Dickson	Wemyss Bay	Wemyss Bay
[1]David Macrae	1872	Robert Kinross	Gourock	Gourock

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XXX. PERTH.

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
John Lamb	1814	Dr Robt. Robertson	Errol	Errol
William Pringle, D.D.	1817	Robert Young	North Church	Auchterarder
[1]Wm. Marshall, D.D. *Clk.*	1830	James Henderson	Coupar-Angus	Coupar-Angus
George Jacque	1835	John M'Laren	South Church	Auchterarder
[1]John Clark	1839	Andrew Peddie	Abernethy	Perth
[1]John Millar	1844	James Soutar	Methven	Do.
[1]Alexander Pettigrew	1847	Peter Thomson	Balbiggie	Do.
Alexander Henderson	1847	Wm. M. Farney	East Church	Do.
[7]William F. Swan	1848	John MacCulloch	Comrie	Crieff
[1]Joseph Hay	1849	[4]John Keay	Lethendy	Meikleour
[1]John Young	1849	Robert Morgan	Newburgh (1st)	Newburgh
[1]Robert Nelson	1851	Robert Dunsmore	Pitcairn	Perth
Henry Stirling	1857	[1]Andrew Robertson	Dunning	Dunning
[1]Thomas Miller	1857	[1]John Mackay	Wilson Church	Perth
[2]James MacOwan	1859	Ebenezer Mitchell	North Church	Do.
James Wardrop	1861	Thomas Duncan	Craigend	Do.
[2]John M'Neil	1864	William Monro	Scone	Do.
[1]Matthew Howieson	1865	[2]James Crichton	Auchtergaven	Do.
[1]John Brown	1865	James Caw	Kinclaven	Do.
[1]Robert Scott, M.A.	1866	Alexander Young	Logiealmond	Do.
[3]Archd. Sutherland, M.A.	1867	David Hepburn	York Place	Do.
George Duthie	1869	Alexander M'Ewen	Kinkell	Auchterarder
John C. Ingles	1870	John Campbell	Crieff	Crieff
[4]James S. Scotland, *Coll.*	1871		Errol	Errol
		Mungo Taylor	Dalreoch	Auchterarder
		Joseph Scott	Pitrodie	Perth
		James Geikie	Newburgh	Newburgh

XXXI. STIRLING.

[6]Robert Frew, D.D.	1835	[2]James Johnstone	St Ninians	St Ninians
[6]John Macintyre, M.A.	1841	David Rutherford	Greenloaning	Braco
[4]John Steedman	1842	[3]William Henderson	Erskine Church	Stirling
[4]James Muir	1851	John Lucas	Bridge-of-Allan	Bridge-of-Allan
[1]William M'Laren	1851	George Henderson	Blairlogie	Stirling
[4]Andrew Whyte, M.A.	1853	Thomas Gibson	Clackmannan	Clackmannan
[3]Wm. Blair, M.A., *Clerk*	1856	[4]Robert Cameron	Dunblane	Dunblane
[1]James Berry	1860	James M'Phie	Buchlyvie	Stirling
[1]John Tait Gowanlock	1861	[1]Wm. C. Stevenson	Allan Park Church	Do.
[4]Andrew Liddell Dick	1862	Peter M'Kenzie	Bannockburn	Do.
[2]John Young	1862	[6]Thomas Archibald	Alloa, West	Alloa
[2]William Huie	1867	[1]Malcolm M'Kenzie	Bridge-of-Teith	Doune
[1]James Paton	1869	John Buchanan	Holm of Balfron	Glasgow
Alex. F. Knox	1870	[1]David Yellowlees	Viewfield	Stirling
[1]William D. Moffat	1870	Archibald Porteous	Alva	Do.
[1]Wm. B. R. Wilson	1872	[1]John Paterson	Dollar	Do.
		[1]James Paton	Tillicoultry	Alloa

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STANDING COMMITTEES.

1872-73.

A fourth part of the Members retire annually, and no individual can be appointed at the same time to more than three Standing Committees.

I.—SCHOLARSHIPS.

THE PROFESSORS OF THEOLOGY.

Names of Members.	Presbyteries.	Names of Members.	Presbyteries.
Rev. Dr Alex. M'Ewen	Glasgow	Rev. Dr Duff	Paisley & Greenock
" Dr Black	Do.	" William Miller	Falkirk
" John Edwards	Do.	" Walter Roberts	Glasgow
" J. M. Harvey	Edinburgh	" Alexander Duncan	Kinross
" Robert Johnston	Glasgow	" A. B. Connel	Dundee
Dr W. L. Stewart	Hamilton	Mr George Cotton	Edinburgh
Rev. John T. Gowanlock	Stirling	Rev. G. C. Hutton	Paisley & Greenock
" David Kinnear	Dumfries	" W. R. Thomson	Do.
" James G. Scott	Cupar	" Andw. Dickie	Aberdeen
" Daniel M'Lean	Lanark	" Robert Finlayson	Melrose
" James Buchanan	Glasgow	" D. Thomas	Edinburgh
Dr Thomas Harvey	Edinburgh	Mr Wm. Robson	Edinburgh

Rev. Dr Duff, Convener.

II.—THEOLOGICAL EDUCATION.

THE PROFESSORS OF THEOLOGY.

Rev. Andrew Gardiner	Edinburgh	Rev. Dr Drummond	Glasgow
" John Rankine	Cupar	" James Muir	Stirling
" Fergus Ferguson	Edinburgh	" John Stillie	Kilmarnock
" Daniel M'Lean	Lanark	" Thomas Kennedy	Kinross
Mr John Polson	Paisley & Greenock	Mr William Walls	Glasgow
" George Alston	Edinburgh	Dr A. Robertson	Do.
Rev. David M'Ewan	Glasgow	Rev. Dr James Taylor	Glasgow
" Robert Cameron	Do.	" David Connel	Falkirk
" William Blair	Stirling	" David Young	Glasgow
" James M'Owan	Perth	" John Clark	Perth
" Prof. Calderwood	Edinburgh	Mr James Young	Edinburgh
Dr Angus M'Donald	Do.	" George S. Jack	Cupar

Rev. David M'Ewan, Convener.

III.—CORRESPONDENCE WITH FOREIGN CHURCHES.

Rev. William Boyd	Kinross	Rev. Dr Eadie	Glasgow
" James Brown	Paisley & Greenock	" Andrew Morton	Edinburgh
Mr John M'Neil	Perth	Mr William Robson	Do.
Rev. Dr James Taylor	Glasgow	Rev. Dr Alex. M'Ewen	Glasgow
" Dr James M'Gavin	Dundee	" Alex. F. Knox	Stirling
Mr John Millar	Edinburgh	Sir Peter Coats	Paisley & Greenock

Dr Alex. M'Ewen, Convener.

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IV.—GENERAL STATISTICS.

Names of Members.	Presbyteries.	Names of Members.	Presbyteries.
Rev. George M'Queen	Glasgow	Mr John Polson	Paisley & Greenock
" George L. Carstairs	Do.	" P. B. Junor	Do.

Home Secretary, Convener.

V.—PSALMODY.

Rev. George Jacque	Perth	Rev. James Rennie	Glasgow
" James Lamb	Glasgow	Mr Matthew Galbraith	Aberdeen
" George G. Green	Banffshire	" James Clachan	Glasgow
Rev. William Blair	Dunblane	Mr George Alison	Paisley & Greenock
" James S. Mill	Edinburgh	" John Ruthven	Kinross
Mr John Brown	Paisley & Greenock	" Charles Wands	Glasgow

Rev. William Blair, Convener.

VI.—BOARD OF MISSIONS.

Rev. J. D. Fleming	Dunfermline	Mr David Paton †	Dumfries
" David Williamson	Edinburgh	" James Watson	Falkirk
" James E. Fyfe †	Galloway	" Thomas Watson	Lanark
" Dr James Knox	Glasgow	" John Walls †	Orkney
" Robert M. Macinnes	Kilmarnock	" James Kirk, Alloa	Stirling
" William Sprott	Glasgow	" Robert Lawson	Edinburgh
Rev. Dr James Black †	Aberdeen	Mr John Lumgair	Arbroath
" Dr W. Ritchie	Berwick	" Robert Dick	Edinburgh
" James Borwick	Cupar	" William Walls	Glasgow
" William France †	Elgin & Inverness	" Thomas Brownlie	Hamilton
" Thomas Millar	Perth	" Henry Coubrough	Lancashire
" J. Mitchell Harvey	Edinburgh	" John M'Ewen	Glasgow
Rev. Dr Edwards	Glasgow	Rev. Wm. Galletly †	Buchan
" John Mitchell	Do.	Mr James Thin	Edinburgh
" Robert Rutherford	Edinburgh	" Wm. Eccles Russell	London
" Henry Angus	Newcastle	Dr J. D. M'Laren †	Kinross
" James Dunlop	Paisley & Greenock	Mr James Alexander †	Banff
" William Orr	Kilmarnock	" George Pearson †	Ireland
Rev. A. B. Robertson	Berwick	Mr James Gibson †	Annandale
" Robert Russell	Dundee	" J. Sewell	Carlisle
" George Deans	Edinburgh	" R. T. Middleton	Glasgow
" James Scott	Kirkcaldy	" Thomas Scott	Kelso
" John Lawson	Melrose	" James Annandale	Newcastle
" Alex. Pettigrew	Balbeggie	" James Morton	Paisley & Greenock

With the Secretaries and Treasurer, *ex officiis*.

Dr Somerville, Honorary Member.

Mr David Anderson, Honorary Member and Chairman.

† Nominated and Appointed as Representative of a Presbytery other than the one in whose bounds he resides.

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VII.—APPOINTMENT OF PREACHERS.

Names of Members.	Presbyteries.	Names of Members.	Presbyteries.
(1.) Distribution.		(2.) Complaints.	
Rev. William Wood	Glasgow	Rev. Dr Frew	Stirling
" Dr D. Ogilvie	Edinburgh	" J. C. Baxter	Dundee
" Thomas Kennedy	Kinross	" J. D. Brownlie	Kirkcaldy

Rev. W. Wood, Clerk. Dr Frew, Convener.

VIII.—PROCLAMATION OF NATIONAL FASTS, &c.

Rev. George C. Hutton	Paisley & Greenock	Rev. Dr Thomson	Edinburgh
" Wm. Ramage	Glasgow	" Peter Rutherford	London.
Rev. Dr George Jeffrey	Glasgow	Mr John Millar	Edinburgh

Rev. George C. Hutton, Convener.

IX.—TEMPERANCE.

Rev. William Wood	Glasgow	Rev. Thomas M'Ewan	Edinburgh
" Dr James Knox	Do.	" Peter Mearns	Berwick
Mr Donald Fisher	Do.	Mr James Martin	Lanark
Rev. George M'Queen	Glasgow	Rev. William Reid	Edinburgh
" John M'Intyre	Do.	" John Young	Stirling
Mr William H. Aitken	Do.	Mr John Todd	Edinburgh

Dr James Knox, Convener.

X.—SABBATH SCHOOLS.

Rev. James Inglis	Paisley & Greenock	Rev. Alex. Sorley	Arbroath
" David M'Ewan	Glasgow	" James Ronald	Annandale
Mr John C. Watson	Cupar	Mr James Stewart	Glasgow
Rev. J. B. Smith	Paisley & Greenock	Rev. James M'Ewen	Melrose
" James Bennie	Glasgow	" Robt. D. Brownlie	Kirkcaldy
Mr James Thin	Edinburgh	Mr Wm. P. Wilson	Stirling

Rev. James Inglis, Convener.

XI.—GENERAL FINANCE.

Rev. James Inglis	Paisley & Greenock	Rev. Robert M. Macinnes	Kilmarnock
Mr William Wilson	Falkirk	Mr William Balleny	Edinburgh
" John Millar	Glasgow	" William Meikle	Glasgow
Rev. George Hill Dick	Glasgow		
Mr James Renton, Jun.	Edinburgh		
" Robert Paterson	Do.		

Mr William Balleny, Convener.

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XII.—CONGREGATIONAL TITLES.

Names of Members.	Presbyteries.	Names of Members.	Presbyteries.
Mr James Peddie	Edinburgh	Mr James Duncan	Edinburgh
" James Mitchell	Glasgow	" J. B. Kidston	Glasgow

Not subject to rotation.

D. THOMAS,

Clerk of Committee of Bills and Overtures.

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COMMITTEE

OF

BILLS AND OVERTURES.

MAY 13, 1872.

I. PRESBYTERY OF ABERDEEN.
[1]Robert Hall.
Thomas Brown.

II. ANNANDALE.
[1]William Watson.
[1]James Ronald.

III. ARBROATH.
[1]Alex. Campbell.
[1]Andrew Cobb.

IV. BANFFSHIRE.
Alex. Millar.
John N. Russell.

V. BERWICK.
Thomas Montgomery.
George H. Main.
[1]Joseph Scott.

VI. BUCHAN.
Wm. Balfour.
[1]John Dickson.

VII. CARLISLE.
[1]James Christie.
[1]John Sewell.

VIII. CUPAR.
[1]Hugh Barr.
[1]James Allison.

IX. DUMFRIES.
[1]Robert Wishart.
[1]Thomas Kidd.

X. DUNFERMLINE.
[1]David Russell.
[1]A. Scott Mathieson.

XI. DUNDEE.
[1]Robert Russell.
[1]John Taylor.

XII. EDINBURGH.
[1]James Imrie.
[1]William Fleming.
[1]Nicol Baillie.
[1]James Pringle.

XIII. ELGIN AND INVERNESS.
Robert Ferrier.
[1]Donald Davidson.

XIV. FALKIRK.
[1]David Connel.
[1]John L. Munro.

XV. GALLOWAY.
James Fleming.
Andrew Clark.

XVI. GLASGOW.
[1]Dr George Jeffrey.
[1]Dr James Knox.
[1]John Frazer.
Wm. Cunningham.

XVII. HAMILTON.
[1]John T. M'Farlane.
[1]James S. Drummond.

XVIII. IRELAND.
[1]Dr R. Bryce.
Wm. Cuthbertson.

XIX. KELSO.
[1]Mungo Giffen.
[1]Wm. Dunn.

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XX. KILMARNOCK.

[1]David Thomas.
[1]George Philp.
[1]John Gemmill.

XXI. KINROSS.

[1]Alexander Duncan.
[1]John Ruthven.

XXII. KIRKCALDY.

J. B. Johnstone.
[1]John Duncanson.

XXIII. LANARK.

John Weir.
[1]Daniel M'Lean.

XXIV. LANCASHIRE.

[1]James Muir.
[1]John Thompson.
David Smith.

XXV. LONDON.

[1]Dr J. M'Farlane.
Robert Wales.

XXVI MELROSE.

[1]Robert Finlayson.
[1]John Clark.

XXVII. NEWCASTLE.

[1]Richard Leitch.
[1]J. C. Weir.
[1]W. Rogerson.
James M'Kendrick.

XXVIII. ORKNEY.

[1]James Ingram.
[1]David Webster.

XXIX. PAISLEY AND GREENOCK.

[1]Sutherland Sinclair.
[1]Andrew Elder.
[1]James Inglis.
[1]John Anderson.

XXX. PERTH.

[1]John Clark.
[1]Matthew Howieson.
[1]John M'Kay.

XXXI. STIRLING.

[1]J. T. Gowanlock.
[1]John Paterson.

D. THOMAS,
Clerk of Committee of Bills and Overtures.

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APPENDIX.

No. I.—(*See Minutes*, p. 431.)

PETITION FOR NATIONAL EDUCATION BILL, WITH AMENDMENTS.

Unto the Honourable the COMMONS of GREAT BRITAIN and IRELAND in Parliament assembled,

The Humble Petition of the Synod of the United Presbyterian Church,

Sheweth,

That your Petitioners, having taken into consideration the Bill now before your Honourable House for the improvement and extension of education in Scotland, express their cordial approval of its principal object and main provisions, and are persuaded that, if it should become law, it will be a great boon to the people of Scotland.

That your Petitioners are strongly of opinion that it should be enacted that the local rates, as well as the public grants, should be applied only for the teaching of the secular branches of education in the national schools; that grants to denominational schools should be withdrawn, and that the superintendence of the national schools should be entrusted to a General Board located in Scotland.

May it therefore please your Honourable House to pass said Bill into a law, with these and such other amendments as may to your Honourable House seem good.

And your Petitioners will ever pray.

Signed in name and by authority of the Synod,

(Signed) WILLIAM BECKETT, *Synod Clerk.*

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No. II.—(*See Minutes*, p. 442.)

FORM FOR STATING ACCOUNTS OF *MISSIONARY RECORD.*

UNSTAMPED EDITION.

RECEIPTS.				PAYMENTS.			
By, from Messrs Oliphant & Co., proceeds of *Record* for year 1871,	£1894	6	8	Paid for paper, printing, and engravings during 1871, - - - - - -	£1671	0	11
" Proportion chargeable against them for printing Cover, - - - -	8	18	0	Less extra cost for Synod Accounts and Reports as below, - - - - - - -	271	3	1
					£1399	17	10
" J. C. Watson towards expense of printing Report upon Sabbath Schools, - - - - -	10	0	0	Accounts for folding, stitching, carriage of parcels, &c., - - - - - - - -	265	0	1
				Publisher's Commission, -	189	8	8
				Balance in favour of Unstamped Edition, - -	58	18	1
	£1913	4	8		£1913	4	8

OTHER EXPENSES.

Cost of Stamped Edition which is circulated gratuitously to Ministers, Missionaries, and others, - - - - - - - - - - -	£76	10	2
Extra cost of April number for printing Annual Accounts, - -	110	16	5
Do. June Do. Do. Do. Report, - -	160	6	8
	£347	13	3
Less Balance from Unstamped Edition as above, - - - -	58	18	1
Net Balance for Publication due by and charged to common expenses, page 142, - - - - - - - - - - - - -	£288	15	2

No. III.—(*See Minutes*, p. 446.)

REPORT OF COMMITTEE ON UNION. MAY, 1872.

The Committee on Union have this year to present a Report somewhat different in character from those of former years, as it is exclusively occupied with suggestions for the co-operation of the negotiating Churches. The great subject of incorporating union has not indeed been lost sight of, as the references of this Report will sufficiently show; but as the Free Church Committee, in terms of the decision of the Free Assembly, was confined for the year to the consideration of measures of practical co-operation, the other Committees were necessarily led to restrict their deliberations to the same subject. These have been prosecuted throughout the year with a remarkable degree of interest and unanimity; and it is earnestly hoped that these, with all foregoing discussions and proceedings of the separate and joint Committees, and of the Churches, arising out of them, will, through the favouring hand of the great Head of the Church, prepare the way for ultimate union.

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The Joint-Committee has held in all five meetings, on the 18th and 19th of July, and on the 16th November, 1871; and on the 17th of January, the 20th of March, and the 17th of April, 1872. Your Committee have great reason to acknowledge the friendly and brotherly spirit by which all the meetings of the year have been characterised. The enlargement of the Free Church Committee brought in a considerable number of brethren who did not occupy exactly the same position as those with whom previous discussions had been so harmoniously carried on. But it is only due to those brethren to say, that none have taken a more earnest or cordial part in the discussion of questions of practical co-operation; and though one esteemed member of the Free Church Committee saw it, to the regret of all, to be his duty to retire, the prevailing tone of kindliness in the meetings of the year has never been disturbed or broken.

At the first meeting of the Joint-Committee, a difficulty was raised by a minute of the Reformed Presbyterian Committee as to their competency to proceed to the consideration of measures of practical co-operation, since these had not been specially contemplated in the instructions given them by their Synod, which seemed to them only to bear on incorporating union. This difficulty gave rise to lengthened and interesting discussions; and it was, at last, happily obviated by the other Committees that entered into this subject adopting separate minutes as to their understanding of their instructions, which, with the original minute of the Reformed Presbyterian Committee, were recorded in the minutes of the Joint-Committee. These several Minutes, showing, that while co-operation was the work of the year, incorporation was still pursued as an ultimate goal, are here inserted, as copied from the minutes of the Joint-Committee, of date Jan. 17, 1872:—

"The report of the Sub-Committee regarding the special minute of the Reformed Presbyterian Committee was made by Dr Rainy, the convener, from which it appeared that they recommended the Joint-Committee to meet the representation of that special minute by simply recording it in the joint-minute of this day, along with the minutes of the other separate committees on the subject of it.

"The Joint-Committee approve of this report, and accordingly record that special minute as follows:—

"'*Edinburgh, 18th July, 1871.*—Met the Committee on Union of the Reformed Presbyterian Church. Present—Rev. Dr Goold in the chair; Revs. Dr Binnie, Wm. Symington, John Kay, and John H. Thomson—ministers; with Messrs John M. Symington, George M'Kie, and M. S. Tait—elders. The meeting having been opened with prayer, notes of apology were received from Rev. Thomas Martin and Mr James Knox.

"'The Committee having taken into consideration the terms of the motion carried at last meeting of Synod, and having compared them with the terms of the appointment of the Committees on Union of the United Presbyterian and Free

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Churches respectively, is met at the outset of the business of another year by the difficulty that, while the U.P. Synod appoints its committee "with instructions to consider what practical steps ought to be taken towards the formation of federal relations between all the negotiating Churches, and otherwise to prosecute the negotiations for incorporating union," and while the Free Church Committee is "instructed to direct its attention for the present to those measures which may seem best fitted to draw the negotiating Churches into closer and more friendly relations to one another, to encourage and facilitate their cordial co-operation;" the Committee of the Reformed Presbyterian Church are simply appointed to "consider, along with the Committees of the other Churches, any further step by which the movement towards union may be prudently advanced," without reference to federal relations or measures of co-operation. This Committee feel accordingly, that, if they take part in the negotiations for another year, they must be free to justify their action to their own supreme court, on the ground that the federal relations or co-operation which may be proposed are fairly entitled to be classed among the steps by which "union may be prudently advanced;" and they are encouraged to believe that this freedom may be allowed them, inasmuch as it is in accordance with the ultimate end contemplated by the suggestion that co-operative measures should be at present considered; which measures, according to the terms of the motion carried in the Free Assembly, "are the needful and fitting preparation for the more perfect union, with a view to which these profoundly important negotiations have been all along carried on." Closed with prayer.'"

"The Joint-Committee record the minute of the Free Church Committee regarding the above special minute as follows:—

"The Free Church Committee on Union having taken into consideration the minute of the Reformed Presbyterian Committee, and also the instructions to this committee contained in last Assembly's Act on Union, and particularly the following clauses thereof, viz., 'instruct them, instead of proceeding to the further consideration of any of the matters outstanding under the programme of heads of inquiry, to direct their attention for the present to those measures which may seem best fitted to draw the negotiating Churches into closer and more friendly relations to one another, to encourage and facilitate their cordial co-operation, and thus, while allaying the heat of controversy, to cultivate that more intimate knowledge of each other, and to call forth and cherish those mutual sympathies and kindly feelings which cannot fail, under God, to promote that seeing eye to eye, and that coming to be of one heart and soul, which is the needful and fitting preparation for the more perfect union, with a view to which these profoundly important negotiations have all along been carried on.' It was resolved to report to the Joint-Committee in these terms, viz.:—'That, while the basis on which an incorporating union ought finally to take place is a matter with respect to which some of the members guarded themselves on entering this committee, they are all agreed that the measures of co-operation referred to in the Act were contemplated by the Assembly as measures intended and fitted to conduce to incorporating union of the Churches, and to prepare the Churches for it; and in this view of them, as the mind of the Assembly, and as implied in the nature of the case, they are all cordially prepared to proceed in the consideration of those measures of co-operation which may most advantageously be adopted by Churches so situated.'"

"The Joint-Committee further agree to record the minute of the United Presbyterian Committee on the same subject, as follows:—

"After conversation, the Synod's Committee unanimously agree that they fully sympathise in the difficulty expressed by the Committee of the Reformed Presbyterian

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Church, and, in common with them, would not have felt at liberty to proceed further with negotiations on modes of co-operation, unless they believed themselves warranted, under the instructions of Synod, to proceed with such negotiations with a view to ultimate incorporation."

At the first meeting which thus originated an effort to clear the ground for harmonious co-operation, practical steps were taken to survey the field, and to cultivate it without delay. A large Sub-Committee was appointed, representing all the Churches, and this divided itself into three sections, according to the heads of a programme, which has been diligently travelled in since, though not exhausted. Under these three sections, viz., Co-operation in Ministerial Training; in respect of the Mutual and Reciprocal Eligibility of Ministers; and in regard to Foreign and Home Missions, the remainder of this Report will state what has been done, and what is left unfinished.

I.—Ministerial Training.

Very careful, laborious, and prolonged discussions arose on this subject. The systems of theological training in use in the different Churches have been most diligently examined and compared, and it has been found that, in respect of the subjects taught and the method of teaching, there is substantial agreement among the negotiating Churches. The questions have been discussed, both in the separate and Joint-Committees, How far the students of one Church might be admissible into the rest, and, What portion of the curriculum of one might be substituted for that of another. Much light has been thrown on the whole subject, and many valuable suggestions have been made. But the magnitude of the question, and its difficulties, prevented any final decision or recommendation from being given; and it is earnestly hoped that this topic may be remitted for further consideration, if it should please the Supreme Courts to re-appoint their several Committees. The deliverance of the Joint-Committee, on the 17th of April, is here inserted.

"The Joint-Committee find that the subject of co-operation in the work of training and educating the rising ministry has been the subject of very earnest and instructive discussion both in the Sub-Committee and in the general Union Committee; that a completed and detailed statement of the methods of study in the different Churches has been prepared and printed for the consideration of the Committees, and on the basis of this statement, a comparative review has been drawn up, first, as to the points in which there is agreement; and, secondly, as to those on which a difference exists in the theological training which the students of the three Churches respectively receive; and that nothing appears in this more careful investigation to affect the accuracy of the finding at which the Joint-Committee arrived in 1869, when, in its revised and completed finding on this subject, it affirmed that the Churches 'are entirely at one in the desire for both an educated and a pious ministry; that their plans for this purpose are substantially the same;' and 'that, in particular, they

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all require the same amount of preparation before entering the Theological Hall, and the prosecution of the same studies within the Hall.' The Joint-Committee have felt, however, that while this general conclusion warranted the hope that some co-operative measure might be discovered and adopted by which the Churches could derive some mutual advantage from their respective Halls, the Committee are not in circumstances as yet to recommend any definite and specific proposal to that effect for the consideration of the Churches. Any such proposal must bring out the substantial equivalence in the course of study as a whole, or in any portions of it to be mutually accepted by the various Churches. Till such a proposal can be properly adjusted the Joint-Committee resolve to make no premature recommendation on this subject, but postpone it meanwhile, in the hope that on further consideration some scheme likely to meet with general acceptance may be submitted."

II.—MUTUAL AND RECIPROCAL ELIGIBILITY OF MINISTERS.

On this very important branch of co-operation, the conferences of the Joint-Committee, as well as of the several Committees, were productive of a definite and gratifying result; and at the meeting of the 17th January, the following deliverances were unanimously agreed to:—

The Committee find that the orderly calling and translating of ministers of charges in any one of the negotiating Churches, on the footing of their signing the formulas of the Churches into which they are thus received, would create an important bond of sympathy and fellowship among those Churches, would tend powerfully to interest them in each other's spiritual welfare, and would promote their co-operation and further their usefulness in advancing the cause and kingdom of their common Head and Lord; and therefore the Joint-Committee consider it to be desirable that such relations should be established among the Churches which they represent, and they accordingly recommend that this matter should be brought respectfully under the notice of the supreme courts of these Churches at their next meeting.

In bringing the recommendation of the Joint-Committee before the Synod, your Committee do not deem it necessary to plead at length for its adoption. They believe that it will commend itself generally to the sense of this Church: and they cannot but believe that it will, through the Divine blessing, tend greatly to make visible to the public eye the position of near approximation to which the several Churches have attained, and thus pave the way for their ultimate incorporation. Your Committee are not able to see a single objection to a proposal so guarded; for unless the good faith of those accepting the formula of the Church into which they enter be denied, the security is as great as can be attained in the case of its native ministry.

III.—FOREIGN AND HOME MISSIONS.

It was felt from the beginning that no field of co-operation was more inviting or hopeful than that of Foreign Missions: and after a most

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interesting conference of the Sub-Committee on this topic with representatives of the Mission Boards or Committees of the different Churches, at which certain resolutions were unanimously agreed to, these were brought before the Joint-Committee on the 20th of March, and finally adopted according to the following minute:—

Dr M'Lauchlan, on the part of the Special Sub-Committee appointed to obtain information bearing on the subject of co-operation in Foreign Missions, gave in and read a report. The Joint-Committee approve of the report and adopt from it the following resolutions, viz.:—

I. Resolve to recommend that the Supreme Courts of the several Churches be asked to authorise their respective mission boards or committees to appoint two or more of their number to constitute a Joint-Committee or Board for conference on all matters of common interest affecting the missions, and to empower also the members of that Joint-Committee or Board so appointed to attend as consultative members of the meetings of any of the said mission boards or committees when invited, or when circumstances emerge to render their presence desirable.

II.—Resolve to recommend—1. That brief but distinct notices of the missions of the several Churches be from time to time communicated by the conveners or secretaries of the several mission boards or committees for insertion in the missionary records or magazines of the negotiating Churches; and 2. That as far as practicable, arrangements be made by which all the ministers of the several Churches should regularly receive, not only the record or magazine published by the Church to which they individually belong, but also those issued by the other Churches.

III. Recognising the great importance of deputations visiting the Churches to further the interests of the missions, resolve to recommend that, without interfering with the independent action of the respective committees, said committees, in arranging deputations, should, when they see cause, ask the brethren of other Churches to co-operate in such deputation work.

IV. Regarding it as a matter of great practical importance that the Churches should come to some understanding which will secure as far as possible uniformity of practice in regard to salaries, allowances, furloughs, and other kindred matters, in the case of missionaries, especially those labouring within the same field, the Joint-Committee is of opinion that this will be realised in the consultative board referred to in No. 1.

V. The Joint-Committee regard the holding of stated periodical conferences among foreign missionaries as a matter of great importance, and cordially recommend that such conferences be held in India, China, and elsewhere, as far as is practicable.

VI. Deeply sensible of the vital importance of prayer in connection with mission work, resolve that it be recommended to the Supreme Courts of the negotiating Churches to instruct their respective mission boards or committees to make arrangements for united prayer meetings throughout the country.

VII. Resolve that the first resolution be understood as applicable not only to the Foreign Mission Committees of the negotiating Churches, but also to the Colonial and Continental Committees of the Free Church.

Your Committee are persuaded that the acting out of these resolutions, for which they respectfully ask the authority of the Synod, will have a

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very important bearing on the cause of Union, while it will equally tend to advance the great interests of Missions, so dear to all the negotiating Churches.

It is matter of regret that the wide and difficult, as well as vitally important subject of co-operation in Home Missions, could not be overtaken during the present year. It is submitted that this grave subject ought not to be lost sight of, since, of the multifarious topics bearing on the operations and responsibilities of the negotiating Churches, it is almost the only one which has not engaged earnest attention, though the room and need for co-operation in regard to it must be universally admitted. The very delicacy of the subject in present circumstances has hindered it from being fully gone into; but if the Churches are to stand any time apart, the necessity for some common understanding will become imperative.

It will be seen that all these measures of co-operation are not vague and simply friendly, but ecclesiastical in the proper sense of the term. They cannot but bring the Churches into closer relations; and, so far from regretting the time spent on their consideration, your Committee are persuaded that their labours, should the Synod and other Supreme Courts be guided to a cordial adoption of their results, will yield good and lasting fruit in advancing the great cause on which they have been so long engaged.

That cause your Committee, in no faint and desponding terms, commend anew to the sympathies and prayers of the Church. During the year they have sustained great and sad losses in the removal of two of their number, who were second to none in their zeal for Union, and their strenuous and noble efforts to help it forward. The names of George Johnston and John Robson will ever be connected with these negotiations in the history of this Church. They were among the first to move in the cause, and they both pleaded for it on its introduction into this Synod. All through, their ardour never abated, and it was among the last topics of their thoughts on earth. With so many other sainted men in all the negotiating Churches, they now commend it to us as a legacy, and exhort us, like them, to be faithful unto death to the cause of union among Christ's scattered heritage. We must see as clear a way out of these negotiations as we saw into them; and, as this is not opened, we must labour on, and wait the time to favour Zion. May that time soon come, and may present difficulties only summon us to more earnest prayer, and enhance at last the joy of the consummation!

JOHN CAIRNS, *Vice-Convener.*

EDINBURGH, 17th April, 1872.

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No. IV.—(*See Minutes*, p. 448.)

LETTER TO HER MAJESTY'S SECRETARY OF STATE FOR FOREIGN AFFAIRS, AND, *MUTATIS MUTANDIS*, TO SECRETARY FOR COLONIAL AFFAIRS.

SYNOD HALL,
EDINBURGH, *15th June, 1872.*

MY LORD,—We have been directed by the Synod of the United Presbyterian Church, at their meeting held in Edinburgh on 21st May last, to express to your Lordship their strong condemnation of the system of arbitrary deportation of natives of Polynesia from their island homes, now carried on in foreign vessels, largely owned and worked by British subjects. The Synod earnestly desire that the British Government take early action against this practice, attended as it is with frightful injustice and inhumanity. On evidence which they deem thoroughly reliable, supplied by missionaries of five different Presbyterian Churches in various parts of the British dominions, the Synod believe that the proceedings referred to are in violation of the principles of British justice relating to the liberty of the subject, and are, in fact, a revival of the system of man-stealing, against which Great Britain has for ages past, followed more recently by most other civilized nations, been maintaining an active and energetic protest. From the low state of intelligence among the Polynesian natives generally, it is believed that they are not capable of apprehending properly a contract entered into with foreigners involving their personal liberty for a period of years, and that, as the traffic is now conducted, there is nothing to hinder unscrupulous traders from practising deception and violence in seeking to accomplish a nefarious object against such natives.

That the traffic is regarded by the natives themselves as a grievous wrong seems clearly established by the fact that, in several instances, in declared revenge for such depredation, they have attacked and killed persons on board of vessels arriving among them on peaceful and benevolent errands. The case of an esteemed prelate of the Church of England Mission, whose life was sacrificed in this way to a rude sense of justice, on the part of Polynesian islanders, to whom he was seeking to carry the blessings of the Gospel, seems a loud and solemn demonstration of the wickedness of the traffic.

The Synod, though having no missionaries of their own in Polynesia, deprecate the practice complained of as a sore discouragement

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to self-denying men of the same Presbyterian order with themselves, who have surrendered all secular advantages at home, or in civilized countries, and gone out to these barbarous islands for the purpose of devoting their labours, talents, and acquirements to the spiritual and temporal welfare of the natives.

May it therefore please your Lordship to take the foregoing statements into consideration, along with any relative evidence which may have been submitted otherwise to the Foreign Department, and to act in the matter in such a way as shall maintain the honour of the British name, protect the liberties of South Sea islanders so far as the traffic complained of is concerned, and sustain Christian missionaries in these islands in their disinterested and devoted labours.

We are,

In name and by appointment of the Synod,

Your Lordship's humble Servants,

(Signed) JOHN CAIRNS, D.D., *Moderator.*

WILLIAM BECKETT, *Synod Clerk.*

No. V.—(*See Minutes*, p. 449.)

PETITION AGAINST PRISON MINISTERS BILL.

Unto the Honourable the COMMONS of GREAT BRITAIN and IRELAND in Parliament assembled,

The Petition of the Synod of the United Presbyterian Church, unanimously agreed to at their meeting in Edinburgh, on the twenty-first day of May, 1872,

Humbly Sheweth,

That, in the judgment of your Petitioners, it is not the province of the State to provide for the religious instruction of the subject, yet it is its duty to afford every facility for that object; That the criminal portion of the population specially needs such instruction, and can best receive it from those whom they acknowledge and respect as religious instructors; That it is the proper business and obligation of churches to furnish such instruction, and specially to provide it for the lapsed members of their respective denominations; and, That by the present law free access to all prisoners is allowed to ministers of the denomination to which they profess connection, or to other religious instructors whose ministrations they desire.

That your Petitioners hold it to be improper and unnecessary that chaplains should be provided by the State for prisons, and

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best for the religious welfare of the prisoners, for the honour of religion, for the benefit as well as for the credit of Christian Churches, and for the interests of truth and justice, that religious ministrations to prisoners should be supplied by those who, from religious principle and zeal, are solicitous to promote their spiritual welfare.

That your Petitioners further represent that various denominations could not accept State pay for the religious instruction which they furnish, and that it were unjust and offensive to create concurrent religious endowments for others, as this measure designs, the effect of which would be to provide for the Churches which furnish most criminals a State-paid clergy wherever there are prisons throughout the country.

That your Petitioners, for the foregoing reasons, are most strongly opposed to the principle and provisions of the Prison Ministers Bill.

May it therefore please your Honourable House to reject the Prison Ministers Bill.

And your Petitioners will ever pray.

Signed in name and by authority of the Synod,

(Signed) JOHN CAIRNS, D.D., *Moderator.*
WILLIAM BECKETT, *Synod Clerk.*

No. VI.—(*See Minutes*, p. 449.)

PETITION FOR DISESTABLISHMENT AND DISENDOWMENT OF ESTABLISHED CHURCHES OF ENGLAND AND SCOTLAND.

Unto the Honourable the COMMONS of GREAT BRITAIN and IRELAND in Parliament assembled,

The Petition of the Synod of the United Presbyterian Church, agreed upon by them at their meeting held in Edinburgh, on the twenty-first day of May, 1872,

Humbly Sheweth,

That in the judgment of your Petitioners the time has arrived when, in the interests of sound policy, as well as of justice and of religion itself, State Establishments and Endowments for the Teaching of Religion ought to cease and determine in England and Scotland, like as by recent legislation they have come to an end in Ireland.

May it therefore please your Honourable House to favour any

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measure that may be introduced into Parliament having for its object the Disestablishment and Disendowment of the Established Churches of England and Scotland,

And your Petitioners will ever pray.

Signed in name and by authority of the Synod,

(Signed) JOHN CAIRNS, D.D., *Moderator.*
WILLIAM BECKETT, *Synod Clerk.*

No. VII.—(*See Minutes*, p. 451.)

PETITION AGAINST CONTAGIOUS DISEASES ACT.

To the Honourable the COMMONS of GREAT BRITAIN and IRELAND in Parliament assembled,

The Petition of the Synod of the United Presbyterian Church, unanimously agreed to at their meeting in Edinburgh, on the twenty-first day of May, 1872,

Humbly Sheweth,

That your Petitioners very strongly disapprove of the Contagious Diseases Acts of 1864, 1866, and 1869, as in their principle and in their provisions most adverse to the interests of morality, and as, in their opinion, most offensive, and in many cases cruel as well as unjust.

May it therefore please your Honourable House to approve any Bill which shall be submitted to Parliament for the total and immediate repeal of these obnoxious Acts, or to take such steps as to your wisdom shall seem fit for effectually securing their abolition.

And your Petitioners will ever pray.

Signed in name and by authority of the Synod,

(Signed) JOHN CAIRNS, D.D., *Moderator.*
WILLIAM BECKETT, *Synod Clerk.*

No. VIII.—(*See Minutes*, p. 454.)

OVERTURES ANENT FORMATION OF REPRESENTATIVE ASSEMBLY.

(1.) FROM SESSION OF NEWINGTON.

It is humbly overtured by the Session of Newington United Presbyterian Church, Edinburgh, that the Synod, at its next meeting, consider the propriety of altering the Constitution of the Supreme Court of the Church, by substituting a Representative Assembly for the present Synod, under such arrangements as will secure a fuller representation of the different Presbyteries and Sessions in the Church.

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(2.) FROM SESSION OF BRISTO CHURCH, EDINBURGH.

It is humbly overtured by the Session of the United Presbyterian Congregation, Bristo Street, Edinburgh, that the Synod take into consideration the expediency of altering the Constitution of the Supreme Court of our Church, by instituting, in the place of the present Synod, a General Assembly composed of representatives from all the Presbyteries of the Church, and in which care should be taken to secure a full representation of the Eldership.

(3.) FROM SESSION OF BROUGHTON PLACE, EDINBURGH.

Whereas the business of the Synod of the United Presbyterian Church has of late years greatly increased, and is still increasing; whereas, during the first week of the Synod's meetings, the present large attendance of ministers and elders is fitted rather to impede than forward the calm discussion of important questions, and the expeditious and satisfactory despatch of business: and, whereas, during the second week of said meetings, much business is disposed of by a comparatively small number of the members of Synod, whose action is thereby deprived of the weight that should attach to Synodical decisions, while the business itself is apt to be considered as of minor importance; it is humbly overtured by the Session of Broughton Place Church, Edinburgh, to the Synod, appointed to meet at Edinburgh on the 13th day of May, 1872, to take the premises into their consideration, with the view of facilitating the despatch of business, either by substituting, in room of the present Synod, a Representative Assembly composed of a limited number of ministers and elders, or by adopting such other measures as they in their wisdom may deem necessary.

No. IX.—(*See Minutes*, p. 464.)

PETITION FOR INTERNATIONAL ARBITRATION.

To the Honourable the COMMONS of GREAT BRITAIN and IRELAND in Parliament assembled,

The humble Petition of the Synod of the United Presbyterian Church, unanimously agreed to at their meeting in Edinburgh, May 22, 1872,

Sheweth,

That your Petitioners are deeply impressed with the unspeakable calamities of war, of which late years have furnished

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numerous terrible illustrations, the most appalling being those supplied by professedly Christian nations, European and American, with whom our own was in closest alliance.

That your Petitioners are also deeply impressed with the constant danger to which society throughout Europe is exposed, of the recurrence of such calamities from the maintenance of immense standing armies, and with the enormous burden, loss, and corruption to which society is subjected by their support, and by the withdrawment of multitudes of men from the pursuits of profitable industry, and from the habits and relations of domestic life.

That in view of these stupendous evils your Petitioners hail the endeavours of philanthropic and enlightened men to supersede resort to war for the settlement of international disputes by the establishment of a system of arbitration, as at once accordant with reason, and with the spirit and dictates of the Gospel.

That your Petitioners cordially approve of the motion to be submitted to Parliament by Mr Henry Richard for the initiation by our Government of negotiations with foreign Governments with a view to the establishment of a general and permanent system of International Arbitration.

May it therefore please your Honourable House to take the motion aforesaid into your favourable consideration, and to adopt such measures as shall best conduce to promote the settlement of disputes between nations by peaceable negotiations, and, when these fail, by a system of arbitration.

And your Petitioners will ever pray.

Signed in name and by authority of the Synod,

(Signed) JOHN CAIRNS, D.D., *Moderator.*
WILLIAM BECKETT, *Synod Clerk.*

No. X.—(*See Minutes passim.*)

ALTERATIONS MADE ON RULES AND FORMS OF PROCEDURE BY RESOLUTIONS OF SYNOD, 1872.

Chap. I., Sect. I. Add to Rule 19—"Sessions are recommended to prepare, and statedly revise, a Roll of all baptized young persons belonging to the congregation, but not in full membership, and to regard these as having special claims on their care and supervision." —13th Sed., p. 460.

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——— Sect. III., Rule 12-4. (1) Delete, "That there be appointed at each Synod a Committee of Selection," and begin Rule thus—"At its first sederunt the Synod appoints a Committee, whose duty is as early as possible to recommend the names of ministers and elders who shall constitute a Committee of Selection for the year, ascertaining, before they report, that the members nominated are likely to continue in attendance till the close of the Synod, and to give regular attention to the business of the Committee. The duty of this Committee of Selection is to prepare," &c., as in Rules.

Instead of (2), read, "The Selection Committee consists of 13 members, viz., the Moderator of Synod, with two ministers who have been previously Moderators; three ministers above ten years' standing; three ministers under ten years' standing, and four elders; all to be members of Court, and not more than two to belong to any one Presbytery."

(5) deleted.

(6) to stand as (5.)

(7) to stand as (6), but add to Standing Rules for the Committee of Selection (7), "Should any member require, for unforeseen reasons, to cease attendance before the close of the Synod, he shall give notice to the Convener before leaving, and the Committee shall immediately thereafter request the Synod to appoint another member to act in his room."

(8.) "The Selection Committee shall present annually to the Synod, before being discharged, and before the new Committee is appointed, a report of its proceedings, specifying (1) the attendance at its various meetings, with the names of members who have been absent without sustained excuse; and (2) the number of Presbyteries which have been represented on the Committees chosen by the Committee during the previous year, with the names of these Presbyteries, and the number of members who have been selected from each."

(9.) "With the view of showing at a glance how appointments to Committees are distributed among members of Court, and securing their more general distribution, so far as proper and practicable, it shall be the duty of the Clerk of each successive Selection Committee to prepare for the use of the Selection Committee of the year following, two copies of the Synod Roll, in which shall be indicated the *amount* and *kind* of Committee work that has been apportioned to ministers severally at the previous meeting of Synod."—2nd Sed., pp. 408, 409.

——— ——— Rule 24-2. Adopted *ad interim*, 1871, now permanently adopted, with this addition—"The motion, notice of which was first laid on the Synod's table, has the precedence in the discus-

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sion of the cause to which it refers; but in the case of the disposal of a Committee's Report, any motion of which notice has been given, for the approval of the Report, or the adoption of its recommendations, is first heard, it being understood that the Convener of the Committee, in submitting his Report to the Synod, limits his remarks to explanations, unless he move the motion for approval or adoption."—1st Sed., pp. 406, 407.

Chap. IV., Sect. I., Rule 4. Note to be added—"Any minister of the Free Church of Scotland, or of the English Presbyterian Church, or of the Reformed Presbyterian Church, is eligible by resolution of Synod."—9th Sed., p. 441.

Chap. VII., Sect. I. Add to Rule 12—"The Synod recommends to Presbyteries to conduct their examinations of students by means of written papers."—2nd Sed., p. 412.

Chap. IX., Sect. II., Rule 2. In tenth line delete 1868, and insert "1871 for one year, and in 1872 confirmed;" and instead of the scale printed in Rule, substitute the following:—

"At and under	£150,	to	contribute	1	per cent.
£150,	"	200,	"	1¼	"
200,	"	250,	"	1½	"
250,	"	300,	"	1¾	"
300,	"	350,	"	2	"
350,	"	400,	"	2¼	"
400,	"	450,	"	2½	"
450,	"	500,	"	2¾	"
500, and above,			"	3	"

"—8th Sed., p. 438.

——— Sect. IV., Rule 2 (6.) Add—"And should any member of the Mission Board die or be removed during the term for which he has been elected, the Presbytery which he represented may nominate another minister or elder, as the case may be, to fill the vacant place, and to act *ad interim* as a member of that Committee of the Board, to which the former member had been allocated, until the first meeting of Synod thereafter, when his nomination shall be submitted for approval by the Court, and that he may, if approved, be designated to office in the usual way."—2nd Sed., p. 411.

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APPENDIX.

A.—(*See Minutes*, p. 412.)

REPORT ON GENERAL STATISTICS. MAY 1872.

THE schedules issued in December for the Congregational Statistics of the year 1871 have been filled up and returned to the Home Secretary, for the use of the Synod and the Home Committee of the Board of Missions, by 601 congregations, that is, by exactly the same number as in the previous year. As in the year 1870, the returns have also been complete from 27 out of the 31 Presbyteries of the Church; and in the remaining 4 Presbyteries there are only 7 congregations which have not filled up and returned the schedules sent to them for the year 1871—namely, *two* in the Presbytery of Berwick, *two* in the Presbytery of Glasgow, *two* in the Presbytery of Hamilton, and *one* in the Presbytery of Stirling. Each of these 7 congregations has, however, made its return in some previous year; and as their statistics can be estimated, with a near approximation to the actual facts, from their former papers, their withholding of the information which they were requested to supply cannot seriously affect the general accuracy of the results stated in this Report. The table subjoined exhibits the progressive increase at once of the number of congregations placed on the Synod's roll, and of those by which the annual statistical returns have been prepared and forwarded in accordance with the regulations of the Synod.

YEAR.	CONGREGATIONS.				TOTAL.	YEAR.	CONGREGATIONS.				TOTAL.
	Reporting.	Not Reporting.	Former Returns	Estimated.			Reporting.	Not Reporting.	Former Returns.	Estimated.	
1848	No	Report				1860	484	56	38	18	540
1849	379	124	...	124	503	1861	507	44	29	15	551
1850	408	99	...	99	507	1862	523	34	22	12	557
1851	393	112	...	112	505	1863	551	27	20	7	578
1852	364	140	...	...	504	1864	565	20	14	6	585
1853	283	218	...	...	501	1865	580	12	7	5	592
1854	242	260 No	detail'd	Report	502	1866	581	15	11	4	596
1855	No	Report			505	1867	589	8	5	3	597
1856	449	67	34	33	516	1868	589	10	8	2	599
1857	450	70	44	26	520	1869	595	5	5	...	600
1858	488	45	21	24	533	1870	601	6	6	...	607
1859	478	58	39	19	536	1871	601	7	7	...	608

The number of congregations on the roll of the Synod in December 1870 was 607, and in December 1871 it was 608; thus indicating an increase of only *one* congregation during the year ending at the latter

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date. Three new congregations have indeed been erected in 1871—viz. *Brighton*, in the Presbytery of London; *Canongate*, in the Presbytery of Edinburgh; and *Wemyss Bay*, in the Presbytery of Paisley and Greenock: but the congregation of *Dalreoch*, in the Presbytery of Perth, has been suppressed since the death of its late minister, the Rev. Matthew Orr; and the congregation of *Albany Church*, London, with its minister, the Rev. Robert Redpath, M.A., has been joined to the congregation of Oxendon Street, London,—so that the increase in the number of congregations on the Synod's roll during the past year has been reduced by these changes to one.

The number of baptisms reported in 1871 shows a small increase on the numbers reported in each of the three preceding years, being 11,850; while in 1868, 1869, and 1870 the numbers were 11,624, 11,636, and 11,671. Of the persons baptized during 1871, the number of infants is reported as 11,742, and the number of adults as 108.

The number of young persons under religious instruction in Sabbath schools, ministers' and elders' Bible classes, and otherwise, has not increased during the year 1871, as it was reported to have done in several preceding years. The number of Sabbath-school teachers, which was returned in 1870 as 10,490, is reported for 1871 as 10,514, showing an increase of 24; but the number of scholars attending classes in Sabbath schools, which was returned in the former year as 82,440, is reported for 1871 as 81,481, exhibiting a decrease of 959; though there is an increase in 1871, as compared with the returns for the year 1869, of 2243. In the number of advanced Bible classes taught by ministers and elders, there has been an increase of 13—namely, from 716 in 1870 to 729 in the year 1871. Of these Bible classes, 555 are reported as taught by ministers, and 174 by elders or members of the Church; and the aggregate attendance at these 729 classes is reported as 21,297, which is 288 less than the number reported as attending in the year 1870.

The number of members in full communion with the United Presbyterian Church, which at the close of the previous year was 179,652, has been returned for the year 1871 as 181,426, showing an increase during that year of 1774, and of 3003 for the two years 1870 and 1871. The average attendance at public worship on the Lord's day is returned for 1871 as 205,305, which exceeds the number returned for the year 1870 by 296. The average membership in each congregation is 298, or two more than the average given in last Report; and the average attendance at each church is 338, which is the same number as was reported in the previous year.

In *twelve* Presbyteries of the Church the number of members has been reduced during the past year by 516; while in the other *nineteen*

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Presbyteries the membership has been increased by 2290, giving an increase over the whole Church, as stated above, of 1774 members. The Presbyteries in which the membership has decreased are, Annandale (3), Galloway (12), Falkirk (15), Cupar (21), Aberdeen (28), Ireland (31), Lanark (35), Buchan (55), Kelso (61), Arbroath (69), Kinross (82), and Perth (104). The decrease has thus been greatest in the Presbyteries of Kinross and Perth, in each of which there was a similar reduction of the membership of the Church in the previous year. The other nineteen Presbyteries in which the membership has increased during the year 1871 are, Glasgow (698), Edinburgh (348), Hamilton (310), Lancashire (266), Newcastle (155), Dunfermline (101), Paisley and Greenock (81), Stirling (77), Carlisle (76), Berwick (43), Banffshire (28), Dundee (21), Kirkcaldy (21), London (21), Orkney (18), Elgin and Inverness (11), Kilmarnock (6), Melrose (5), and Dumfries (4). The increase has thus been greatest in the Presbyteries of Glasgow, Edinburgh, Hamilton, and Lancashire, in each of which there was also a considerable increase in the previous year; and the aggregate increase in these four Presbyteries and in the Presbytery of Newcastle has been 1777, or 3 more than the increase in the membership of the whole Church for the year 1871.

To illustrate the manner in which the increase in the total membership of the Church has been distributed over the congregations of the Synod, a tabular statement has been prepared, as in two previous years, exhibiting the number of congregations in each Presbytery in which the decrease in the number of members has not exceeded ten, or has been more than ten; the number of congregations in which the increase of the membership has not exceeded ten, or has been more than ten; the number of congregations in each Presbytery; the number of congregations in the larger cities and towns, or their vicinity, and the proportion of these in which the membership has increased; and the number of congregations in smaller towns and rural districts, with the proportion of these in which also the membership has increased. From that table it will be seen that there are 312 congregations on the Synod's roll, or 24 more than last year, in which the membership has increased in 1871; that there are 53 congregations in which the number of members was the same at the end of the year as at its commencement; and that there are 243 congregations, or 16 less than in 1870, in which the membership has diminished during the year 1871. The table further shows, that of 217 congregations classified as in or near to cities or large towns, there are 126, or 5 more than last year, in which the number of members has been increased during the year 1871, and therefore 91 in which the membership has either been stationary or has decreased; while of the 391 congregations classified as located in small towns or rural districts, there are 186, or 19 more than in the year

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1870, in which an increase of members is returned for 1871; and there are consequently 205 in which the membership has either remained stationary or has been diminished during the past year. The table is subjoined:—

MEMBERSHIP OF CONGREGATIONS IN 1871 AS COMPARED WITH 1870.

PRESBYTERIES.	No. of Congregations in which the *Decrease* of Membership has been		No. of Congregations in which the *Increase* of Membership has been		No. of Congregations in which the Membership has been stationary.	Total No. of Congregations in Presbytery.	No. of Congregations in or near to the larger Cities or Towns.	No. of these in which the Membership has increased.	No. of Congregations in Small Towns or Rural Districts.	No. of these in which the Membership has increased.
	10 or less than 10.	More than 10.	10 or less than 10.	More than 10.						
Aberdeen .	5	2	3	2	2	14	6	3	8	2
Annandale .	6	...	3	...	2	11	...	...	11	3
Arbroath .	3	3	6	1	1	14	9	4	5	3
Banffshire .	1	1	7	1	...	10	...	...	10	8
Berwick . .	4	4	9	6	3	26	3	2	23	13
Buchan . .	3	2	2	...	1	8	...	...	8	2
Carlisle . .	3	...	4	2	...	9	1	1	8	5
Cupar . .	3	3	4	2	1	13	1	1	12	5
Dumfries .	5	1	5	...	4	15	3	...	12	5
Dundee . .	4	3	2	6	1	16	8	5	8	3
Dunfermline	2	2	3	4	...	11	5	4	6	3
Edinburgh .	19	11	11	15	3	59	29	17	30	9
Elgin and Inverness	7	...	3	1	2	13	2	2	11	2
Falkirk . .	6	1	5	1	...	13	5	3	8	3
Galloway .	8	...	2	1	...	11	...	...	11	3
Glasgow . .	7	15	18	31	5	76	54	36	22	13
Hamilton .	1	1	7	4	2	15	4	3	11	8
Ireland . .	2	1	5	1	...	9	1	...	8	6
Kelso . . .	4	4	2	...	...	10	4	...	6	2
Kilmarnock.	5	6	10	4	4	29	6	2	23	12
Kinross . .	2	3	1	...	1	7	...	...	7	1
Kirkcaldy .	2	2	6	3	4	17	2	1	15	8
Lanark . .	6	1	4	...	2	13	...	...	13	4
Lancashire .	5	2	10	9	...	26	18	13	8	6
London . .	2	1	5	4	4	16	13	6	3	3
Melrose . .	4	2	4	3	2	15	5	2	10	5
Newcastle .	9	4	18	7	1	39	15	9	24	16
Orkney . .	5	...	6	1	2	14	1	1	13	6
Paisley and Greenock	9	5	11	9	3	37	14	6	23	14
Perth. . .	12	3	8	2	...	25	4	2	21	8
Stirling . .	5	1	4	4	3	17	4	3	13	5
	159	84	188	124	53	608	217	126	391	186
	243		312							

The number of students enrolled in the Theological Hall for the session of 1871 was 151, showing an increase of 12 on the attendance of the previous year. Of these 151 students, there were 31 of the fifth,

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or most advanced year, 29 of the fourth year, 24 of the third year, 28 of the second year, and 39 of the first or entrance year. The number of probationers, including those on the List of Occasional Supply, is only 77, being 26 less than the number at the close of the year 1869. The number of elders in the Sessions of the Church, which in 1870 was returned as 4750, is reported for 1871 as 4804, showing an increase during the past year of 54.

The number of paid agents employed as missionaries, Bible-women, catechists, etc., in connection with the congregations of the Synod, has been returned for the year 1871 as 214, being 19 more than the number stated in the Report for the year preceding. These agents are distributed over all districts of the Church; but they are necessarily most numerous in those districts where the population is most densely crowded together, and where their labours are consequently most urgently required. Thus the congregations in the Presbytery of Glasgow employ 100 of these agents, in the Presbytery of Edinburgh 35, of Lancashire 16, and of Paisley and Greenock 14. On several occasions during the last two years these congregational labourers have been associated with and assisted by the evangelistic agents employed by the Home Committee of the Board of Missions under the sanction of the Synod; and although the results of their earnest labours may not always be apparent either to others or to themselves, there is encouragement to hope that their labour is not in vain in the Lord, and that the good seed which they scatter abroad shall, in instances not a few, yield an abundant increase.

Under the head of Congregational Libraries the schedules for the past year indicate the existence of 522 libraries, containing on an average 386 volumes in each, or in the aggregate 201,626 volumes. There has therefore been during the year 1871 an increase of 14 libraries and of 1793 volumes, beyond the numbers stated in the Report for 1870.

The decrease in the aggregate attendance at prayer meetings, monthly, fortnightly, and weekly, which has been noted in the Reports for the two previous years, has again to be reported for 1871. The number reported as attending these meetings in 1869 was 27,757, and in 1870 it was 27,082; but in 1871 the number has only been 26,449, showing a decrease in two years of 1308.

The number of out-stations at which ministers of the Church have reported that they have conducted religious services in addition to the regular public services of their stated places of worship, and with greater or less frequency and regularity, during the year 1871, is 723, or 67 more than the number indicated in the Report for 1870.

The returns received in the statistical schedules in reference to the income of the Church are usually arranged under two heads:—1st,

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'Income which appears in the Treasurer's account and in statistical returns as contributed by congregations, and which may therefore be regarded as strictly congregational;' and 2d, 'Income derived from legacies, contributions by foreign mission churches, and donations from individuals belonging either to our own or other denominations who pay their contributions direct to the Synod's Treasurer, without passing them through any congregational society.' The latter branch of the Church's income is fluctuating and uncertain; the former includes the ordinary and more reliable sources of income, and affords in its increase or decline the most accurate monetary index of the condition and progress of the Church's funds. Under this first head of Congregational Income we may, however, again distinguish between income received for strictly congregational purposes, and income contributed for missionary and benevolent purposes.

Congregational income for strictly congregational purposes includes the amount subscribed and collected for the support of ordinances, for the erection, enlargement, or repair of buildings, for liquidation of congregational debt, and for all other purposes connected with the accommodation and comfort of the congregation in the observance of public worship. The amount of congregational income returned in the schedules of statistics for the year 1871 is £228,730, 4s. 9d., which exceeds the amount reported in 1870 by £12,864, 9s. 0d. To this income for congregational purposes there is to be added the amount contributed for missionary and benevolent purposes, which is returned in the schedules of 1871 as £68,191, 7s. 11d., and which falls short of the amount reported in 1870 by £554, 3s. 2d., though it exceeds the amount contributed in 1869 by £4211, 15s. 1d. Taking these two branches together, the total amount of congregational income returned in the schedules for 1871 as collected in that year is £296,921, 12s. 8d., which exceeds the amount reported in 1870 by no less a sum than £12,310, 5s. 10d.; thus again continuing that long series of annual advances in the development of the Church's resources in which there has not been even an apparent interruption since 1862, and confirming the hope of further advance in future years. Commencing with the year 1862, the amount returned as congregational income during the last ten years has been £202,875, £216,018, £229,549, £246,701, £260,540, £265,561, £269,016, £273,662, £284,611, and £296,921, 12s. 8d.; the income from congregational sources for the year 1871 thus exceeding that of 1862 by £94,046. The aggregate amount collected and contributed as congregational income in the ten years ending at 31st December 1871 has been £2,545,454, or £91,755 more than was collected in the ten years ending at 31st December 1870. The average rate of contribution to congregational income for all purposes during the year 1871 has been £1, 12s. 10d., which is an increase of 1s. 2d. per member on the rate of contribution for 1870, but of 8s. 1½d.

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per member on the average rate in 1860; that is, of very nearly one-third of the rate of contribution for that year.

The amount received during the year 1871 under the second general head of the Church's income, namely, that which is derived from legacies, and from other contributions and donations which are not included in congregational returns, has been £28,255, being £9724 more than the amount received under this head in 1870, and exceeding the amount received in any former year except 1868. The aggregate income under this head during the ten years ending 31st December 1871 has been £203,517, which sum exceeds the aggregate income under the same head for the ten years ending at 31st December 1870 by £15,292.

In the amount of contributions obtained in connection with congregations for all purposes in the year 1871, there has been a decrease in *sixteen* Presbyteries—namely, Edinburgh, Dunfermline, Glasgow, Annandale, Kilmarnock, Kelso, Aberdeen, Perth, Dumfries, Ireland, Carlisle, Banffshire, Hamilton, Falkirk, Buchan, and Lanark; this diminution being greatest in the Presbyteries of Edinburgh (£2757), Dunfermline (£1020), and Glasgow (£835); and least in the Presbytery of Lanark (£10). It is to be observed, however, that in some of the Presbyteries in which the diminution has been largest, the decrease has been occasioned by the termination of special efforts for the erection of buildings and the liquidation of debt, rather than by any falling off in the ordinary income of congregations. It may also be noted that in *eight* of these Presbyteries,—namely, Aberdeen, Annandale, Buchan, Falkirk, Ireland, Kelso, Lanark, and Perth,—there has been a decrease in the membership as well as a diminution of the total amount of contribution; and that consequently the average rate of giving per member has not decreased in these Presbyteries in the same proportion as their aggregate contributions. In the Presbytery of Buchan the average rate of contribution per member for all purposes in 1871 has been 24s. 10d., while in 1870 it was 23s. 10d. In the other *fifteen* Presbyteries of the Church there has been an increase in 1871 in the amount of congregational contributions for all purposes over the amount reported in 1870,—this increase being greatest in the Presbyteries of Paisley and Greenock (£6018), Dundee (£3025), London (£2448), Lancashire (£2091), Newcastle (£1957), and Berwick (£1543); and least in the Presbytery of Melrose (£35). In two Presbyteries, Kirkcaldy (£596), and Elgin and Inverness (£522), the increase of income in 1871 has exceeded £500; and in three Presbyteries the increase has exceeded £300—namely, Arbroath (£388), Orkney (£364), and Stirling (£326). In three other Presbyteries the increase during 1871 has been less than £200—viz. Kinross (£162), Cupar (£78), and Galloway (£49).

The following table exhibits a comparative statement of the mem-

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bership and income of the Presbyteries of the Church for the years 1870 and 1871:—

Presbyteries.	Number of Members.				Income for all Purposes.			
	In 1870.	In 1871.	Decrease in 1871.	Increase in 1871.	In 1870.	In 1871.	Decrease in 1871.	Increase in 1871.
					£ s. d.	£ s. d.	£ s. d.	£ s. d.
Aberdeen . .	2,999	2,971	28	...	4,009 17 11	3,654 19 8	354 18 3	...
Annandale . .	2,099	2,096	3	...	3,282 18 9	2,786 10 2	496 8 7	...
Arbroath . .	3,711	3,642	69	...	3,817 19 3	4,206 3 6	...	388 4 3
Banffshire . .	1,326	1,354	...	28	2,031 0 9	1,947 16 0	83 4 9	...
Berwick .	7,747	7,790	...	43	7,300 12 3	8,843 16 4	...	1,543 4 1
Buchan . . .	1,096	1,041	55	...	1,308 10 9	1,290 18 10	17 11 11	...
Carlisle . . .	807	883	...	76	1,630 6 6	1,533 0 3	97 6 3	...
Cupar . . .	3,037	3,016	21	...	3,276 0 9	3,354 7 0	...	78 6 3
Dumfries . .	3,010	3,014	...	4	4,031 14 9	3,848 3 8	183 11 1	...
Dundee . . .	6,351	6,372	...	21	7,193 3 6	10,218 10 8	...	3,025 7 2
Dunfermline .	4,328	4,429	...	101	5,794 1 8	4,773 9 4	1,020 12 4	...
Edinburgh . .	26,463	26,811	...	348	41,097 14 3	38,340 0 7	2,757 13 8	...
Elgin and Inverness	2,073	2,084	...	11	3,626 1 10	4,148 7 2	...	522 5 4
Falkirk . . .	3,447	3,432	15	...	3,763 14 4	3,744 17 7	18 16 9	...
Galloway . .	1,771	1,759	12	...	2,251 4 0	2,300 11 4	...	49 7 4
Glasgow . .	37,588	38,286	...	698	76,808 1 9	75,972 8 1	835 13 8	...
Hamilton . .	5,756	6,066	...	310	5,125 14 0	5,055 9 10	70 4 2	...
Ireland . . .	888	857	31	...	895 4 5	793 8 6	101 15 11	...
Kelso	3,505	3,444	61	...	3,578 11 3	3,148 17 7	429 13 8	...
Kilmarnock .	7,640	7,646	...	6	10,784 15 5	10,313 11 4	471 4 1	...
Kinross . . .	1,567	1,485	82	...	1,574 14 5	1,737 7 8	...	162 13 3
Kirkcaldy . .	4,482	4,503	...	21	5,502 0 11	6,098 12 4	...	596 11 5
Lanark . .	3,834	3,799	35	...	3,923 13 5	3,913 3 9	10 9 8	...
Lancashire . .	4,421	4,687	...	266	16,373 5 11	18,464 14 3	...	2,091 8 4
London . . .	2,247	2,268	...	21	12,326 0 8	14,774 7 7	...	2,448 6 11
Melrose . . .	5,054	5,059	...	5	5,373 19 10	5,409 18 3	...	35 18 5
Newcastle . .	6,112	6,267	...	155	10,560 0 1	12,517 14 6	...	1,957 14 5
Orkney . . .	4,846	4,864	...	18	3,261 13 2	3,625 19 5	...	364 6 3
Paisley and Greenock	10,852	10,933	...	81	20,368 0 4	26,386 1 8	...	6,018 1 4
Perth	5,864	5,760	104	...	7,014 19 1	6,665 17 0	349 2 1	...
Stirling . . .	4,731	4,808	...	77	6,725 10 11	7,052 8 10	...	326 17 11
Total . . .	179,652	181,426	516	2290	284,611 6 10	296,921 12 8	7,296 6 10	19,608 12 8

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The total income of the United Presbyterian Church for the year 1871 has been £325,176, thus exceeding the income for the previous year by £22,034, and that for the year 1868, in which the large bequests of the late John Henderson, Esq. of Park, were received by the Synod's Treasurer, by £6323. There have thus been three years in the history of the United Presbyterian Church in which the income from all sources has exceeded £300,000—namely 1868, when it was £318,853; 1870, when it was £303,142; and last year, or 1871, when it reached £325,176, and exceeded the sum received in any previous year. This result has been occasioned in part by the payment, during the year, of £17,500 to the Synod's Treasurer by the trustees of the late Alexander Paton, Esq. of Cowden Park, as part of the residue of trust estate; but when the amount of that payment is deducted from the income of the year 1871, the remaining sum, £307,676, exceeds the income of 1870 by £4534, and is larger than the income of any previous year except 1868. The increased development of the liberality and the resources of the congregations of the United Presbyterian Church, which has been indicated by the statistics of many previous years, has thus again been manifested during the year 1871; and the Synod is again required to note this fact with thankfulness to Him 'who giveth power to become rich,' and who, in increasing the material wealth of the congregations of the Church, has also been more fully 'enriching them in every thing to all bountifulness,' and causing them to 'abound in every good work.' Nor is there any reason to apprehend that the limit of expansion in the resources of the Church has been reached. It is ground of congratulation that there is in the United Presbyterian Church so general a diffusion of interest in the work which the Church has to accomplish, and of contribution for the support of the Church's funds; and it is one of the surest pledges for the stability of her institutions and the expansion of her agencies, that her income is derived from willing offerings, sometimes of small amount, by many givers in all her congregations, rather than dependent on the liberality and the life of a few men of large and princely resources. Yet there are not a few in every congregation whose contributions for the advancement of the work of Christ may be expected to increase as they are brought more fully under the influence of higher motives for Christian liberality, and as they feel more deeply the obligation under which they are placed to give 'as God has prospered them' for the support and extension of His kingdom in the world. The progress of past years should therefore not only excite gratitude and furnish occasion for thanksgiving, but also sustain the hope of further increase and advancement, and stimulate the efforts, prayers, and contributions through which that increase is to be secured.

The amount of congregational contributions for the support of the

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Gospel Ministry has usually been specially noticed in the annual Reports on Statistics. Last year it was reported that the amount of the payments made by congregations to their own ministers for stipend during that year had been £111,945, 15s. 10d.; that the additional sums paid as allowance for travelling and other incidental expenses amounted to £2952, 4s. 9d.; and that, taken together, these payments made up the sum of £114,898, 0s. 7d., which was £2003, 16s. 8d. more than the aggregate of the payments of the year 1869,—and therefore an increase falling short of the average rate of £3000 per annum, at which the aggregate stipends paid by the congregations on the Synod's roll had been steadily increasing during several preceding years. A larger increase than that of 1870 has been made during the year 1871. In that year the direct payments for stipend made by congregations have been £114,580, 2s. 3d., and the sum paid for travelling and other incidental expenses has amounted to £3253, 15s. 1d.; making together, as the full amount of congregational payments for stipends, £117,833, 17s. 4d., and showing an increase on the total payments for stipends in the year 1871 of £2935, 16s. 9d., or very nearly £3000, the average rate of increase during the last twelve years. Exclusive of the allowance for expenses, the income in each of the years of the decade which terminated with the year 1871 has been £83,196, £84,922, £92,405, £95,975, £100,456, £103,495, £106,599, £109,932, £111,946, and £114,580. In all, these payments amount to £1,003,506, which is £34,395 more than the amount raised for stipends in the decade which closed with the year 1870; and it thus appears that the amount raised for stipends by the congregations of the United Presbyterian Church in 1871 exceeded the sum raised for that purpose in 1862 by nearly £31,400.

In order to ascertain the total amount of the contributions of the United Presbyterian Church for the support of its ministers, there must be added to the sums contributed by congregations for the stipends of their own ministers, the amount of the payments made under the direction of the Home Committee of the Board of Missions as supplemental grants to the weaker congregations on the Synod's roll. The amount of these supplemental payments, which in 1870 was £10,745, has in 1871 been £10,305, showing a decrease of £440 in the latter year. Adding these supplemental grants to the payments by congregations for the support of their own ministers, there is found, as (exclusive of payments from bequests, and other extraneous sources) the total amount of stipend paid in the United Presbyterian Church, the sum of £128,138, 18s. 4d., which gives an average stipend to each minister of the denomination of £210, 15s. 1d., and implies an average contribution for stipend from each member of the Church of 14s. 2d., which is an advance on the average rate per member in 1870 of 2d., but of 3s. 9d.

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on the average rate per member in 1860. These results are more fully set forth by the following comparative table:—

COMPARATIVE TABLE OF STIPENDS FOR TEN YEARS.

	1862.	1863.	1864.	1865.	1866.	1867.	1868.	1869.	1870.	1871.	Total.
Congregational, .	£83,196	£84,922	£92,405	£95,975	£100,456	£103,495	£106,509	£109,932	£111,946	£114,580	£1,003,506
Sacramental and Travelling Expenses, . .	2,440	2,588	2,868	2,736	2,714	2,849	2,686	2,962	2,952	3,253	28,048
Supplements, . .	4,405	4,920	4,818	5,315	5,377	5,220	9,456	10,835	10,745	10,305	71,396
Total, . .	£90,041	£92,430	£100,091	£104,026	£108,547	£111,564	£118,741	£123,729	£125,643	£128,138	£1,102,950
Aver. per Member,	£ s. d. 0 10 9	£ s. d. 0 10 9	£ s. d. 0 11 8	£ s. d. 0 12 0	£ s. d. 0 12 5	£ s. d. 0 12 8	£ s. d. 0 13 4	£ s. d. 0 13 10	£ s. d. 0 14 0	£ s. d. 0 14 2	£ s. d. 0 12 7
Aver. per Congregation, .	163 4 0	161 14 7	171 1 11	175 14 5	182 2 6	186 17 6	198 4 8	206 4 3	206 19 9	210 15 1	186 5 10

In view of questions which may arise at the present meeting of Synod in relation to the progress of the United Presbyterian Church in England, and to the resources and importance of the English congregations as an integral portion of the Church, the statistics of these congregations are again given in a separate form, as in the Report presented at last meeting of Synod. For purposes of comparison two tables are inserted below, of which the first gives the statistics of the congregations in England at 31st December 1861, and the second records the statistics of the English congregations at 31st December 1871; so that the difference between these two tables indicates the progress of the denomination in England for the ten years ending at the latter date.

I. STATISTICS OF CONGREGATIONS IN ENGLAND, FOR THE YEAR ENDING 31ST DECEMBER 1861.

NAME OF PRESBYTERY.	Number of Congregations.	Number of Members.	Income from all Sources for Congregational Purposes.	Income for Missionary and Benevolent Purposes.	Income for all Purposes.	Congregational Contributions to Synod's Funds in 1861.
Berwick, . .	14	4,511	£3,457 6 10	£605 16 6	£4,063 3 4	£291 2 11
Carlisle, . .	9	834	804 16 5	151 11 1	956 7 6	119 12 7
Lancashire, . .	15	2,681	7,917 10 11	2405 13 2	10,323 4 1	719 12 1
London, . .	8	946	2,900 0 3	498 12 5	3,398 12 8	114 11 0
Newcastle, . .	31	4,549	7,480 14 6	552 10 5	8,033 4 11	318 3 4
Totals in 1861, .	77	13,521	£22,560 8 11	£4214 3 7	£26,774 12 6	£1563 1 11

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II. STATISTICS OF CONGREGATIONS IN ENGLAND, FOR THE YEAR ENDING 31ST DECEMBER 1871.

NAME OF PRESBYTERY.	Number of Congregations.	Number of Members.	Income from all Sources for Congregational Purposes.	Income for Missionary and Benevolent Purposes.	Income for all Purposes.	Congregational Contributions to Synod's Funds in 1871.
Berwick, . .	15	4,291	£3,686 4 3	£971 18 8	£4,658 2 11	£373 18 9
Carlisle, . .	9	883	1,178 6 9	354 13 6	1,533 0 3	127 6 1
Lancashire, . .	26	4,687	14,717 0 1	3747 14 2	18,464 14 3	1210 15 0
London, . .	16	2,268	12,456 14 1	2317 13 6	14,774 7 7	626 2 11
Newcastle, . .	39	6,267	11,195 1 4	1322 13 2	12,517 14 6	546 12 1
Totals in 1871, .	105	18,396	£43,233 6 6	£8714 13 0	£51,947 19 6	£2884 14 10
Totals in 1861 from the upper Table,	77	13,521	£22,560 8 11	£4214 3 7	£26,774 12 6	£1563 1 11
Increase since 31st December 1861,	28	4,875	£20,672 17 7	£4500 9 5	£25,173 7 0	£1321 12 11

It thus appears that during the last ten years there have been added to the United Presbyterian Church in England 28 congregations, and 4875 members in full communion with the Church; that the contributions of the congregations in England have increased during that term of years, for congregational purposes, £20,672, 17s. 7d.; for missionary and benevolent purposes, £4500, 9s. 5d.,—thus giving an increase in the amount of contributions, for all purposes, of £25,173, 7s. The contributions from these congregations to the various funds of the Synod have also been nearly doubled during these ten years, having been £2884, 14s. 10d. in 1871, and only £1563, 1s. 11d. in the year 1861, showing an increase at the end of ten years of £1321, 12s. 11d. of annual remittances from England to the Synod's Treasurer, for the schemes of the Church. The contributions of the English congregations for all purposes in 1871 amounted to £51,947, 19s. 6d., which is more than one-sixth of the total congregational income of the denomination, and only £2249 less than one-sixth of the whole income of the United Presbyterian Church from all sources for the past year. The average rate of contribution for all purposes in the English congregations for 1871 was nearly £2, 16s. 6d. per member; while the average per member over the whole Church was £1, 12s. 10d., or £1, 3s. 8d. per member less than the English rate.

These congregations in England, and the stations connected with them, have during the year 1871 received the following amount from the funds of the United Presbyterian Church, namely:—

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From the Augmentation Branch of the Home Mission Fund . .				£3058	5	0
„ the Evangelistic Branch of the Home Mission Fund . .				938	1	9
„ the Aged Ministers' Fund				150	0	0
„ the Manse Fund				612	0	0
„ the Debt Liquidation Fund				35	0	0
„ the Church Extension Fund				258	15	0
Total payments to English congregations in 1871 . .				£5052	1	9
On the other hand, the Synod's Treasurer has received from various sources in England the following amount of contributions to the Mission and other funds of the Church:—						
Amount of remittances from congregations, as stated in the table inserted above . . .	£2884	14	10			
From non-congregational societies, donations from individuals, and other sources, as per *Record* for April 1872	1427	3	3			
Total receipts from English sources in 1871				4311	18	1
Excess of payments to England for all purposes over remittances received from England .				£740	3	8
But from this sum there should be deducted for grants from the Manse Fund, to which the English congregations contributed over £3000	£612	0	0			
And for Debt Liquidation Grant, out of a Special Fund	35	0	0			
				647	0	0
Leaving as the excess of ordinary payments to England above the remittances received from England for the year 1871 . .				£93	3	8

In concluding this Report, it may be remarked, that, while it records the addition of only one congregation to the number on the Synod roll at the close of the year 1870, it is gratifying to find that the addition to the eldership of the Church has been 54, and that the membership has been increased by 1774; while the increase in 1869 and 1870 was 518 and 1229 respectively, the additions for these two years together being thus 27 less than the number added in 1871. The increased ratio of numerical progress exhibited by the returns of the year 1871 is so far satisfactory and encouraging; yet the additions are only at the rate of one to every 102 members on the Synod's roll, and therefore do not correspond to the rate of increase of the population throughout the country during the past year. In the total number of her members and adherents the Church is stronger than at the close of the preceding year, but relatively to the world around her she is weaker; and there is therefore urgent need for the vigorous and prayerful use of all those Christian means and agencies by which men may be won to the side of truth and holiness, and in connection with which the faithfulness of Jehovah is pledged for the fulfilment of His promise: 'I will increase them with men as with a flock.'

The increase in the amount of the contributions received for the support of the Church for the maintenance of all its schemes, and for the extension of its missionary operations at home and abroad, which has

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now been continuous during a long course of years, is also a source of satisfaction and encouragement. Instead of one branch of the Church's work weakening another, or exhausting the funds from which other branches should have been nourished and sustained, experience teaches that they have all mutually augmented and strengthened each other. The expansion of effort and contribution for missionary operations in heathen lands has been accompanied by increased effort and more liberal contributions for the support and comfort of the home churches and the home ministry; while the efforts recently put forth for increasing the stipends, and adding to the manse comforts of the ministers who preside over the congregations in our own cities and towns and rural districts, have again acted favourably on the amount of contribution for missions abroad. The habit and the power of giving acquire strength by exercise; and the higher motives for Christian benevolence, which are drawn from the love of God in Christ Jesus to a sinful race, cannot be inculcated and experienced in their bearing on one line of Christian duty and activity, without also in due time yielding fruit in connection with many other lines of effort and contribution. Knowing, therefore, 'the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor, that we through His poverty might be rich,' let it be the aim of the whole Church, and of all its members, to abound in the grace of Christian liberality more and more, 'bringing all the tithes into the storehouse,' and proving the Lord of hosts 'if He will not open us the windows of heaven, and pour us out a blessing,' using us as His instruments for hastening on the time when, 'from the rising of the sun to the going down of the same, His name shall be great among the Gentiles,' and when 'in every place incense shall be offered unto His name, and a pure offering; for His name shall be great among the heathen.'

ROBERT S. SCOTT, *Home Secretary.*

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I.—COMPARATIVE TABLE OF GENERAL STATISTICS FOR TEN YEARS.

	1862.	1863.	1864.	1865.	1866.	1867.	1868.	1869.	1870.	1871.	Total Contributions from 1862 to 1871.	Increase in 1871 compared with 1862.
Number of Elders,	4,236	4,256	4,308	4,466	4,595	4,540	4,678	4,692	4,750	4,804	...	5 8
" Students,	161	151	133	134	132	136	139	142	139	151	...	...
" Congregations,	557	578	585	592	593	597	599	600	607	608	...	51
" Communicants,	168,245	169,525	170,590	172,752	174,930	176,391	177,905	178,423	179,652	181,426	...	13,181
Sabbath Attendance,	195,442	198,473	199,101	202,800	204,265	205,462	204,849	205,187	205,009	205,305	...	9,863
Baptisms,	9,325	10,667	10,756	10,619	11,327	11,608	11,624	11,686	11,671	11,850	...	2,525
Sabbath School Teachers,	9,036	9,114	8,976	8,977	9,339	9,536	9,753	10,036	10,490	10,514	...	1,478
Number of Scholars,	72,322	71,154	71,084	72,501	73,754	75,062	75,549	79,238	82,440	81,481	...	9,159
Ministers' & Elders' Classes,	671	694	671	700	656	717	766	781	716	729	...	58
Attendance at Bible Classes,	22,679	19,420	18,495	18,068	18,442	19,606	20,964	20,475	21,585	21,297	...	...
Attendance at Weekly Prayer Meetings,	...	...	25,839	24,942	20,684	20,565	19,443	19,558	19,065	18,294	...	...
At Fortnightly "	...	...	2,849	2,175	2,553	2,133	2,692	2,209	2,248	2,151	...	...
At Monthly "	...	...	6,084	5,503	6,566	5,532	6,112	5,990	5,769	6,004	...	...
Aggregate Attendance,	42,782	41,168	34,772	32,620	29,803	28,230	28,247	27,757	27,082	26,449	...	...
Debt Paid,	£24,752	£27,416	£35,862	£34,692	£47,556	£35,614	£40,011	£34,617	£62,741	£66,161	£409,422	£41,409
Stipend,	83,196	84,922	92,405	95,975	100,456	103,495	106,599	109,932	111,946	114,580	1,003,506	31,384
Congregational Income. Ordinary,	£157,498	£164,626	£178,859	£195,024	£203,408	£205,815	£209,697	£209,683	£215,866	£228,730	£1,969,206	£71,232
Congregational Income. Missionary and Benevolent,	45,377	51,392	50,690	51,677	57,132	59,746	59,319	63,979	68,745	68,191	576,948	22,814
Congregational Income. Average per Member,	24s. 1½d	25s. 3¼d.	26s. 11d.	28s. 5d.	29s. 9d.	30s. 1d.	30s. 4d.	30s. 8d.	31s. 8d.	32s. 10d.	...	...
Total Congl. Income,	£202,875	£216,018	£229,549	£246,701	£260,540	£265,561	£269,016	£273,662	£284,611	£296,921	£2,545,454	£94,046
Legacies for Missions,	3,638	997	644	3,206	2,482	1,434	26,659	3,723	4,869	19,482	67,134	...
Personal Donations for Missions,	9,389	6,190	7,347	8,526	4,859	4,928	6,072	3,692	3,388	3,569	57,902	...
Societies and Foreign Donations not Congregational,	1,838	1,752	1,388	1,266	446	1,064	833	677	1,733	1,379	12,376	...
Aged and Infirm Ministers' Fund,	1,252	1,062	957	980	1,299	2,333	2,449	1,172	1,698	1,457	14,659	...
Scholarships,	445	457	577	467	472	2,503	2,432	1,439	1,848	837	11,477	...
Manse Subscriptions not included in Congregational Income,	...	696	642	1,972	245	1,872	706	2,823	3,547	589	13,092	...
Interest on Manse Fund,	...	...	542	623	837	527	534	302	396	437	4,198	...
London Church Extension Fund,	1,410	50	1,313	1,052	1,417	779	...	...	...	2	6,023	...
City Ch. Extension Fund,	...	...	...	...	...	...	5,117	190	275	239	5,821	...
Permanent Loan Fund,	...	...	...	...	2,508	304	35	1,733	469	258	5,307	...
Debt Liquidation Fund,	...	...	...	...	...	...	5,000	214	308	6	5,528	...
Benevolent Income not Congregational,	£17,972	£11,204	£13,410	£18,094	£14,565	£15,744	£49,837	£15,905	£18,531	£28,255	£203,517	£10,283
In all,	£220,847	£227,222	£242,959	£264,795	£275,105	£281,305	£318,853	£289,567	£303,142	£325,176	£2,748,971	£104,329

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II.—GENERAL STATISTICS OF THE YEAR 1871.

Name of Presbytery.	No. of Congs.	No. of Returns.	No. of Baptisms.	No. of Elders.	No. of Members.	Average Attendance.	Ordinary and Extraordinary Income for Congregational Purposes.	Missionary and Benevolent.	Together.	Average per Member. Congregational.	Average per Member. Missionary.	Average per Member. Together.
							£ s. d.	£ s. d.	£ s. d.	s. d.	s. d.	s. d.
Aberdeen	14	14	199	99	2,971	3,570	2,908 14 4	746 5 4	3,654 19 8	19 7	5 0	24 7
Annandale	11	11	122	61	2,096	2,316	2,220 15 5	565 14 9	2,786 10 2	21 2	5 5	26 7
Arbroath	14	14	253	109	3,642	4,180	3,523 4 7	682 18 11	4,206 3 6	19 4	3 9	23 1
Banffshire	10	10	111	53	1,354	2,080	1,823 16 6	123 19 6	1,947 16 0	26 11	1 10	28 9
Berwick	26	24	375	169	7,150	6,415	6,794 2 5	1,358 0 11	8,152 3 4*	19 0	3 10	22 10
Buchan	8	8	83	52	1,041	1,400	1,079 6 5	211 12 5	1,290 18 10	20 9	4 1	24 10
Carlisle	9	9	85	35	883	1,245	1,178 6 9	354 13 6	1,533 0 3	26 8	8 1	34 9
Cupar	13	13	143	84	3,016	3,172	2,974 15 8	379 11 4	3,354 7 0	19 9	2 6	22 3
Dumfries	15	15	160	93	3,014	3,137	3,213 10 5	634 13 3	3,848 3 8	21 4	4 2	25 6
Dundee	16	16	443	158	6,372	7,255	8,688 3 0	1,530 7 8	10,218 10 8	27 3	4 10	32 1
Dunfermline	11	11	288	96	4,429	5,140	3,482 19 7	1,290 9 9	4,773 9 4	15 9	5 10	21 7
Edinburgh	59	59	1612	602	26,811	27,213	26,049 5 8	12,290 14 11	38,340 0 7	19 5	9 2	28 7
Elgin and Inverness	13	13	189	85	2,084	3,920	3,724 5 8	424 1 6	4,148 7 2*	35 9	4 1	39 10
Falkirk	13	13	255	87	3,432	3,565	2,868 16 8	876 0 11	3,744 17 7	16 9	5 1	21 10
Galloway	11	11	77	64	1,759	2,100	1,958 13 3	341 18 1	2,300 11 4	22 3	3 11	26 2
Glasgow	76	74	2738	867	37,618	42,252	51,162 9 2	23,775 14 1	74,938 3 3	27 2	12 8	39 10
Hamilton	15	13	436	129	5,508	5,350	3,969 6 11	582 17 1	4,552 4 0*	14 5	2 1	16 6
Ireland	9	9	61	30	857	898	732 13 8	60 14 10	793 8 6	17 1	1 5	18 6
Kelso	10	10	160	76	3,444	3,148	2,427 14 2	721 3 5	3,148 17 7*	14 1	4 2	18 3
Kilmarnock	29	29	487	218	7,646	8,938	8,753 11 2	1,560 0 2	10,313 11 4	22 11	4 1	27 0
Kinross	7	7	59	42	1,485	1,499	1,482 19 10	254 7 10	1,737 7 8	19 11	3 5	23 4
Kirkcaldy	17	17	285	110	4,503	5,605	5,439 7 3	659 5 1	6,098 12 4	24 2	2 11	27 1
Lanark	13	13	305	106	3,799	3,478	3,181 19 4	731 4 5	3,913 3 9*	16 9	3 10	20 7
Lancashire	26	26	318	130	4,687	7,533	14,717 0 1	3,747 14 2	18,464 14 3*	62 10	16 0	78 10
London	16	16	155	75	2,268	4,610	12,456 14 1	2,317 13 6	14,774 7 7*	109 10	20 5	130 3
Melrose	15	15	270	127	5,059	5,084	4,212 2 11	1,197 15 4	5,409 18 3	16 8	4 9	21 5
Newcastle	39	39	542	228	6,267	7,556	11,195 1 4	1,322 13 2	12,517 14 6	35 9	4 2	39 11
Orkney	14	14	239	137	4,864	5,600	2,791 13 2	834 6 3	3,625 19 5	11 6	3 3	14 11
Paisley and Greenock	37	37	711	302	10,933	14,069	21,049 7 5	5,336 14 3	26,386 1 8	38 6	9 9	48 3
Perth	25	25	258	184	5,760	5,894	5,182 10 5	1,483 6 7	6,665 17 0	18 0	5 2	23 2
Stirling	17	16	237	121	4,135	4,590	4,488 6 9	1,310 11 4	5,798 18 1	21 9	6 4	28 1
	608	601	11656	4729	178,887	202,812	225,731 14 0	67,707 4 3	293,438 18 3	25 3	7 7	32 10
Former Returns		7	194	75	2,539	2,493	2,998 10 9	484 3 8	3,482 14 5	Average for each Member.		
Totals		608	†11850	4804	181,426	205,305	228,730 4 9	68,191 7 11	296,921 12 8			
Average in each Congregation			19	8	298	338	376 4 0	112 3 2	488 7 2			

† Of this number, 108 were Adults.

* In such Presbyteries as Berwick, Hamilton, Kelso, and Lanark, it is to be observed that the averages would be comparatively higher, while in those of Elgin and Inverness, Lancashire, London, etc., they would be lower, if calculated on attendance instead of membership.

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GENERAL STATISTICS OF THE YEAR 1871—*continued.*

Name of Presbytery.	Stipend.	Ministers' Sacramental and Travelling Expenses.	Annual Value of Manses.	Paid for Liquidation of Debt, and for New Buildings.	Instruction of the Young. Number of Teachers.	Attendance.	No. of Ministers' and Elders' Classes.	Attendance.	No. of Paid Agents Missionaries, etc.	Libraries. No. of Libraries.	No. of Volumes.	Prayer Meetings. Weekly.	Fortnightly.	Monthly.	Aggregate Attendance.	No. of Stations at which Religious Services were conducted by Minister.
	£ s. d.	£ s. d.	£ s.	£ s. d.												
Aberdeen . .	1,997 13 6	33 3 0	115 10	354 6 5	203	1,753	19	404	2	11	3336	403	76	101	580	26
Annandale . .	1,374 11 1	24 18 6	172 10	599 6 6	98	6	8	109	...	7	2814	134	...	105	239	8
Arbroath . .	2,105 0 0	60 8 7	210 10	756 9 11	203	1,494	14	475	1	13	4034	315	25	80	420	6
Banffshire . .	879 4 0	16 5 9	113 0	716 6 10	105	993	9	169	...	6	1270	338	30	20	388	32
Berwick . . .	3,643 7 0	99 7 6	332 5	1,821 10 10	267	1,938	25	605	1	24	11797	561	134	327	1022	49
Buchan . . .	742 9 6	8 0 6	101 10	141 14 2	76	641	10	154	...	6	1400	145	52	169	366	21
Carlisle . . .	809 1 0	20 17 0	29 0	135 2 6	105	703	8	93	1	6	1249	160	...	16	176	16
Cupar . . .	1,822 10 0	15 1 9	256 0	436 1 3	105	872	13	327	...	8	2231	269	146	149	564	16
Dumfries . .	1,913 5 0	56 3 0	270 10	969 17 7	138	991	8	236	...	15	4697	201	270	230	701	41
Dundee . . .	2,970 0 6	116 8 2	222 0	5,612 11 8	323	2,266	21	937	8	16	6000	520	...	130	650	4
Dunfermline .	2,313 10 0	78 10 0	212 0	524 8 7	262	1,863	16	600	3	12	6140	419	...	...	419	12
Edinburgh . .	15,458 9 9	205 2 0	693 14	3,635 5 2	1148	8,004	79	2614	35	61	30912	1972	165	628	2765	80
Elgin and Inverness	1,704 8 0	20 14 0	183 16	2,847 4 4	135	1,048	11	136	1	10	1988	420	194	250	864	7
Falkirk . . .	1,990 1 0	65 11 10	241 0	234 17 7	142	1,230	14	306	1	8	3725	222	13	45	280	18
Galloway . .	1,281 4 0	73 1 6	198 0	311 3 11	108	778	3	74	...	8	1475	217	...	20	237	23
Glasgow . . .	23,492 16 1	878 12 3	665 10	15,227 11 6	2574	20,298	132	5582	100	58	25814	3925	...	425	4350	51
Hamilton . .	2,212 16 0	77 19 3	274 0	603 13 10	217	1,947	14	425	1	10	5120	320	...	100	420	30
Ireland . . .	576 15 4	0 17 5	59 0	165 4 5	62	545	9	138	...	4	510	81	20	335	436	22
Kelso	1,787 10 0	25 0 10	244 10	209 16 2	83	630	11	207	...	9	6652	183	160	405	748	44
Kilmarnock .	4,235 5 6	186 14 10	533 0	1,859 19 11	483	3,910	36	997	4	25	10554	909	160	95	1164	33
Kinross . . .	910 0 0	51 0 0	153 0	199 8 2	50	307	7	141	...	7	3119	...	100	234	334	10
Kirkcaldy . .	2,349 17 9	87 12 0	379 0	2,449 4 2	243	1,852	22	591	...	11	2066	481	...	29	510	5
Lanark . . .	1,837 0 0	43 0 0	229 0	708 5 4	159	1,190	17	385	...	12	3388	294	74	120	488	8
Lancashire . .	6,931 11 9	78 6 4	33 0	3,284 5 5	661	5,609	25	403	16	27	9347	855	105	...	960	8
London . . .	4,105 0 6	164 16 6	142 0	7,209 15 6	236	1,868	17	484	3	13	3529	736	...	478	1214	8
Melrose . . .	2,608 6 0	29 15 6	325 10	731 14 3	271	1,608	19	514	2	14	4734	360	130	215	705	21
Newcastle . .	5,433 0 8	133 1 0	256 12	3,331 18 5	601	4,817	42	888	8	40	10632	776	20	...	796	37
Orkney . . .	1,599 6 0	36 2 3	152 10	548 9 5	212	1,840	15	486	8	12	3993	1345	40	440	1825	35
Paisley and Greenock	8,083 0 0	390 3 6	800 0	8,388 0 7	646	5,124	54	1473	14	27	13940	782	143	245	1170	19
Perth	3,443 10 0	65 11 10	350 10	654 8 2	214	1,662	27	557	1	21	7355	255	45	291	591	19
Stirling . . .	2,469 15 4	70 8 6	282 0	740 16 11	258	2,189	17	468	3	11	4165	381	21	37	439	13
	113,080 5 3	3212 15 1	8230 7	65,406 19 5	10388	80,598	722	20978	213	512	197986	17979	2123	5719	25821	722
Former Returns	1,499 17 0	41 0 0	69 10	752 15 2	126	883	7	319	1	10	3640	315	28	285	628	1
Totals . . .	114,580 2 3	3253 15 1	8299 17	66,161 14 7	10514	81,481	*729	21297	214	*522	201626	18294	2151	6004	26449	723
Average in each Congregation.	188 9 1	5 7 0	13 13	108 16 5	* Of which 555 are ministers' classes, with an attendance of 17,772.				...	* In each Lib. 386 vols.		...	...	...	...	...

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III.—COMPARATIVE TABLE FOR 1870 AND 1871.

	1870.	1871.	Increase in 1871 compared with 1870.
Number of Congregations,	607	608	1
Number of Ministers, including Colleagues (supposing all vacancies filled up),	639	640	1
Elders,	4,750	4,804	54
Preachers, including those employed for Occasional Supply,	80	77	.....
Students of Divinity,	139	151	12
Baptisms,	11,671	11,850	179
Members,	179,652	181,426	1774
Average Attendance on Sabbath,	205,009	205,305	296
Income for Congregational purposes,	£215,865 15 9	£228,780 4 9	.....
Congregational Income for Missions and Benevolence,	68,745 11 1	68,191 7 11	.....
Total Congregational Income,	£284,611 6 10	£296,921 12 8	£12,310 5 10
Average Contribution per Member for said Income,	£1 11 8	£1 12 10	.....
Personal Donations for Missions,	£3,387 15 8	£3,568 18 0	.....
Legacies for Missions,	4,868 19 6	19,481 13 11	.....
Non-Congregational Societies, Schools, and Foreign Contributions for Missions,	1,732 19 10	1,378 10 0	.....
Total of the above Three,	£9,989 15 0	£24,429 1 11	£14,439 6 11
Scholarships,	£1,848 3 5	£836 17 1	.....
Donations—Aged and Infirm Ministers' Fund,	669 11 7	414 1 0	.....
Interest on Aged Ministers' Fund,	1,028 5 6	1,043 0 7	.....
Manse Subscriptions not included in Congregational Income,	3,546 19 11	589 4 8	.....
Interest on Manse Fund,	396 0 7	436 17 4	.....
City Church Extension Fund,	274 10 5	239 0 0	.....
London Church Extension Fund,	.....	2 10 0	.....
Permanent Loan Fund,	469 9 4	257 18 8	.....
Debt Liquidation Fund,	308 0 0	6 11 10	.....
Total of the above Nine,	£8,541 0 9	£3,826 1 2	.....
Total Income from all Sources,	£303,142 2 7	£325,176 15 9	£22,034 13 2
Total Stipend, excluding Supplement, but including Travelling Expenses,	£114,898 0 7	£117,833 17 4	£2,935 16 9
Amount of Supplement,	10,745 15 0	10,305 1 0	.....
Debt paid by Congregations, and cost of New Buildings,	62,741 8 2	66,161 14 7	3,420 6 5
Sabbath School Teachers,	10,490	10,514	24
Do. do. Scholars,	82,440	81,481	.....
Ministers' and Elders' Classes,	716	729	13
Attendance at these,	21,585	21,297	.....
Volumes in 508 Congregational Libraries in 1870, and 522 in 1871,	199,833	201,626	1,793
Aggregate attendance at Prayer Meetings,	27,082	26,449	.....
Paid Agents (Missionaries, Bible Women, etc.),	195	214	19

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IV.—DECENNIAL TABLE OF AVERAGES.

Name of Presbytery.	Average contribution per member for all purposes for ten years.																											Average for 10 Years.		
	1862.			1863.			1864.			1865.			1866.			1867.			1868.			1869.			1870.			1871.					
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Aberdeen,	1	8	4¼	1	1	2	1	5	0	1	8	3	1	5	6	1	8	4	1	9	3	1	8	0	1	6	9	1	4	7	1	6	7
Annandale,	1	16	0¼	1	18	0	1	6	7	1	11	6	1	18	3	1	6	4	1	14	7	1	11	7	1	11	3	1	6	7	1	12	1
Arbroath,	0	19	2¼	1	1	5	1	2	2	0	19	8	1	5	3	1	2	8	1	0	3	1	1	6	1	0	7	1	3	1	1	1	8
Banffshire,	1	7	0¾	0	17	7	0	17	5	0	18	3	1	5	6	0	19	11	1	2	1	1	2	11	1	10	7	1	8	9	1	3	0
Berwick,	0	17	8	0	15	7	0	15	11	0	17	1	0	18	5	0	18	9	0	18	0	0	17	9	0	19	0	1	2	10	0	18	1
Buchan,	1	0	7	1	0	3	1	1	11	1	6	6	1	7	9	1	9	0	1	12	9	1	3	2	1	3	10	1	4	10	1	5	1
Carlisle,	1	4	2½	1	11	5¼	3	0	1	1	10	11	1	15	3	1	11	9	1	10	0	1	11	0	2	0	5	1	14	9	1	15	0
Cupar,	0	16	5	0	15	9¾	1	2	2	1	5	7	1	6	10	1	5	1	1	3	3	1	2	4	1	1	7	1	2	3	1	2	2
Dumfries,	1	1	10½	1	0	5¾	1	0	3	1	2	6	1	3	2	1	6	9	1	10	3	1	9	3	1	6	9	1	5	6	1	4	8
Dundee,	0	19	2¼	0	17	9	0	19	3	0	19	11	1	3	0	0	18	5	1	0	3	0	19	11	1	2	8	1	12	1	1	1	3
Dunfermline,	1	0	0¼	1	1	9¼	1	3	1	1	0	9	1	1	0	1	3	9	1	1	4	1	0	10	1	6	9	1	1	7	1	2	1
Edinburgh,	1	1	11¼	1	3	1	1	4	6	1	4	2	1	6	11	1	8	5	1	9	2	1	8	4	1	11	1	1	8	7	1	6	7
Elgin and Inverness,	1	5	1½	1	2	7½	1	4	7	1	4	7	1	8	0	1	8	11	1	17	7	1	8	10	1	15	0	1	19	10	1	9	6
Falkirk,	1	0	11	0	18	6	0	19	2	1	1	10	1	2	6	1	2	2	1	4	7	1	1	11	1	1	10	1	1	10	1	1	6
Galloway,	1	2	11¾	1	1	0½	1	3	5	1	3	5	1	11	3	1	6	3	1	5	3	1	8	7	1	5	5	1	6	2	1	5	11
Glasgow,	1	12	6¼	1	14	6¼	1	18	7	1	19	8	2	0	0	1	19	4	1	19	0	1	18	10	2	1	1	1	19	10	1	18	4
Hamilton,	0	10	2	0	11	4¼	0	14	6	0	18	6	1	1	7	1	0	0	1	7	8	1	0	10	0	17	9	0	16	6	0	17	11
Ireland,	0	12	9¾	0	13	3¾	0	14	3	0	16	1	0	15	5	0	14	5	0	19	2	1	6	6	1	0	2	0	18	6	0	17	1
Kelso,	0	15	0	0	15	1¼	1	0	0	1	2	9	0	19	6	0	18	2	0	18	8	0	19	0	1	0	5	0	18	3	0	18	8
Kilmarnock,	0	19	11¾	0	18	9¼	1	1	9	1	4	2	1	3	1	1	1	11	1	2	10	1	6	5	1	8	3	1	7	0	1	3	5
Kinross,	0	17	9	0	18	9½	0	18	4	1	2	1	1	0	0	1	18	6	0	18	3	1	10	1	1	0	1	1	3	4	1	2	9
Kirkcaldy,	0	16	2	0	15	7¼	0	18	2	0	19	5	0	18	2	1	3	4	0	18	9	1	4	1	1	4	7	1	7	1	1	0	6
Lanark,	0	12	9½	0	12	8¼	0	13	2	0	17	4	0	17	7	0	17	10	0	19	5	0	19	1	1	0	6	1	0	7	0	17	1
Lancashire,	3	10	5¾	4	10	7	4	10	5	5	5	11	4	2	9	4	5	8	3	13	11	4	12	8	3	14	1	3	18	10	4	4	6
London,	5	16	9½	3	12	3½	3	14	11	3	5	0	3	15	4	4	14	3	4	3	0	5	9	1	5	9	8	6	10	3	4	13	1
Melrose,	0	18	3¼	0	17	11½	0	18	11	0	19	9	0	19	0	1	7	2	1	5	7	1	0	2	1	1	3	1	1	5	1	0	11
Newcastle,	1	9	11	1	10	6	1	15	8	1	16	6	1	11	1	1	8	7	1	11	11	1	14	10	1	14	6	1	19	11	1	13	4
Orkney,	0	11	2½	0	13	1	0	11	8	0	12	6	0	14	8	0	13	0	0	13	10	0	12	7	0	13	5	0	14	11	0	13	1
Paisley and Greenock,	1	6	4¾	1	7	8½	1	10	3	1	12	9	1	16	10	1	15	1	1	18	10	1	16	0	1	17	6	2	8	3	1	14	11
Perth,	0	16	4¼	0	16	7¼	0	19	2	1	1	3	1	4	11	1	3	8	1	2	7	1	2	0	1	3	11	1	3	2	1	1	4
Stirling,	1	1	10½	1	5	1¼	1	6	1	1	4	3	1	10	9	1	11	9	1	7	6	1	6	8	1	6	11	1	8	1	1	6	11
Whole Church,	1	4	1½	1	5	3¼	1	6	11	1	8	5	1	9	9	1	10	1	1	10	4	1	10	8	1	11	8	1	12	10	1	9	0

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B.—(*See Minutes*, p. 412.)

REPORT OF COMMITTEE ON THEOLOGICAL EDUCATION, ETC.

MAY 1872.

I.—THE DIVINITY HALL—SESSION 1871.

THE Committee have to report that the examination of students for admission to the Hall took place on the 20th June, in Edinburgh, Glasgow, Aberdeen, Dundee, Dumfries, Chapelhill, and Taunton. The number of students who presented themselves for examination, duly certified by their respective Presbyteries, was forty, as compared with twenty-eight last year. Two of the applicants failed to pass; but, in consideration of their circumstances, the Committee felt it a duty to encourage them to persevere in the prosecution of their studies. In addition to those who passed the entrance examination, one student was admitted by deed of Synod, on the ground that he had already passed the entrance examination required by the Free Church. Another passed the examination for last year who had attended the Hall one session previously, with the Synod's approval, having been exempted from the former examination on account of the state of his health. Of those applying for admission to the Hall, nineteen presented certificates of having undergone, in one or more departments, the University examinations with a view to a degree in Arts. This is an increase of six above the number of the former year. Looking to the results of the examination, the Committee find that the average scholarship over the whole is represented by 576, as compared with 588 of the year preceding; at the same time, the Committee have the utmost satisfaction in reporting that in the case of some of the applicants there was evidence of very high proficiency.

An application was received from Mr. Charles Moyes, Glasgow, to be allowed to attend the Hall as a first year's student without undergoing for the present the entrance examination, on the ground that the destruction by fire and consequent disorganization of the house of business in which he was bookkeeper, had unexpectedly involved him in work which deprived him of the opportunity of making the necessary preparation. The Committee agreed to admit Mr. Moyes, on condition that the Synod's sanction be obtained for the exemption sought, and that he undergo the examination next year. Similar applications for exemption were received from some other students on different grounds, but were subsequently withdrawn.

The examination of students of the first year in Natural Philosophy was conducted at the same time as that for admission to the Hall. Six-

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teen were examined, of whom fifteen were successful in passing. The Committee agreed that the student who was unsuccessful should undergo examination next year, and that his course at the Hall in the meantime be not interrupted.

The session of the Hall for 1871 was opened in the presence of the Committee, on Tuesday the 1st August, when, after prayer, the inaugural lecture was delivered by the Rev. Professor Cairns, on 'English Deism of the Eighteenth viewed in the light of the Nineteenth Century.' The classes were arranged according to the Junior and Senior Divisions; and on the 21st September the session was closed, when the Rev. Dr. Edmond, Moderator of Synod, delivered to a large attendance of students the concluding address. The Professors reported to the Committee with regard to the several classes.

Dr. Harper, Professor of Systematic and Pastoral Theology, reports that his class was attended by 84 students—of these, 31 were of the fifth year, 29 of the second, 24 of the third; that lectures were delivered on the State of Innocence, the Fall, Recovery by the Mediation of Christ, Justification and the Office of Faith in relation to it; and that popular sermons were delivered *memoriter* by the students of the fifth year, which were all without hesitation sustained. One half of the students of the third year gave in essays on prescribed topics. These were considered in private, and returned to their respective authors with remarks. Dr. Harper states that all the essays merited high commendation, as giving evidence of attention and of acquaintance with the subjects treated of. He reports further, that the attendance at his class was regular, and the deportment of the students, as a body, satisfactory and becoming.

Dr. M'Michael, Professor of Church History and the History of Doctrines, reports that the first part of the session was occupied with the Pelagian and Semi-Pelagian Controversies, being a historical discussion of the more prominent doctrines of grace, from the earliest times until the present. About two-thirds of the session was thus engaged. The remainder of the session was taken up in a discussion of some of the principal questions at issue between the Romish and Protestant Churches. There were the usual examinations, oral and written, delivery of expositions, and reading of homilies and essays. Dr. M'Michael has pleasure in reporting favourably of the students—their attendance, proficiency, and good conduct.

Dr. Eadie, Professor of Biblical Literature and Exegesis, reports that his course this session in Biblical Literature comprised lectures on the Text, the Languages, and the Interpretation of the Old and New Testament, with discourses on such helps to Interpretation as are found in the old versions, the Chaldee Targums, the Syrian Peschito, and the Septuagint. In Exegesis, he gave lectures on the Greek Text of 1 Thessalonians. In Hebrew, the class read the History of the Flood in

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Genesis, and some portions of Isaiah. As Dr. Eadie has to conduct two courses, Biblical Literature and Exegesis, he states that he could only read a little Greek with the class, and could have very few oral examinations. There were four written examinations, the results of which, in the case of the great majority of the students, were highly creditable. The discourses delivered were all really good, and were cordially sustained. With very few exceptions, all absences were satisfactorily accounted for. There were thirty-nine students of the first year; three, whose attendance had been sanctioned by the Committee, did not come forward and join the class. In concluding his report, Dr. Eadie complains that during the hot weather the class-room is intolerable from insufficient ventilation. 'These premises, 5, Queen Street,' he says, 'were bought and altered with the *professed object* of getting good class-rooms, and there is not a good class-room in them.' He adverts also, as in former years, to the defective Hebrew scholarship in the Hall.

Dr. Cairns, Professor of Apologetical Theology, states that in the nature of the exercises, and the diligence and good conduct of the students, the report of this session resembles that of former sessions; and no previous year has left a more satisfactory impression. One feature of novelty has been the large attendance in the first year, which has given an animation to the whole Junior Hall. Nothing is more encouraging in the state of our Theological Institution, as it can now, with confidence, be affirmed that the increase of quantity is not attended with any abatement of quality. During the session, Dr. Cairns delivered twenty written lectures—seventeen on the Evidence of Christianity, and three on Prevailing Errors; and four oral lectures, on Theism, Pantheism, and Atheism, being a short course on Natural Theology, together with three on Mohammedanism, Modern Judaism, and Buddhism, being part of a course on the Religions of the World as compared with Christianity. He discussed, also, the books mentioned in the corresponding Report of 1869; at the same time conducting frequent examinations on the written lectures. The four written examinations have been carried out as usual, and with very satisfactory results, a somewhat new feature having been introduced of inviting suggestions on the subjects discussed, as well as mere reproduction of the lectures. The value assigned to this original element has not been allowed to interfere with the main design of the written examinations, being limited to about a tenth of the whole; but it has succeeded in calling out from the class a great amount of interesting discussion, and has materially relieved the dryness of this exercise. Dr. Cairns also heard one half of the discourses of the students of the second year, which were, as a rule, of superior excellence and promise. 'On the whole,' he concludes, 'I have much reason to be thankful to God for the comfort of the session, and for the hope which it holds out as to the qualifications, intellectual and spiritual, of the future ministry of our Church.'

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The Professors of the Junior Hall observed, further, with much satisfaction, that a licentiate of the Presbyterian Church of America, Mr. J. G. Law, obtained the sanction of the Committee to attend their classes, that he made an excellent appearance, and they cordially wish him all success as a minister of Christ in his own country.

Dr. Somerville delivered, according to the instructions of Synod, seven lectures on Missions and Evangelism to the students of the Senior Hall. Five of these were on the Scriptural Principles of Missions, and embraced the following topics:—The gospel as preached to Abraham, and expounded by the Prophets in the Old Testament, was a gospel for the world; notices in the Life of Christ, as given in the four Evangelists, which show that the gospel was intended for men of all classes and climes; the grand commission given by Christ to disciple all nations; the manner in which the Holy Ghost, on the day of Pentecost, qualified the disciples for preaching the gospel to every creature; the steps by which God led the Apostles to go to the Gentiles, and the missionary principles which the recorded labours of Paul, the Apostle of the Gentiles, suggest for the guidance of the Church in conducting the work of evangelization. The other two lectures were given in the form of oral addresses, which, with the aid of large maps, had for their object to explain the geographical position, and the present state and claims of our African and Indian Missions.

Mr. Blumenreich reports in gratifying terms of the work and conduct of his Hebrew class. In the course of his report, he mentions, that of the thirty-eight students who attended his class, only nine had studied Hebrew at a University.

On comparing the total number of students enrolled for the session with that of the seven years immediately preceding, the Committee find, that in 1865 there were 132; in 1866, 134; in 1867, 136; in 1868, 139; in 1869, 142; in 1870, 139; and in 1871, 151; the attendance of students during this session being thus considerably larger than it has been for the last seven years. Of the 151 enrolled, 84 belonged to the Senior Division of the Hall, and 67 to the Junior.

At the close of the session, a memorial was received, signed by 110 students, praying for such a rearrangement of the hours of attendance at the Hall, as might afford them more time for private study in the afternoons. The Committee have taken the subject of the memorial into serious consideration, and hope to make such arrangements as may be at once agreeable to the Professors, and meet, as far as possible, the wishes of the students, without diminishing the work done during the Hall session.

It was agreed to suggest to the Synod to recommend students to attend a class on Hebrew in the University or Free Church College, either before entering the Theological Hall, or between their first and second sessions at the Hall.

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The question of providing more effective ventilation for the class-rooms the Committee have referred to the Synod's Committee on Finance, who have charge of the premises.

II.—SUPERINTENDENCE OF DIVINITY STUDENTS DURING THE RECESS.

Returns have been received from all the Presbyteries of the Church with regard to the students under their care during the recess; and from these it appears that the examinations prescribed by the Synod have been regularly held, and that the discourses appointed, according to the rules of the Church, have been delivered and sustained, except in the case of two students, some of whose exercises had been postponed for reasons which were satisfactory to the Presbyteries to which they belonged.

In order to render the inter-sessional examinations more effective, the Committee would suggest the propriety of having them conducted in whole or in part by written papers, with certain values attached to the answers, the results being made known to the students after the examinations are passed.

III.—SUPERINTENDENCE OF STUDENTS DURING THEIR UNIVERSITY CURRICULUM.

The usual reports have been received from the superintendents of students attending the four Universities.

After convening, at the opening of the session, the students of our Church attending Edinburgh University, Rev. J. Mitchell Harvey met with them regularly once a month in his own house. He says, 'The number on my roll was 36; the average attendance was 18. At our meetings, devotional exercises were engaged in, conducted generally by myself, but sometimes also by the students. Several students from the different classes were examined as to the course of studies pursued, and the character and amount of work done; such questions being asked as were designed and fitted to test diligence and proficiency; and general conversation and discussion in regard to the authors that were being read, or the subjects that were being lectured on, were encouraged. A good deal of our time, at some of our meetings this session, was taken up with considering certain proposals coming through the Scholarship Committee, in regard to putting tutorial assistance with a view to graduation within the reach of such students attending the University as felt they stood in need of it, and would be benefited by receiving it; and also in regard to the payment of the fees for graduation in Arts. The proposals of the Scholarship Committee were cordially welcomed, and so largely taken

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advantage of, that, during the last three months of the session, two well-qualified tutors were engaged, one for Classics, and one for Mathematics. The Classical Tutor had two classes, one for junior students, at which the attendance was 7, and one for senior, at which 4 attended. The Mathematical Tutor had 4 senior students under his tuition. No less than 7 students expressed themselves as very desirous to join a tutorial class in Philosophy also, had such a class been formed. The tutors testify to the progress made by the students, and the students are unanimous as to the advantage they derived. Several on this year's roll or that of last year have taken their degree of M.A. I have only to add, that the conduct of the students during our meetings has been irreproachable, and that, so far as I could form an opinion, the spirit of diligence in study and of zeal for good works which pervades them is one worthy of all commendation. After the more formal duties of our meetings had been discharged, we spent on each occasion a very happy and profitable hour or two of friendly social intercourse.'

The students attending Glasgow University were superintended by Rev. William Beckett, who reports as follows:—'The names on the roll of my class, this session, number 28. Seven meetings of the class have been held, two of them in my own house of a *conversazione* character, for the purpose of promoting mutual acquaintance among the students. At the other meetings, a portion of the New Testament in Greek was read and critically examined; prelections were given on Church government, particularly on the constitution and powers of the Kirk-Session; and conversations were held on other topics connected with academic pursuits. The attendance, whether in respect of numbers or regularity throughout the session, was not satisfactory. A new feature of some interest as regards the superintendence of University students was supplied this session, through the liberality of certain friends of our Church, who are desirous that students should be encouraged to proceed to the degree of M.A. before leaving the University. A tutorial class, of which these friends offered to pay the fee, if so desired, was open to them, with the view of their preparing for the examination in Classics which had to be passed in order to graduation. Four of our students availed themselves of the opportunity thus afforded them; and having, at the close of the session, been admitted to the usual competitive examination, they passed with great credit to their diligence and attainments.'

Rev. Andrew Dickie reports, that there were about 16 United Presbyterian students attending the University of Aberdeen during the past session; some studying for the medical, some for the legal, and some for the ministerial profession. The state of his health prevented him from meeting with them for some time after the classes were opened, but during the session he had held six meetings. 'So far as known to me,' he says, 'the conduct of the young men was everything that could

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be desired; but the attendance on the meetings was very small, only four of the whole being present each night.' Mr. Dickie concludes with an expression of opinion, that, unless means be devised to secure attendance, this professed superintendence of our University students is merely nominal.

Rev. James G. Scott says, 'Twelve United Presbyterian students attended the University of St. Andrews during the past session, of whom nine connected themselves with my class; satisfactory excuses for absence were received from nearly all the others. The manner in which the class was conducted was much the same as in former years. A considerable part of the Epistle to the Hebrews was read critically in the Greek; and the following, among other subjects, were discussed: "Modern Discovery and Bible History;" "The Authorship of the Epistle to the Hebrews;" "The Psalms, their titles and arrangement." The Sabbath meetings of the Students' Missionary Society have also been continued throughout the session. It is gratifying to report very favourably of the diligence and general scholarship of our students attending St. Andrew's University.'

The Committee cannot but observe that these reports regarding the superintendence of students present considerable diversity, and are not all equally satisfactory. It appears to them most desirable that ministers who have University students under their care, call their special attention to the Synodical rules relating to attendance on the Superintendent's class during their College curriculum.

IV.—THE LIBRARIES.

1. *The Edinburgh Library.*

The Sub-Committee who have charge of this Library have gone over the books contained in it, and after careful examination of the whole, have reported concerning it in very gratifying terms. During the past year 2135 volumes have been given out, and from three to four thousand consulted. The number of books added during the year is 129, of which 85 are by purchase, and 44 by presentation.

The following works may be mentioned:—

Lange's Commentaries, 10 vols.
Palmer's Desert of the Exodus, 2 vols.
Hodge's Systematic Theology (2 copies), 4 vols.
Bridgewater Treatises (to complete set), 6 vols.
Speaker's Commentary, 2 vols.
Modern Scepticism, 3 vols.
Wilkins' Phœnicia and Israel.
Ewald's Israel, vols. 3d and 4th.
Maurice's Moral and Metaphysical Philosophy, 2 vols.
Pressensé's Martyrs and Apologists.
Wordsworth's Bible, with notes, 8 vols. (completed).
Barrow's Biblical Geography.
Dorner's Protestant Theology, 2 vols.
Cremer's N. T. Greek Lexicon.
Sargent's Biblical Criticism.

The sum at the credit of the Library, from fees, etc., is £200.

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2. *The Brown Library, Glasgow.*

During the past year the number of books given out, in connection with this Library, has been 2146, and the number consulted 1685. The Library room has been greatly improved by painting and better ventilation, done by order of the Finance Committee. Upwards of 100 volumes, consisting of Reviews and German Commentaries, have been bound, and rendered more available for reference. A donation of 53 volumes, of old theological writings, has been received from the widow of a United Presbyterian minister, which has been gratefully acknowledged. Mr. Taylor, the Librarian, continues to discharge his duties with much acceptance and efficiency, and he has rendered very valuable assistance during the year in connection with the work of the Theological Committee. As nothing has been given by the Synod for the past nine years for the purchase of new books for this Library, it is worthy of consideration whether a grant of £50 should not now be afforded for that purpose.

V.—Synodical Records.

In accordance with the Synod's remit, the Committee examined with much care the state of the Synodical Records, and the progress made by Mr. Morris in preparing an Index of the same. After giving the whole matter their best consideration, the Committee, in July last, agreed to grant him the sum of £50 as a fair remuneration for what he had already done. The Committee would express their entire satisfaction with the accuracy and painstaking care with which Mr. Morris is executing this laborious work.

VI.—Ministers' Libraries.

The Committee regret that, on account of the accidental omission from the Paper on Statistics of the queries anent Ministers' Libraries, agreed to be inserted by last Synod, they are unable to furnish any additional information on this subject in the present Report. They are fully alive, however, to its importance, and to the necessity of further inquiry in order to have this Scheme of the Church on a satisfactory basis. And from an investigation which they have commenced, they hope to be able to lay before the next meeting of Synod a complete report of existing Ministers' Libraries, how far additions have been made to them, and what progress there has been in instituting others.

VII.—The Theological Hall Calendar.

It gives the Committee pleasure to announce that they have compiled and published the first edition of *The Theological Hall Calendar of the*

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United Presbyterian Church. It contains, in a compact form, information with regard to the University and Theological Hall curriculum of our students, important for them to possess. There has been much care bestowed upon the preparation of the book, to insure accuracy and completeness; but if any mistakes have, notwithstanding, crept into it, or if any additions or improvements can be suggested, these will be attended to in the editions of future years. The Committee hope that the ministers of the Church will lend their aid in encouraging and promoting its circulation among our students.

VIII.—REMIT ANENT KURTZ' 'CHURCH HISTORY.'

At last meeting of Synod it was overtured by the Edinburgh Presbytery, that Kurtz' *Church History*, associated with certain subordinate Text Books, should be substituted, in the inter-sessional examinations, for the *Church History* of Neander, which has been hitherto in use. Having been remitted to the Committee to consider, the subject has received their due attention. The member of Presbytery appointed to support the overture before the Synod, was heard by the Committee; and, after full discussion, it was resolved that, while they would still strongly recommend Neander's *Church History* to our students as a work of preeminent value for their private perusal, the Committee are of opinion that, for practical purposes, in Presbyterial examinations, the *Church History* of Kurtz is to be preferred. They recommend the Synod, therefore, to enact the change proposed, with the following as subordinate books of reference, in regard to those portions of Church History on which the work of Kurtz is defective: M'Crie's *Lives of Knox and Melville*, and the History of the Secession and Relief Churches as contained in the series of the *United Presbyterian Fathers.* They suggest, further, the following order of examination: First year—The Introduction and First Section of Kurtz' History; Second year—Second Section; Third year—Third Section; Fourth year—M'Crie's *Lives of Knox and Melville*, and the History of the Secession and Relief Churches.

IX.—REMIT ANENT KING'S COLLEGE AND UNIVERSITY COLLEGE, LONDON.

The Synod's attention was directed to the propriety of recognising the curriculum of study at King's College and University College, London; and it was remitted to this Committee to consider and report. Though the Committee expect soon to have in their possession the information necessary in order to make a recommendation on the subject, they regret their decision will not be in time for the present Report. In terms of the Synod's resolution, they will continue, in the meantime, 'to determine in relation to any cases of students that may be pressing.'

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X.—Application of Mr. W. T. Turner.

An application has been received from Mr. William T. Turner (son of the Rev. Dr. Turner of Samoa) for the sanction of the Synod to the shortening of his theological course to four sessions of attendance at the Hall, on the ground that it is his purpose to labour in the Foreign Mission field, under the London Missionary Society. The Committee would cordially recommend the Synod to grant the request.

XI.—Application of Mr. Thomas Walker.

Through ill health, Mr. Thomas Walker, a student of the second year, was prevented from attending the Hall during last session. That his course of study might not be delayed, he has attended Dr. Davidson's Hebrew Readings and Lectures on Old Testament Exegetics, and Dr. Blaikie's Lectures on Apologetic Theology, in Edinburgh Free Church College, during the winter session of 1871–72; and Mr. Walker applies to have this accepted for a regular session at our Hall. The Committee unanimously recommend the Synod to grant the application.

XII.—Entrance Examination for University Students.

The Synod's recommendation to the Universities to have entrance examinations has been favourably entertained, but the Committee find that difficulties lie in the way of its immediate adoption. The University of Glasgow has taken steps to procure the concurrence of the other Universities in one common scheme. The Council of St. Andrews University have also had the subject under consideration, and in their deliverance it is suggested that entrance examinations should be included in the proposed amendments on the University Act. In Edinburgh University the question remains undetermined; while the Council of the University of Aberdeen, admitting the desirableness of raising the standard of proficiency of those entering the University, are not prepared to express an opinion as to the efficacy of entrance examinations for this end; but, as regards Aberdeen University, in particular, they declare that 'the influence of the Bursary competition far surpasses any stimulus that could be given by a mere pass examination.'

All which is humbly reported for the Committee by

David M'Ewan, *Convener.*

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C.—(*See Minutes*, p. 412.)

REPORT OF THE COMMITTEE ON SCHOLARSHIPS.

MAY 1872.

THE Committee have to report that 81 students presented themselves as competitors in November last, of whom 62 were successful. To 11 of these were awarded special scholarships, varying in value from the John Smith Scholarship of £45 per annum, and tenable for three years, to the Lindsay Scholarship of £10, for one year. To the remaining 51 were awarded ordinary scholarships, of the value of £10 each. The John Smith Scholarship was gained by a student of the *first* year, whose average marks amounted to 803. The Gibb Bursary of £30 a year, for two years, was awarded to another student of the first year, whose average was 802. The Committee have peculiar gratification in stating that 8 students attained an average exceeding 750; while the average of 700, which is fixed as the minimum for the John Smith Scholarship, was exceeded by no fewer than 14, eight of these being in the first section. The number of competitors, and also the number who reached the minimum of 500, considerably exceeded those of former years,—a result which, in the judgment of the Committee, is in a great measure due to the increasing number of special scholarships of high value. The awarding of 51 ordinary scholarships involved a large increase of expenditure, which, however, the Committee are happy to state, was fully met by the income of the year.

TUTORIAL ASSISTANCE AND ENCOURAGEMENT OF GRADUATION.

The Committee have had under consideration the subjects of tutorial assistance, and encouragement and aid to students in proceeding to degrees in Arts and Divinity, in accordance with the remits on these subjects made by the Synods of 1870 and 1871. At a meeting held in the end of September, a Sub-Committee was appointed to make arrangements and procure funds for giving tutorial assistance during the session then approaching, to students of our Church at any of the Scottish Universities, who might choose to avail themselves of it. This was done by way of experiment; and, as the result, the Sub-Committee reported towards the end of the session, that the offer of tutorial assistance had been made in all the University seats; that 23 students had availed themselves of the offer; and that the whole expense had been about £40, the greater part of which had already been obtained. As certain restrictions were, last session, put upon the offer, it may be

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anticipated that, in future years, the number of students attending these classes and the consequent expense would be considerably increased. From the superintendents of our students in the University towns, from the tutors who were employed, and from the students themselves, the Committee have received strongly expressed opinions of the value of the Scheme, as a means of bringing forward those students who are but indifferently prepared at the commencement of their course, and also of increasing the number of our students who proceed to graduation. On this part of the remit, therefore, the Committee are now prepared to recommend to the Synod, that the providing of such tutorial assistance for those students of our Church who are not in a position to procure it for themselves, be henceforth part of the Scholarship Scheme,—the Committee determining from time to time, as occasion may arise, in what classes or subjects such assistance is to be given.

On the other parts of the remit, the Committee are not prepared to give a full report without further consideration. In regard to the payment of fees for graduation in Arts, they, meantime, ask the sanction of the Synod to take action should any cases present themselves in which it may seem desirable. The third part, which refers to the degree of B.D., has been referred to the Professors of Theology, to consider and report.

On the whole, the Committee believe that the most valuable part of the proposals submitted to them, is the providing of tutorial assistance, and that, in this way, graduation in Arts may be very efficiently promoted. The adoption of this part of the Scheme will considerably increase the annual expenditure; but your Committee anticipate that the relief given to the ordinary funds by the growing number of special scholarships, will enable them to meet part of this additional outlay; and, at the same time, they feel confident that they will not appeal in vain to the Christian liberality of the members of the Church, for assistance in the effort now recommended to maintain and raise the standard of scholarship among the candidates for her ministry.

DAVID DUFF, *Convener.*

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D.—(*See Minutes*, p. 414.)

REPORT OF THE SYNOD'S BOARD FOR MANSES AND DEBT LIQUIDATION.

THE work committed by the Synod to the Board for Manses has been diligently prosecuted during the year 1871-72. Every application for aid in manse improvement which has been transmitted through the Presbyteries of the Church has been carefully considered; and the members of the Board have much satisfaction in presenting to the Synod the following summary of the cases which have been brought under their notice during the last twelve months, and of the manner in which they have administered the funds which have been placed at their disposal.

Since May 1871, blank schedules of application have been sent to *eight* congregations, as under:—

Balerno.	Craigdam.
Scone.	Stitchel.
Alva.	Shapinshay.
Errol.	Wemyss Bay.

The total number of congregations to which blank schedules of application for grants have been sent since the commencement of the Manse Scheme, has been as follows:—

Previous to May 1864,	75	Brought forward,	203
" 1865,	30	Previous to May 1869,	21
" 1866,	37	" 1870,	6
" 1867,	31	" 1871,	13
" 1868,	30	" 1872,	8
Forward,	203	In all,	251

Since May 1871, the following grants have been promised to *three* congregations, to aid them in building or acquiring manses, viz.:—

CONGREGATION.	Supposed Cost of Manse.	AMOUNT OF GRANT.
Langbank, . .	£900	£300.
Irvine, Relief Ch.,	900	One-third of cost up to £900.
Buckie, . . .	750	£250.

Eight congregations have, since May 1871, obtained grants to aid in repairing and enlarging manses, or in replacing such as had become unsuitable from age or other circumstances, viz.:—

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Congregation.	Supposed Cost of Improvements.	Amount of Grant.
Burghead, . . .	£650	One-half of cost, after deducting sum realized for old manse.
Rigg of Gretna, . .	200	£120.
Beith, Mitchell Street, .	301	£95.
Buckhaven, . . .	800	£200.
Kilmaronock, . .	225	One-third of cost up to £225.
Alva, ...	900	One-third of cost up to £900, after deducting sum realized for old manse.
Craigdam, ...	450	£200.
Stitchel, . . .	300	£100.

And the following *ten* congregations have, since the date of last Report, obtained promises of additional aid for the completion of the erection or improvement of their manses, viz. :—

Congregation.	Amount of Additional Grant.	Congregation.	Amount of Additional Grant.
Walker, ...	£50	Leslie, West, ...	£25
West Kilbride, ...	20	Markinch, ...	25
Blackhill, ...	30	Muckhart, ...	20
Innerleithen, ...	30	Kelso, East, ...	25
Saltcoats, East, ...	50	Carnwath, ...	25

The number of congregations to which, from the formation of the Manse Fund to the end of March 1872, pecuniary assistance has been rendered by the Manse Board, for the erection or improvement of manses, has been 204. Of these congregations, 101 have obtained grants to aid them in the erection or purchase of suitable manses, where none had previously been provided; 56 have obtained grants for rebuilding or replacing old manses which had become dilapidated or unsuitable; and the remaining 47 have received assistance for the extension or improvement of their former manse accommodation. Every grant thus made by the Manse Board to a congregation for the building, enlargement, or repair of a manse, implies the contribution, by the members of that congregation and their friends, of a sum of money oftentimes much larger in amount than the grant made from the Manse Fund; and the following table exhibits for every Presbytery the proportion between the amounts to be contributed by the congregations receiving aid from the Manse Fund and the grants obtained by them from the Manse Board, while it also indicates the manner in which assistance from the Manse Fund, and the benefits of the Manse Scheme, have been distributed over the Presbyteries of the denomination.

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PRESBYTERIES.	Amount to be expended by Congregations.						Amount to be expended by Board.					Aggregate amount to be expended by Congregations and Board.
	No.	For New Manses.	No.	For repairing, replacing, etc.	Total. No.	Total. Amount	For New Manses.	For repairing, replacing, etc.	Already paid.	Still to pay.	Total.	
Aberdeen, .	1	£430	4	£915	5	£1345	£400	£725	£925	£200	£1125	£2470
Annandale, .	...	...	4	1307	4	1307	...	1018	598	420	1018	2325
Arbroath, .	3	1772	3	1071	6	2843	746	650	1050	346	1396	4239
Banffshire, .	5	1796	1	180	6	1976	1400	90	870	620	1490	3466
Berwick, . .	7	3400	7	2426	14	5826	1635	1149	2149	635	2784	8610
Buchan, . .	...	...	3	889	3	889	...	617	537	80	617	1506
Carlisle, . .	...	...	1	75	1	75	...	125	125	...	125	200
Cupar, . .	1	523	4	1898	5	2421	300	795	1095	...	1095	3516
Dumfries, .	3	1158	7	2411	10	3569	800	1415	1612	603	2215	5784
Dundee, . .	2	1070	3	896	5	1966	530	455	785	200	985	2951
Dunfermline,	1	600	4	1414	5	2014	300	743	743	300	1043	3057
Edinburgh, .	3	1114	11	2649	14	3763	970	1644	2345	269	2614	6377
Elgin and Inverness,	3	1173	4	1274	7	2447	827	951	987	791	1778	4225
Falkirk, . .	2	817	3	905	5	1722	560	480	725	315	1040	2762
Galloway, .	7	2655	1	579	8	3234	1600	250	1625	225	1850	5084
Glasgow, . .	11	5027	3	1033	14	6060	2773	547	1910	1410	3320	9380
Hamilton, .	3	1819	1	229	4	2048	767	170	937	...	937	2985
Ireland, . .	3	850	...	...	3	850	790	...	700	90	790	1640
Kelso, . .	2	995	2	470	4	1465	550	200	560	190	750	2215
Kilmarnock,	10	5018	5	2480	15	7498	2720	940	3160	500	3660	11,158
Kinross, . .	...	...	2	275	2	275	...	170	170	...	170	445
Kirkcaldy, .	2	605	7	1682	9	2287	530	1069	1399	200	1599	3836
Lanark, . .	1	495	4	1185	5	1680	275	755	955	75	1030	2710
Lancashire, .	1	240	...	...	1	240	300	...	300	...	300	540
London, . .	1	340	...	...	1	340	300	...	300	...	300	640
Melrose, . .	2	908	1	96	3	1004	480	64	455	89	544	1548
Newcastle, .	12	4780	2	322	14	5102	3070	298	2456	912	3368	8470
Orkney, . .	1	450	2	130	3	580	250	140	360	30	390	970
Paisley and Greenock,	10	6076	3	956	13	7032	2703	370	2345	728	3073	10,105
Perth, . . .	3	1280	7	1812	10	3092	750	1188	1330	608	1938	5030
Stirling, . .	1	510	4	1228	5	1738	300	753	820	233	1053	2791
TOTAL,	101	45,901	103	30,737	204	76,638	26,626	17,771	34,328	10,069	44,397	121,035

The total amount of the grants which have been made to the 204 congregations included in the above table is thus estimated at £44,397, which gives as the average amount of the grant in each case, £217, 12s. 8d. For the erection or purchase of the 101 manses to be supplied by congregations by which the manse accommodation had previously been provided, the amount of the grants has been £26,626, which gives an average grant to each of these congregations of £263, 8s. 6d; and the amount of the grants made to the 103 congregations who have been engaged in the reconstruction or other improvement of previously existing manses has been £17,771, which shows an average grant to each congregation of this class of £169, 5s. In fulfilling the conditions on

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which these grants have been made, the 204 congregations to which they have been offered are required to raise not less than £76,638, which implies an average contribution of £375, 13s. 6d. from each congregation; and as it is stipulated in every case that the manse shall be free from debt when the last instalment of the manse grant is forwarded to the Treasurer of the congregational Manse Building Fund, the completion of the works for which these grants have been made will secure an addition to the value of the manse property belonging to the congregations of the United Presbyterian Church of more than £121,000. But besides securing this large addition to the property of the congregations on the Synod's roll, the Manse Scheme has conferred other and higher benefits on the United Presbyterian Church. By increasing the comfort and amenity of the residences of the ministers of so many congregations, it has raised these ministers to a more honourable position before the public view, it has made their homes happier and more free from care, and its direct tendency has been to preserve their health and prolong their usefulness. On account of it many thanksgivings have been offered unto God; and it cannot be doubted that, in the enjoyment of its benefits, denominational attachment has been deepened, congregational service has been more cheerfully performed, and the work of the ministry has often been prosecuted with greater vigour and earnestness, and with richer spiritual profit to those who have attended on that ministry.

At the commencement of the Manse Scheme, it was estimated that a Fund of £45,000 would be necessary, and might be sufficient, in order to give that stimulus to congregational effort and contribution which would secure that suitable manse accommodation should be provided for every minister in the United Presbyterian Church whose stipend, from all sources, did not exceed £200 per annum. The original subscriptions amounted to £36,953, 0s. 9d., of which sum £1145, 12s. 5d. have proved to be irrecoverable, and £605, 10s. yet remain to be collected. The amount of original subscriptions actually received by the Treasurer of the Synod has consequently been £35,201, 18s. 4d., or nearly £10,000 less than the sum originally estimated as necessary for the purposes of the Manse Scheme; while it has also been found that the actual cost of the work of manse improvement has been greatly in excess of the estimate formed at the introduction of the Scheme. A supplementary manse subscription list was consequently opened after the meeting of Synod in May 1869, with the view of raising an additional sum of £14,000 for the completion of the Manse Fund. As the result of this new effort, promises of new contributions, amounting in the aggregate to £12,166, 16s. 6d., and payable by instalments within four years, were obtained; and of these additional subscriptions, £9897, 12s. 2d. have already been paid to the Synod's Treasurer, leaving

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£2269, 4s. 4d. yet to be collected, and making up a total of realized contributions to the Manse Fund, exclusive of interest, of £45,099, 10s. 6d. Adding the interest which has accrued on these contributions, the total income of the Manse Fund up to 31st December 1871 was nearly £49,240. The two following tables, which are corrected to the 31st March 1872, exhibit, in their relation to the various Presbyteries of the Church, the amounts of the original and supplementary subscriptions, the sums paid on account of them to the Synod's Treasurer, and the balance yet to be collected. In future years, however, it may not be necessary to revert to the distinction between original and supplementary contributions, but both may be included in the same table.

TABLE OF ORIGINAL SUBSCRIPTIONS TO THE MANSE FUND.

PRESBYTERIES.	Subscriptions Promised.	Amount Paid.	Irrecoverable.	Balance of which part may be collected.
Aberdeen, . .	£507 7 0	£492 7 0	£5 0 0	£10 0 0
Annandale, .	182 7 5	182 7 5	...	...
Arbroath, . .	512 7 6	490 6 0	17 1 6	5 0 0
Banffshire, .	0 5 0	0 5 0	...	...
Berwick, . .	400 5 6	369 6 6	30 19 0	...
Buchan, . .	5 0 0	5 0 0	...	...
Carlisle, . .	...	...	...	...
Cupar, . .	289 1 0	284 1 0	5 0 0	...
Dumfries, . .	184 8 10	151 3 10	33 5 0	...
Dundee, . .	524 9 0	493 17 0	9 12 0	21 0 0
Dunfermline, .	1,464 19 7	1,460 2 6	4 17 1	...
Edinburgh, .	5,242 7 0	4,865 19 5	334 7 7	42 0 0
Elgin and Inverness, . .	60 10 0	60 2 0	0 8 0	...
Falkirk, . .	246 0 0	206 0 0	...	40 0 0
Galloway, . .	21 0 0	21 0 0	...	...
Glasgow, . .	17,240 7 6	16,720 0 9	457 6 9	63 0 0
Hamilton, .	100 0 0	100 0 0	...	...
Ireland, . .	2 4 0	2 4 0	...	...
Kelso, . .	477 14 7	457 14 7	20 0 0	...
Kilmarnock, .	481 3 7	471 3 7	10 0 0	...
Kinross, . .	145 0 0	145 0 0	...	...
Kirkcaldy, .	119 5 0	102 5 0	17 0 0	...
Lanark, . .	274 17 0	245 17 0	29 0 0	...
Lancashire, .	1,026 8 0	721 8 0	...	305 0 0
London, . .	175 0 0	170 0 0	5 0 0	...
Melrose, . .	455 7 10	396 7 10	5 0 0	54 0 0
Newcastle, .	518 10 0	485 11 0	6 19 0	26 0 0
Orkney, . .	74 7 0	74 7 0	...	...
Paisley & Greenock, . .	3,230 4 6	3,143 4 0	75 0 6	12 0 0
Perth, . .	557 15 6	530 6 6	7 9 0	20 0 0
Stirling, . .	598 0 0	591 10 0	6 10 0	...
Not Congregational, . .	1,836 8 5	1,763 1 5	65 17 0	7 10 0
TOTAL, .	£36,953 0 9	£35,201 18 4	£1,145 12 5	£605 10 0

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TABLE OF SUPPLEMENTARY CONTRIBUTIONS TO THE MANSE FUND.

Presbyteries.	Subscriptions Promised.	Amount Paid.	Balance Due.
Aberdeen,	£47 10 0	£38 15 0	£8 15 0
Annandale,	5 0 0	5 0 0	...
Arbroath,	60 6 0	60 6 0	...
Banffshire,	...	...	...
Berwick,	91 12 0	77 17 0	13 15 0
Buchan,	...	...	...
Carlisle,	...	...	...
Cupar,	85 0 0	25 0 0	60 0 0
Dumfries,	...	...	...
Dundee,	411 0 0	250 10 0	160 10 0
Dunfermline,	290 0 0	265 0 0	25 0 0
Edinburgh,	2,011 2 6	1,623 19 6	387 3 0
Elgin and Inverness,	149 12 0	77 3 0	72 9 0
Falkirk,	2 2 0	2 2 0	...
Galloway,	...	...	...
Glasgow,	5,514 4 0	4,522 0 8	992 3 4
Hamilton,	...	...	...
Ireland,	1 0 0	1 0 0	...
Kelso,	121 0 0	73 0 0	48 0 0
Kilmarnock,	195 1 0	147 1 0	48 0 0
Kinross,	...	...	...
Kirkcaldy,	...	...	...
Lanark,	105 0 0	75 0 0	30 0 0
Lancashire,	663 18 0	513 18 0	150 0 0
London,	200 0 0	200 0 0	...
Melrose,	300 14 0	208 18 0	91 16 0
Newcastle,	300 15 0	245 2 0	55 13 0
Orkney,	55 0 0	55 0 0	...
Paisley and Greenock,	1,291 0 0	1,197 10 0	93 10 0
Perth,	65 0 0	52 10 0	12 10 0
Stirling,	201 0 0	181 0 0	20 0 0
Total,	£12,166 16 6	£9,897 12 2	£2,269 4 4

The annual progress of the Manse Fund, in relation both to income and to expenditure, as also its state at the close of each year up to 31st December 1871, may be thus exhibited:—

INCOME.

A.D. 1863.		
Donations and subscriptions received,		£10,866 14 3
Interest on account,		81 4 7
		£10,947 18 10
A.D. 1864.		
Donations and subscriptions paid,	£7,543 14 4	
Interest on account,	542 4 9	
		8,085 19 1
A.D. 1865.		
Donations and subscriptions paid,	£4,881 8 9	
Interest on account,	622 14 5	
		5,504 3 2
A.D. 1866.		
Donations and subscriptions paid,	£3,708 3 5	
Interest on account,	837 10 6	
		4,545 13 11
Carry forward,		£29,083 15 0

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Brought forward,			£29,083 15 0
A.D. 1867.			
Donations and subscriptions paid,	£5,142 0 6		
Interest on account,	527 5 6		
			5,669 6 0
A.D. 1868.			
Donations and subscriptions paid,	£1,277 14 11		
Interest on account,	466 2 3		
			1,743 17 2
A.D. 1869.			
Donations and subscriptions paid,	£3,584 15 2		
Interest on account,	301 13 7		
			3,886 8 9
A.D. 1870.			
Donations and subscriptions paid,	£5,927 11 6		
Interest on account,	396 0 7		
			6,323 12 1
A.D. 1871.			
Donations and subscriptions paid,	£2,096 2 2		
Interest on account,	436 17 4		
			2,532 19 6
			£49,239 18 6

EXPENDITURE.

A.D. 1863.			
Miscellaneous expenditure,			£509 3 0
Balance in the hands of Treasurer at 31st December 1863,	£10,438 15 10		
A.D. 1864.			
Instalments of grants paid,		£660 0 0	
Miscellaneous expenditure,		580 15 11	
			1,240 15 11
Balance in hands of Treasurer at 31st December 1864,	£17,283 19 0		
A.D. 1865.			
Instalments of grants paid,		£2,990 0 0	
Miscellaneous expenditure,		301 8 11	
			3,291 8 11
Balance in hands of Treasurer at 31st December 1865,	£19,496 13 3		
A.D. 1866.			
Instalments of grants paid,		£5,075 0 0	
Miscellaneous expenditure,		328 0 11	
			5,403 0 11
Balance in hands of Treasurer at 31st December 1866,	£18,639 6 3		
A.D. 1867.			
Instalments of grants paid,		£7,100 10 0	
Miscellaneous expenditure,		389 0 1	
			7,489 10 1
Balance in hands of Treasurer at 31st December 1867,	£14,819 2 2		
A.D. 1868.			
Instalments of grants paid,		£6,935 0 0	
Miscellaneous expenditure,		279 9 11	
			7,214 9 11
Balance in hands of Treasurer at 31st December 1868,	£11,348 9 5		
A.D. 1869.			
Instalments of grants paid,		£5,274 5 0	
Miscellaneous expenditure,		344 6 0	
			5,618 11 0
Carry forward,			£30,766 19 9

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Brought forward,			£30,766 19 9
Balance in hands of Treasurer at 31st December 1869,	£9,616 7 2		
A.D. 1870.			
Instalments of grants paid,		£3,263 0 0	
Miscellaneous expenditure,		485 9 5	
			3,748 9 5
Balance in hands of Treasurer at 31st December 1870,	£12,191 9 10		
A.D. 1871.			
Instalments of grants paid,		£2,951 4 0	
Miscellaneous expenditure,		204 15 1	
			3,155 19 1
Balance at 31st December carried to new account			11,568 10 3
			£49,239 18 6

The account may be brought down to the end of March 1872, as follows:—

Manse subscriptions and donations paid up to 31st December 1871,			£45,028 5 0
Interest on Manse account to same date,			4,211 13 6
			£49,239 18 6
Add subscriptions and donations paid in 1872 up to 31st March,			71 5 6
Total Income,			£49,311 4 0
Grants in aid paid up to 31st December 1871,		£34,248 19 0	
Miscellaneous expenditure to the same date,		3,422 9 3	
Total expenditure up to 31st December 1871,		£37,671 8 3	
Expenditure in 1872 up to 31st March,		80 0 0	
Total Expenditure,			37,751 8 3
Balance in hands of Treasurer of Manse Fund at 31st March 1872,			£11,559 15 9
Unpaid balance of grants promised to congregations for manses,			10,069 0 0
Balance of Fund unappropriated at 31st March 1872,			£1490 15 9
To which add unpaid balance of original subscriptions,	£605 10 0		
And balance yet to be collected of supplementary subscriptions,	2269 4 4		
	£2874 14 4		
Less proportion deemed doubtful,	441 10 0		
			2433 4 4
Amount available for further grants under the Manse Scheme, exclusive of interest on the balance in hand, from 1st January 1872, and of grants voted to congregations which may not avail themselves of the aid offered for manse improvements,			£3924 0 1

In accordance with the recommendation of the Board in their Report for the year 1870–71, and with the appointment of last meeting of Synod, returns have been received from the Presbyteries of the Church in reference to the congregations within their bounds, in which the stipend paid to the minister from all sources does not exceed £200 per annum, and by which suitable manse accommodation has not been provided. Some of these Presbyterial reports are incomplete, and others may

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need revision; but the results presented by them are given in the following table, as indicating the cases with which the Manse Board may yet be required to deal, and the extent of the work of manse improvement which still remains to be accomplished.

ABSTRACT OF RETURNS RECEIVED FROM PRESBYTERIES IN REFERENCE TO DEFECTIVE MANSE ACCOMMODATION.

PRESBYTERIES.	No. of Congs. whose Stipends are not above £200.	No. of this class with Manses.	No. without Manses.	No. of these which have been offered grants.	Amount of said offers.	No. of cases for which grants are still to provide.	No. of Manses in good condition.	No. of Manses requiring repairs, etc.	No. of these which have been offered grants.	Amount of said offers.	No. of cases for which grants are still to provide.
Aberdeen . . .	10	8	2	...	...	2	7	1	...	...	1
Annandale . .	10	10	...	...	...	...	9	1	1	£300	...
Arbroath . . .	11	7	4	1	£266	3	6	1	...	...	1
Banffshire . . .	10	7	3	2	500	1	7	...	...	...	...
Berwick . . .	25	19	6	3	620	3	19	...	...	...	...
Buchan . . .	8	7	1	...	...	1	4	3	...	...	3
Carlisle . . .	8	1	7	...	...	7	1	...	...	...	...
Cupar . . .	11	10	1	...	...	1	7	3	...	...	3
Dumfries . . .	15	14	1	1	300	...	9	5	1	283	4
Dundee . . .	10	6	4	1	200	3	6	...	...	...	...
Dunfermline . .	7	6	1	1	300	...	6	...	...	...	...
Edinburgh . .	32	28	*4	1	240	3	27	1	...	...	1
Elgin and Inverness .	11	10	1	...	...	1	10	...	...	...	...
Falkirk . . .	12	11	1	1	280	...	11	...	...	...	...
Galloway . . .	10	8	2	1	200	1	8	...	...	...	...
Glasgow . . .	22	18	*4	3	823	1	13	5	1	200	4
Hamilton . . .	13	10	3	...	...	3	9	1	...	...	1
Ireland . . .	9	5	4	...	...	4	5	...	...	...	...
Kelso . . .	8	8	...	...	...	...	6	2	1	100	1
Kilmarnock . .	23	20	3	1	300	2	18	2	...	...	2
Kinross . . .	7	7	...	...	...	...	7	...	...	...	...
Kirkcaldy . . .	15	15	...	...	...	...	10	5	1	200	4
Lanark . . .	11	10	1	...	...	1	10	...	...	...	...
Lancashire . .	7	2	5	...	...	5	2	...	...	...	...
London . . .	4	1	3	...	...	3	1	...	...	...	...
Melrose . . .	11	11	...	...	...	...	11	...	...	...	...
Newcastle . . .	34	16	18	3	780	15	14	2	...	...	2
Orkney . . .	13	13	...	...	...	...	11	2	...	...	2
Paisley and Greenock	21	15	6	2	533	4	13	2	1	75	1
Perth . . .	23	21	2	...	...	2	19	2	1	100	1
Stirling . . .	12	11	1	...	...	1	10	1	...	...	1
	423	335	88	21	£5342	*67	296	39	7	£1258	32

From the returns included in the above table, it appears that there are at the present date in the class of congregations for whose benefit the Manse Scheme was originated, in addition to 28 cases in which manse grants have already been offered, about 67 cases in which no manse has been provided, and 32 cases in which the existing manse accommodation is unsuitable or insufficient. To meet the wants of these

* The number of congregations in these cases is exclusive of congregations in the cities of Edinburgh and Glasgow, in which the Stipend does not exceed £200 per annum.

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99 congregations by grants equal to the average of the grants already made by the Manse Board, would require an aggregate amount of nearly £23,000. The expenditure of so large a sum is not, however, within the limits of the Manse Scheme as at present constituted; and in the above lists there are included a considerable number of cases in which it would, in no circumstances, be expedient to incur the expense of providing manse accommodation. It will therefore be requisite that, on the basis of these reports, which, in most instances, have only recently been obtained, the Board shall make a classification of the congregations in which the assistance of the Manse Fund is most urgently required, either for the erection of new manses or the improvement of manses already provided. It will also be requisite that the Board shall revise the list of grants already promised to congregations in which the conditions of offered aid have not been complied with, in order to ascertain in how far these congregations are likely, within a reasonable period, to avail themselves of the aid promised, and with a view to the cancelling of any grants which cannot be applied to the purposes of manse improvement, for which they were made. Every practicable effort must likewise be made to collect, as completely and speedily as possible, the outstanding portion of the manse subscriptions, both original and supplementary; and to avoid such further loss and damage to the Manse Fund as might arise from indifference and delay. Thus conserving the balance of the resources at their command, and prudently endeavouring to apply these resources to the assistance of the most necessitous and most deserving cases, the Manse Board may hope to diffuse as widely as practicable the benefits of the Fund which they are appointed to administer; and to furnish the most satisfactory basis for any further appeal to the liberality of the members of the Church, which may be necessary for the final completion of the work which has been intrusted to the Board by the Synod and the congregations which it represents.

DEBT LIQUIDATION.

At the date of last Report there were only five of the forty-four congregations with which the Manse and Debt Liquidation Board had completed arrangements for the reduction or extinction of their congregational debt which had not raised the sum required as the condition of their respective grants. Thirty-nine of these congregations had then received the full amount of the grants promised to them by the Board, and had collectively extinguished debt to the amount of nearly £16,500, and freed themselves from an annual payment for interest amounting to about £800; as is shown in the following tabular statement of the distribution of the Fund. The five remaining congregations which, in May

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GRANTS FROM DEBT LIQUIDATION FUND.

NAME OF CONGREGATION.	Total Debt.	To be Raised by Congregation.	Grant by Board.	Debt Extinguished.	Debt Remaining.	Amount of Grant Paid.	Yet to Pay.
Ayton, Summerhill	£360 0 0	£260 0 0	£100 0 0	£360 0 0	...	£100 0 0	...
Birkenhead, St. Paul's	900 0 0	650 0 0	250 0 0	900 0 0	...	250 0 0	...
Blyth	500 0 0	350 0 0	150 0 0	500 0 0	...	150 0 0	...
Burton-on-Trent	185 0 0	100 0 0	85 0 0	185 0 0	...	85 0 0	...
Coldingham	450 0 0	410 0 0	40 0 0	450 0 0	...	40 0 0	...
Crossford	310 0 0	210 0 0	100 0 0	310 0 0	...	100 0 0	...
Douglas	34 0 0	20 0 0	14 0 0	34 0 0	...	14 0 0	...
Dumfries, Townhead	750 0 0	500 0 0	250 0 0	750 0 0	...	250 0 0	...
Dundee, Butterburn	500 0 0	300 0 0	200 0 0	500 0 0	...	200 0 0	...
Ecclefechan	500 0 0	200 0 0	100 0 0	300 0 0	£200 0 0	100 0 0	...
Edinburgh, Morningside	1,500 0 0	550 0 0	200 0 0	750 0 0	750 0 0	200 0 0	...
Edinburgh, North Richmond Street	1,005 0 0	355 0 0	150 0 0	505 0 0	500 0 0	150 0 0	...
Glasgow, Calton	900 0 0	200 0 0	100 0 0	300 0 0	600 0 0	100 0 0	...
Grangemouth	100 0 0	60 0 0	40 0 0	100 0 0	...	40 0 0	...
Greenock, St. Andrew Square	4,600 0 0	1,387 0 0	300 0 0	1,687 0 0	2,913 0 0	300 0 0	...
Hawick, Allars Ch.	561 10 0	436 10 0	125 0 0	561 10 0	...	125 0 0	...
Huntly	158 13 3	98 13 3	60 0 0	158 13 3	...	60 0 0	...
Inverness, First	800 0 0	550 0 0	250 0 0	800 0 0	...	250 0 0	...
Inverness, Queen St.	120 0 0	70 0 0	50 0 0	120 0 0	...	50 0 0	...
Johnstone, East	576 0 0	366 0 0	210 0 0	576 0 0	...	210 0 0	...
Kilmarnock, King St.	600 0 0	450 0 0	150 0 0	600 0 0	...	150 0 0	...
Kilmarnock, Portland Road	800 0 0	550 0 0	250 0 0	800 0 0	...	200 0 0	£50 0 0
Kilmarnock, Princes Street	300 0 0	200 0 0	100 0 0	300 0 0	...	100 0 0	...
Kinross, East	100 0 0	50 0 0	50 0 0	100 0 0	...	50 0 0	...
Langbank	245 0 0	145 0 0	100 0 0	245 0 0	...	100 0 0	...
Leslie, East	290 0 0	190 0 0	100 0 0	290 0 0	...	100 0 0	...
Leslie, West	320 0 0	200 0 0	120 0 0	320 0 0	...	120 0 0	...
Liverpool, Prince's Park Road	2,200 0 0	750 0 0	250 0 0	1,000 0 0	1,200 0 0	...	250 0 0
Lochmaben	500 0 0	400 0 0	100 0 0	500 0 0	...	100 0 0	...
Mossbank	100 0 0	50 0 0	50 0 0	100 0 0	...	50 0 0	...
Newcastle, Erskine Church	550 0 0	350 0 0	200 0 0	550 0 0	...	200 0 0	...
Newcastle, St. George's Church	1,000 0 0	400 0 0	100 0 0	500 0 0	500 0 0	100 0 0	...
Oban	1,200 0 0	200 0 0	100 0 0	300 0 0	900 0 0	100 0 0	...
Paisley, George St.	200 0 0	100 0 0	100 0 0	200 0 0	...	100 0 0	...
Penrith	390 0 0	300 0 0	90 0 0	390 0 0	...	90 0 0	...
Perth, York Place	1,000 0 0	375 0 0	125 0 0	500 0 0	500 0 0	125 0 0	...
Renfrew	491 3 2	411 3 2	80 0 0	491 3 2	...	80 0 0	...
Smethwick	150 0 0	115 0 0	35 0 0	150 0 0	...	35 0 0	...
Sunderland, Smyrna	300 0 0	200 0 0	100 0 0	300 0 0	...	100 0 0	...
South Shields, Mile-end Road	500 0 0	325 0 0	175 0 0	500 0 0	...	175 0 0	...
St. Andrews	1,400 0 0	450 0 0	150 0 0	600 0 0	800 0 0	150 0 0	...
Stuartfield	324 0 0	224 0 0	100 0 0	324 0 0	...	100 0 0	...
Willington Quay	600 0 0	250 0 0	50 0 0	300 0 0	500 0 0	50 0 0	...
Wooler, Towerhill	263 0 0	197 5 0	65 15 0	263 0 0	...	65 15 0	...
TOTAL	£28,838 6 5	£18,955 11 5	£5,514 15 0	£19,470 6 5	£9,368 0 0	£5,214 15 0	£300 0 0

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1871, had not completed their efforts for the extinction or reduction of their debt, were, Townhead, Dumfries; Portland Road, Kilmarnock; Prince's Road, Liverpool; Oban; and Smethwick, near Birmingham. Of these, Townhead, Oban, and Smethwick, have, during the past year, fully realized the sums which were required as the conditions of their respective grants; and while the debt on the property of the congregation at Oban has been diminished by £300, the congregations at Townhead and Smethwick have paid off their whole debts, which, at the commencement of their recent efforts, were £750 and £150 respectively. The congregation of Portland Road, Kilmarnock, which has not yet completed the effort for the extinction of its debt, has also, during the past year, received a further instalment of the grant promised to it, and paid off a second portion of its debt, which has consequently been reduced from £800 to £200. The total amount of debt which has now been paid off by the congregations among which the Fund created by Mr. Henderson's legacy for Debt Liquidation has been distributed, consequently exceeds £18,000.

At the date when this Report is written, there only remain two congregations in which the debt liquidation efforts indicated in the above table have not been brought to a final and successful issue,—namely, Portland Road congregation, Kilmarnock, in which £150 remains to be collected, as the condition of the payment of £50 as the balance of grant, and the consequent extinction of the balance of congregational debt; and Prince's Road congregation, Liverpool, in which £750 are to be collected as the condition of a grant of £250, in order to the reduction of a very burdensome debt from £2200 to £1200. It is hoped that both these congregations may have completed the collection of the sums specified above before the meeting of the Supreme Court, and that, at the time when this Report shall be presented to the Synod, they also may have brought their efforts for the reduction of their debt to a successful close.

The present state of the Debt Liquidation Fund may be exhibited as follows:—

Balance in the hands of the Treasurer at 31st December 1870, . .	£536	18	2
Interest on current account to 31st December 1871, ...	6	11	10
Donation promised by David Paton, Esq., Alloa, ...	100	0	0
	£643	10	0
Grants paid to congregations up to 31st March 1872, . . .	285	0	0
Balance available for further payments, ...	£358	10	0
Amount of the grants promised to the congregations of Portland Road, Kilmarnock, and Prince's Road, Liverpool, . . .	300	0	0
Balance in favour of Debt Liquidation Fund, . .	£58	10	0

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The Board have only further to report, that, in consequence of the additional contributions required during the past year on behalf of the Augmentation Scheme, and the exertions made for placing that important Scheme on a wider and more permanent basis, they have not deemed it expedient to initiate an effort for the collection of a new Debt Liquidation Fund. The powers granted by the Synod in connection with that Fund may, however, be continued to the Board, and they may hereafter find fitting opportunity for using these with advantage and success. Should the liberality of the more wealthy and influential members of the Church again place at the disposal of the Board for liquidation purposes another sum of £5000, which, according to the Synod's resolution, must be obtained before any further grants for the reduction of debt can be made, they could only express the hope that its distribution might be productive of the same satisfaction to those charged with its administration, and of similar benefits to the congregations of the Synod, as have flowed from the most seasonable and beneficent bequest of the late Mr. Henderson to the Debt Liquidation Fund of the United Presbyterian Church. ROBERT S. SCOTT, *Secretary*.

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E.—(*See Minutes*, p. 415.)

REPORT ON THE AGED AND INFIRM MINISTERS' FUND.

In accordance with the instructions of the Synod, the Home Committee of the Board of Missions present the following Report of their procedure, during the year 1871–72, in the administration of the Aged and Infirm Ministers' Fund:—

At the date of last Report, the number of Annuitants on the Fund was 31. Since May 1871, five of these Annuitants have died, viz.: the Rev. James Blair, formerly minister of the congregation at Warkworth, Northumberland; the Rev. Andrew Nicol, formerly minister at Dubbieside, near Leven; the Rev. Robert Cranston, senior minister of the congregation at Morebattle; the Rev. John B. Munro, senior minister of Nigg; and the Rev. John Alexander, formerly minister of the congregation at New Deer. Mr. Blair, at the time of his decease, was the oldest Annuitant on the Fund, having been elected as an Annuitant in February 1858, and having enjoyed the benefits of the Fund for fourteen years. Mr. Nicol entered on the possession of his annuity in January 1862, and, at the time of his decease, had received twenty half-yearly payments on account of it. Mr. Cranston received seventeen half-yearly payments from the Treasurer of the Fund, Mr. Alexander fourteen, and Mr. Munro eight. The average term during which these ministers have enjoyed their annuities has been longer than that of the Annuitants whose deaths have been noticed in some previous reports; but it is gratifying to reflect that he who held his annuity for the longest term, experienced the benefit of the Church's bounty through lingering years in which he was not only subject to the weakness of age, but also bereaved of all near relations, and burdened with severe mental affliction.

These removals from the list of Annuitants would have reduced the number to 26; but it has been maintained at 31 by the admission, during the year, in accordance with the reports and recommendations of their respective Presbyteries, of the following brethren as participants in the benefits of the Fund, viz.: the Rev. William Parlane, M.A., minister of the congregation at Tranent; the Rev. John Muir, minister of the congregation at Newtyle, and Clerk of the Presbytery of Dundee; the Rev. R. J. Bryce, LL.D., minister of the congregation at Belfast; the Rev. Robert Redpath, M.A., minister of Oxendon congregation, and formerly of Well Street and Albany Street, London; and the Rev. William Turner, senior minister of the congregation at Dunoon.

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Five names have thus been taken from the list of Annuitants during the year 1871–72; but as five other names have been added, the number of Annuitants is the same as at the date of last year's Report; and there are at present 31 Annuitants on the list entitled to receive annuities at the next half-yearly distribution of the Fund on 1st July 1872.

The Treasurer's Account of the income and expenditure of the Fund is printed in the *Missionary Record* for April 1872; and is arranged as usual under two branches, viz.: 1st, The Capital Fund; and 2d, The Annuity Fund, out of which the half-yearly payments to Annuitants are made, and which is supported by the annual profits of the invested Capital, and by annual subscriptions, donations, and collections specially allocated to the payment of the annuities granted by the Home Committee in their administration of the Fund. An abstract of the Account under both branches is subjoined:—

I.—Capital Fund.

The amount of the Capital Fund at 1st January 1871 was		£21,960	1	9
The Receipts during the year have been—				
One Legacy, paid by the Trustees of the late Miss Jane Morris M'Kindlay,		250	0	0
Donations from two Members of the Church,		11	0	0
One Congregational Contribution,		5	0	0
Eleven Subscriptions or Donations from Ministers,		18	0	0
Amount of Capital Fund at 31st December 1871,		£22,244	1	9

II.—Annuity Fund.

The balance at the credit of the Annuity Branch of the Fund at 1st January 1871 was					£1058	10 11
Received for Feu-duties, and Interest on Capital invested and on Current Account, in 1871,					971	9 2
Amount of 111 Congregational Collections,					410	9 9
Donations and Subscriptions from 17 Ministers,					30	0 6
Donations and Subscriptions from 31 other Contributors to the Fund,					159	1 0
Total Income for the year 1871,					£2624	11 4
Paid for One Year's Annuities to 29 Annuitants,	£1450	0	0			
Paid for Half-Year's Annuities to 4 Annuitants,	100	0	0			
Expenses collecting Feu-duties, and Feu-duty payable to Over-Superior,	52	3	8			
Printing, Postages, etc.,	2	13	7			
					1604	17 3
Leaving balance to the credit of the Annuity Fund at 31st December 1871,					£1019	14 1
And showing that the Expenditure of the year had exceeded the Income of the year by					83	16 10

The above statement does not include the sum of £71, 11s. 5d. which was received during the year 1871 from the Trustees of the Brown Testimonial Fund, and paid to the Rev. John Cooper, formerly of Fala, the present Annuitant on that Fund.

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The financial position of the Aged Ministers' Fund is still, on the whole, satisfactory and encouraging; and the working of the Annuity Branch of the Fund for the current half-year may be thus exhibited:—

At 31st December 1871, there was in the hands of the Synod's Treasurer a balance in favour of the Annuity Fund amounting to . .	£1019	14	1
The Annuities payable on 1st January 1872 amounted to . .	775	0	0
Balance after payment of January Annuities, ...	£244	14	1
Contributions received up to 31st March 1872, ...	143	4	7
Feu-duties, and Interest on Capital Account already paid, or due at Whitsunday 1872, less expenses of collection, say . .	460	0	0
In all, . . .	£847	18	8

which sum will provide for the half-yearly payments to the Annuitants which will become due on 1st July 1872, and leave a small balance on hand for the expenditure of the succeeding half-year.

Yet, although the position of the Annuity Fund is more satisfactory at present than it was two years ago, it must be noted that the income for 1871 has not fully met the expenditure for that year, and that more general aid must be extended to the Fund if it is to be prevented from falling back into the discouraging state in which it was at the meeting of Synod in May 1870. An annual income of about £700, in addition to the amount derived from the interest of the funded Capital, is requisite for enabling the Treasurer to remit, at the appointed dates, the half-yearly payments to the Annuitants; and for that income the Fund is dependent chiefly on the amount of the biennial collection appointed by the Synod. It was stated in last Report that, in the year ending May 1871, only 175 congregations had made the collection for this Fund; and during the past year only 111 congregational collections have been reported; so that, if no congregation had sent in a contribution for each of these two years, there would be only 286 congregations, or less than one half of the number on the Synod's roll, by which the first biennial collection has been made on behalf of the Aged and Infirm Ministers' Scheme. Some of the 320 congregations in which no collection has been made cannot be expected to contribute any large sum for the support of the Fund; but each should show its sympathy with the objects of the Scheme, and its interest in the welfare of the aged servants of Christ, for whose comfort and benefit the Fund has been instituted, by sending its contribution, however small, to the maintenance and expansion of that Fund. For continued aid it must be commended anew to the continued sympathy and support of the more wealthy members of the denomination, who, having received largely from the hand of God, are able to aid it by liberal donations or bequests; and also to the liberal support of the younger ministers of the Church, who have not yet contributed to either branch of the Fund. But the chief dependence of

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the Scheme for sufficient and steady support must be on the congregations which, in each alternate year, are required to make their collections for the maintenance of the Fund; and it is to be hoped and earnestly requested that the congregations whose collections were made in the year 1870–71, and whose contributions are specially required for the year 1872–73, may devise liberal things for the increase of the Fund, and may in no respect fall behind, but rather exceed, the measure of liberality which they displayed in the former of these years. By united cordial effort the necessities of the Fund may be easily provided for, and means may be secured not only for the continuance of the present rate of the annuities, viz. £50 per annum, but also for the increase of the annual payments to the Annuitants. And shall that united effort not be cheerfully and perseveringly put forth, when its aim is to remove anxiety as to the sufficiency and permanence of the Fund to which so many of the aged servants of the Church must look for moderate support and comfort, as the shadows of eventide deepen around them, and in the years when their strength fails?

The Home Committee have to report to the Synod that, in their administration of the Fund, their attention was specially directed to the case of the late honoured and lamented minister of the Bristol congregation, the Rev. Matthew Dickie, who, during his lengthened illness, continued to receive his full stipend from his people, as well as many other tokens of their generous consideration and kindly sympathy; and whose application for aid from the Aged and Infirm Ministers' Fund was consequently delayed until all hope of restoration to health and usefulness had departed, and until, as the event showed, death was at the door. At their meeting on the 12th July 1871, the following resolution was consequently unanimously adopted:—'The Committee, deeply sympathizing with Mrs. Dickie in her present position, and having respect to the circumstances that the application for an annuity for Mr. Dickie was under consideration at the time of his decease, and would have been presented much earlier if this had not been prevented by the liberal manner in which the congregation had continued the payment in full of Mr. Dickie's stipend during his long illness, agreed to pay to Mrs. Dickie the annuity of £25 which would have been paid to her late honoured husband on the 1st July last, if he had then been in life.' This grant was exceptional; but the Committee feel that they may with confidence request the sanction of the Synod for the resolution which, in the circumstances, they could not but regard it as dutiful to adopt.

The Committee have further to report to the Synod, that their attention has been called to the difficulty which has sometimes been experienced by the families or relatives of deceased Annuitants, in consequence of the abrupt termination of the half-yearly payments with the life of the recipients; and, having regard to the expenditure with which the time of bereavement is necessarily associated, they have, 'after delibera-

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tion, agreed to recommend to the Synod, that one half-year's annuity shall in future be payable to the widow or family of each Annuitant after his decease, when, in the opinion of the Home Committee, as administrators of the Fund, such payment shall be expedient or desirable.'

In closing this Report, the Home Committee may express their satisfaction that, apart from the expense of collecting the feu-duties, the cost of administering this Fund has this year been so small, and they would again earnestly commend the Aged and Infirm Ministers' Fund to the vigilant superintendence of the Synod, and to the generous liberality of the Church. One considerable addition has been made to the Capital Branch of the Fund during the past year from the trust estate of a deceased benefactor; and since it is chiefly by similar bequests that the Capital Fund must be increased, until the annual income arising from it shall prove nearly approximate to the amount of the payments to the Annuitants, the example of that benefactor may, as worthy of their imitation, be placed before the attention of those who have wealth to dispose of, by free gift while they live, or by will and testament when life is done. But as many years are likely to elapse before the Capital Fund can increase to such dimensions as will make its annual interest sufficient for the payment of the annuities granted to the aged and infirm ministers of the Church, the appeal of the Committee and of the Fund must still be directed to the younger ministers of the Church, who may hereafter participate in the benefits of the Fund, if they shall live to be old and full of days; to the more prosperous members of our congregations, who by liberal gifts for the comfort of the aged servants of the Church may testify their gratitude to Him who 'gives power to become rich;' and to the congregations of the denomination, to which in each biennial period the request of this Fund for a collection corresponding to their resources and its claims is respectfully and earnestly presented. The Committee cannot but direct attention to the surprising fact that only 111 congregations have contributed to the Annuity Branch of the Fund during the past year, and that there are about 320 congregations on the Synod's roll which have not sent in a collection for this Fund since May 1870, when the first biennial collection was appointed by the Supreme Court. They venture to express the hope that the support accorded to the Fund during the next biennial period by the collections of congregations will be at once a more general and a more liberal expression of the Church's resolution to sustain the Fund in a healthful and efficient state, and that the aggregate amount of the collections received during the year from the congregations which contributed in 1870–71 may go beyond the amount of their contributions for that year, and so afford evidence that they are prompted by no temporary influences, but by that loving gratitude for the blessings of the gospel which has been implanted in the hearts of the members of the Church. The history of the Fund has proved that, in the majority of cases, those who

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are placed on the list of Annuitants, and so participate in the benefits which the Fund is designed to secure, unduly delay their applications for annuities; and so, instead of presuming on and abusing the bounty of the Church, endeavour to bear longer than is meet, and without the relief which advancing years demand, the heat and burden of the day. The case of Mr. Dickie, alluded to above, is not the only one which has come under the notice of the Committee during the last twelve months, in which the schedule of application for an annuity has been intercepted in its passage to the offices of the Church by the decease of the applicant; and with the evidence so ample that, as a general rule, assistance from the Fund is needed before it is sought, the members and congregations of the Church cannot hesitate to supply the means by which the aid which is sought may be liberally supplied. If the apostle enforced his appeal to Philemon for the exercise of Christian sympathy and forbearance towards his son Onesimus, by the consideration that he himself was 'such an one as Paul the aged, and then also a prisoner of Jesus Christ,' may the Committee not enforce the appeal for continued generous support on behalf of the Fund, concerning which they now present this Report to the Synod and the Church, by the consideration that it ministers to the comfort of those who are oftentimes the Lord's prisoners, by reason of infirmities and afflictions, and who are to be remembered as those who have spoken unto the Church the word of God, not only after their decease, but also when age compels them to retire from the work in which they delighted, and when sickness and infirmity incapacitate them for publishing the glad tidings of salvation? 'For he oft refreshed me,' was the plea by which Paul enforced his petition, 'The Lord give mercy unto the house of Onesiphorus;' and generous Christian kindness to the aged and infirm ministers of Christ, inspired by a grateful sense of obligation to Christ Himself as the Saviour, may become heir to the blessings implied in that other petition of the apostle: 'The Lord grant unto him that he may find mercy of the Lord in that day.'

ROBERT S. SCOTT, *Home Secretary.*

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F.—(*See Minutes*, p. 415.)

REPORT ON EVANGELISTIC EFFORT AND HOME EVANGELIZATION.

THE Home Committee of the Board of Missions have through another year endeavoured steadily to prosecute the Scheme of Evangelistic Effort which was instituted by the Synod in May 1869; and they now submit to the Synod the following Report concerning that Scheme for the year 1871–72.

The agents employed in the work of Evangelization have been the same as in the preceding year, viz.:—

Mr. John Colville, jr., *in as far as his other engagements will allow.*
,, David Cameron, Glasgow.
,, William Murray, Alloa.
Mr. James Murray, Dundee.
,, Peter Williamson, Dunfermline.
,, Peter Dalziel, Alloa; and
,, James Gallacher, Glasgow.

Each of these agents has been actively and continuously engaged in the visitation of the careless and neglected portions of the population at their own homes, in open-air meetings and exhortations, and in conducting such in-door meetings and services as they were able to arrange for and attend. As far as practicable they have been placed under the superintendence and direction of ministers, and of Missionary or Christian Instruction Societies in the districts in which they have laboured; and it has been the habitual aim of the Committee, in assigning to the agents the particular fields in which, for the specified time, their labours should be carried on, to place them in the localities in which they might most fully stimulate and most effectively sustain the evangelistic operations of congregations, and most directly promote their influence and progress. They have reason to believe that, in every part of the Church to which the labours of these evangelistic agents have extended, they have been cordially welcomed by those whom they were sent to aid; and that, in the work which they were appointed to perform, they have willingly complied with the wishes and instructions of the ministers or committees under whose superintendence they were placed, and have experienced hearty sympathy and co-operation in their endeavours to arouse the careless and reclaim the wanderer, and to carry the message of the gospel to those who were ready to perish.

In accordance with the regulations of the Synod, each of the Presbyteries of the Church was requested to appoint an Evangelistic Committee, to co-operate with the Home Committee of the Board of Missions in the performance of the work intrusted to it; and the names of the Conveners of these Presbyterial Committees for the year 1871–72 were as follows:—

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PRESBYTERY.	NAME OF CONVENER.
Aberdeen,	Rev. J. Rutherford, Aberdeen.
Annandale,	,, J. C. Meiklejohn, Chapelknowe.
Arbroath,	,, Alex. Campbell, Montrose.
Banffshire,	,, William Simmers, Portsoy.
Berwick,	,, James M'Leish, Berwick.
Buchan,	,, John Paterson, Whitehill.
Carlisle,	,, Alex. Leitch, D.D., Wigton.
Cupar,	,, A. W. Smith, Pitlessie.
Dumfries,	,, R. Wishart, Thornhill.
Dundee,	,, James Wilson, Dundee.
Dunfermline,	,, David Russell, Dunfermline.
Edinburgh,	,, D. Williamson, Queensferry.
Elgin and Inverness,	,, J. M. Erskine, Burghead.
Falkirk,	,, William Miller, Falkirk.
Galloway,	,, John Squair, Wigtown.
Glasgow,	,, James Buchanan, Glasgow.
Hamilton,	,, A. W. Donaldson, Strathaven.
Ireland,	,, J. Fitzpatrick, Knockcloughgorm.
Kelso,	,, Henry Renton, Kelso.
Kilmarnock,	,, John Kirkwood, Troon.
Kinross,	,, William Boyd, Milnathort.
Kirkcaldy,	,, Gabriel Smith, Anstruther.
Lanark,	,, Daniel M'Lean, Lanark.
Lancashire,	,, J. D. Bowden, Liverpool.
London,	,, Robert Balgarnie, Woolwich.
Melrose,	,, James M'Ewen, Hawick.
Newcastle,	,, George Bell, Newcastle.
Orkney,	,, John Wilson, Stronsay.
Paisley and Greenock,	,, Andrew G. Fleming, Paisley.
Perth,	,, Alex. Henderson, Perth.
Stirling,	,, Andrew L. Dick, Bannockburn.

The Home Committee, at its meeting in June 1871, reappointed the Sub-Committee for superintending the operations of the Evangelistic Scheme, and arranging the business connected with that Scheme for the meetings of the Committee, adding to it four new members in place of four who had ceased to be members of the Board of Missions; and this Sub-Committee for the past year has been constituted as follows:—

Rev. Dr. Knox.	Mr. J. D. M'Laren, M.D.
,, Dr. Black.	,, David Paton.
,, Dr. Edwards.	,, J. H. Young.
,, Dr. Scott.	,, David Anderson.
,, William Wood.	,, George Pearson; and
,, James Inglis.	,, Peter Hamilton.
,, D. Williamson.	

They also reappointed the special Sub-Committee for conversing with applicants for employment as evangelistic agents, and for arranging their applications for due consideration by the Committee; and this Sub-Committee for the past year has included the following members:—

Rev. Dr. Robson.	Rev. Dr. Scott.
,, Dr. Black.	Mr. David Paton; and
,, Dr. Knox.	,, George Pearson.

The evangelistic agents named above, with the aid of some ministers

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in different localities who have given a portion of their time to evangelistic labour beyond the limits of their own congregations, have visited various districts of the country, and conducted evangelistic services in places and at the seasons indicated in the table below. Considerable difficulty has, however, been experienced in obtaining correct returns of the meetings which have been held, and of the agents who conducted or assisted in the services in connection with the evangelistic work of the past year; and although every endeavour has been used to secure accuracy and completeness in the following tabular statement, it may be only substantially correct.

Presbytery.	Place or Congregation.	Date of Meetings.			No. of Meetings.	Minister or Missionary superintending.	Agents engaged.
		Year.	Commenced.	Closed.			
Arbroath .	Montrose . . .	1871	July 28	Aug. 9	22	Rev. Alex. Campbell	Mr. William Murray.
Banffshire .	Banff, Buckie, Portsoy, & Gardenston	1871	May	May	...	Rev. Wm. Simmers, M.A., and others	Mr. John Colville, yr.
Berwick . .	Holy Island . .	1871	Aug. 13	Aug. 27	...	...	Rev. J. Anderson, Whitehaven.
	Do.	"	Sept. 3	Sept. 24	11	...	Mr. William Murray.
	North Sunderland .	1872	April 14	May 2	...	Rev. G. Henderson .	Mr. James Murray.
Buchan . .	Fraserburgh . .	1871	August	Sept.	...	...	Mr. Wilson, Perth, and other Preachers.
	New Deer . . .	1871	Aug. 21	Aug. 31	...	Rev. C. G. Squair .	Rev. William Clark.
Carlisle . .	Holywell . . .	1871	Aug. 1	Aug. 16	...	Rev. John Thomson	Rev. James Wilson, Dundee.
	Do.	"	Aug. 20	Sept. 1	14	Do.	Mr. P. Dalziel.
	Penruddock . .	1871	Aug. 3	Aug. 16	8	Rev. John Tannahill	Do.
	Do.	"	Aug. 17	Aug. 30	...	Do.	Rev. James Wilson, Dundee.
	Do.	"	Sept. 3	Sept. 24	11	Rev. John Tannahill	Mr. P. Dalziel.
Dundee . .	Alyth	1872	Jan. 21	Feb. 9	25	Rev. John Dunlop .	Mr. D. M. Cameron, assisted by Mr. John Colville, yr., and Mr. Glass.
	Dundee, Bell Street.	1871	Aug. 26	Sept. 1	12	Rev. John Brand .	Mr. D. M. Cameron.
	Tay Square Mission	1871	Aug. 11	Aug. 26	28	Rev. Dr. M'Gavin, and Missionary	Do., and Rev. A. Welch.
Dunfermline	Alloa, First . .	1871	May 1	Nov. 30	140	Mr. David Paton .	Mr. Jas. Gallacher, assisted by Rev. Mr. Young and various others.
				1872.			
	Do.	"	Dec. 6	Feb. 26	57	Do.	Mr. Wm. Murray, assisted by Mr. John Barr.
	Alloa and Coalsnaughton	1872	Jan. 21	Feb. 10	10	Mr. D. Paton and Mr. Tait	Mr. Jas. Gallacher, assisted by Mr. M. Rowan, Glasgow.
	Crossgates, etc. . .	1871	July 9	Aug. 11	31	Rev. A. Graham . .	Rev. J. H. Cameron and Mr. Peter Williamson.
	Dunfermline . .	1871	Oct. 29	Nov. 9	16	...	Mr. P. Williamson, assisted by Mr. Hall.
	Kincardine and Culross	1872	Jan. 6	Jan. 13	...	...	Mr. P. Williamson.
	Lochgelly and district	1871	Sept. 17	Oct. 13	...	Rev. Jas. Brown . .	Messrs. P. Williamson and D. M. Cameron.
	Torryburn . . .	1871	Nov. 19	Nov. 26	8	Rev. Alex. Lundie .	Mr. P. Williamson.
Edinburgh .	Bathgate . . .	1872	April 15	April 30	...	Rev. Alex. Shennan	Mr. D. M. Cameron.
	Edinr., Blackfriars .	1871	Nov. 5	Nov. 17	19	Rev. Wm. Gillespie.	Messrs. William and James Murray.
	Haddington, East .	1871	Dec. 1	Dec. 28	28	Rev. J. Hinshelwood	Mr. Jas. Gallacher, assisted by Mr. Scroggie.
	Leith	1872	March 15	March 29	14	Mr. Braidwood . .	Mr. P. Dalziel, assisted by various others.
	Grangemouth . .	1871	Oct. 1	Oct. 12	14	Rev. J. M. Lambie .	Mr. Wm. Murray and Rev. Mr. Sinclair.
Falkirk . .	Auchinairn, etc. .	1871	Oct. 15	Oct. 28	23	Mr. A. Matheson .	Mr. Peter Williamson.
Glasgow .	Barrhead . . .	1871	June 26	July 7	12	Rev. William Clark	Do.
	Do.	1872	March 3	March 15	14	Do.	Mr. Jas. Gallacher, assisted by various others.

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Presbytery.	Place or Congregation.	Date of Meetings.			No. of Meetings	Minister or Missionary superintending.	Agents engaged.
		Year.	Commenced.	Closed.			
Glasgow .	Cambuslang . .	1872	March 17	April 5	82	...	Mr. Jas. Gallacher & others.
	Cathedral St. Mission	1872	Feb. 11	Feb. 29	16	Mr. Thomson . . .	Do.
	Claremont Mission .	1871	April 23	May 7	14	Mr. Scott	Mr. P. Dalziel, Dr. MacEwen, and others.
	Eglinton St. Mission	1871	Nov. 19	Dec. 3	13	Members of Session.	Messrs. Wm. and Jas. Murray.
	Foundry Boys' Scty.	1871	May	July	128	Messrs M'Keith and Martin	Mr. D. M. Cameron, assisted by various Ministers, etc.
	John Street Mission	1871	Dec. 17	Dec. 29	14	Mr. J. M. Rae . . .	Mr. P. Williamson, assisted by various others.
	New City Road . .	1871	Sept. 4	Sept. 15	20	Rev. D. Pirret . .	Mr. D. M. Cameron, Dr. Brown, and others.
	N. Frederick Street.	1872	Jan. 7	Jan. 14	7	Rev. W. Muckersie .	Messrs. Jas. Murray, Gallacher, and others.
	Prince of Wales Thr.	1872	Jan. 1	Jan. 1	1	Rev. D. Pirret . .	Mr. James Gallacher.
	Sydney Pl. Mission.	1871	July 18	Sept. 14	30	Mr. J. M. Steven .	Mr. Peter Williamson.
	Maryhill . . .	1871	Nov. 27	Dec. 8	21	Rev. Robert Niven .	Do., assisted by various others.
	Partick, Dowanhill, Whiteinch Mission	1871	Oct. 1	Oct. 11	12	Mr. Cunningham, missionary	Mr. D. M. Cameron, assisted by various others.
	Partick East . .	1871	Aug. 13	Aug. 31	17	Rev. R. M. Gibson .	Mr. Wm. Murray, assisted by various others.
	Do.	,,	December	...	...	Do.	Rev. Robert Brown.
	Do.	1872	Jan. 15	Feb. 15	26	Do., and Elders .	Mr. James Murray.
	Do.	,,	Feb. 18	April 14	40	Do.	Mr. D. M. Cameron, assisted by various others.
	Shettleston . . .	1872	April 8	April 26	30	Mr. Niven	Mr. Jas. Gallacher, do.
	Springbank . . .	1871	May 11	May 28	7	Mr. Agnew . . .	Mr. P. Dalziel.
Kilmarnock	Kilmarnock, Holm .	1871	Sept. 29	Oct. 18	9	Rev. James Banks .	Mr. P. Dalziel, assisted by Mr. Massie.
	Do.	1872	April 5	May 10	...	Do.	Do.
	Saltcoats, East . .	1871	April 23	May 26	33	Rev. George Philp .	Messrs. Wm. and Jas. Murray.
	Stevenston & Ardeer	1871	April 23	June 28	55	Do.	Mr. James Murray, assisted by various others.
Kinross . .	Carnock and Oakley	1871	Dec. 8	Dec. 24	24	Rev. Mr. Gibson and Mr. Donald Dewar	Mr. Jas. Murray, assisted by Messrs. John Murray, J. Adams, etc.
Kirkcaldy .	Thornton and Coaltown	1872	March 1	April 30	...	Ministers of Presbytery	Mr. Wm. Murray.
Lanark . .	Braehead and Forth	1871	June 25	Oct. 29 1872.	100	Rev. Alex. Banks .	Messrs. Jas. Murray, P. Dalziel, and Rev. Jas. Banks.
	Do.	,,	Oct. 29	Feb. 6	68	Do.	Mr. P. Dalziel.
	Do.	1872	Feb. 2	April 30	...	Do.	Mr. P. Williamson.
	Carstairs Junction .	1872	Feb. 25	March 10	4	Do.	Mr. P. Dalziel.
	Forth	1871	May 1	June 19	42	Do.	Mr. P. Williamson.
	Haywood . . .	1872	Feb. 11	Feb. 21	6	Do.	Mr. P. Dalziel.
Lancashire .	Burton-on-Trent .	1871	Oct. 13	Nov. 24	34	Rev. John Robertson	Mr. D. M. Cameron.
London . .	Leicester . . .	1871	June 6	July 30	24	Rev. James Ker . .	Mr. P. Dalziel.
Newcastle .	Mount Pleasant .	1872	March 24	April 11	20	Rev. Chas. Friskin .	Mr. Jas. Murray and Rev. Mr. Boyd, and Mr. Rae.
	Erskine Church .	1872	Feb. 18	March 21	32	Rev. Robert Brown .	Do., assisted by Rev. R. Leitch and others.
	West Hartlepool .	1871	July 5	July 7	...	Rev. Thos. Campbell	Rev. Geo. Bell.
Perth . . .	Comrie	1872	Jan. 15	Jan. 27	...	Rev. W. Swan . .	Mr. P. Williamson.
Stirling . .	Auchenbowie . .	1871	June 28	July 21 1872.	...	Rev. A. L. Dick . .	Mr. Wm. Murray.
	Bucklyvie . . .	1871	Dec. 2	Jan. 17	42	Rev. James Berry .	Mr. D. M. Cameron, Mr. J. Colville, yr., and Mr. M'Keith.
	Do.	1872	Feb. 11	Feb. 14	8	Do.	Mr. D. M. Cameron.
	Do.	1871	Oct. 15	Oct. 30	14	Do.	Mr. Wm. Murray.
	Clackmannan . .	1871	June 15	June 20	9	Rev. A. Whyte . .	Mr. John Colville, yr.
	St. Ninians . . .	1871	June 21	June 27	8	Rev. Dr. Frew and Mr. M'Arthur	Mr. Wm. Murray.
	Stirling	1871	June 7	June 14	16	Rev. Messrs. Gowanlock and Knox	Messrs. Wm. Murray and John Colville, yr.
	Tillicoultry . .	1872	Jan. 1	Feb. 10	4	Mr. Tait, missionary	Mr. Jas. Gallacher.

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The ministers and missionaries of the congregations in connection with which these evangelistic services have been arranged, have sent a considerable number of reports concerning them; but there have also been several districts from which no written report has been received, although it is known that useful work has been accomplished in those places, and that the meetings conducted by the agents, and those associated with them, were both interesting and profitable to many who attended them. As illustrations of the work in which the evangelists have been engaged, of the manner in which their services have been received, and of the results which have followed them, the following extracts are subjoined; but it is right to remark, that other reports, which for want of space cannot be printed here, are in no respect inferior to those now given, either in the interest of the narrative or in the evidence afforded of earnest and faithful labour on the part of the agents employed.

Having visited the district of New Deer, Aberdeenshire, for evangelistic work, in August 1871, the Rev. William Clark of Barrhead reports as follows:—

'According to agreement, I proceeded to New Deer, Aberdeenshire, early on the morning of Monday, the 21st of August, with the view of engaging in evangelistic work in connection with the congregation of the Rev. C. G. Squair, and reached my destination in the afternoon of the same day. I remained under the hospitable roof of the United Presbyterian manse till the morning of Tuesday, the 29th August.

'The meeting of Friday took place at Denhead, two miles from the village, in a school-house, and was attended by fifty. As before, Mr. Squair and myself both addressed the meeting. On each of these days, excepting stormy Thursday, we called at a few houses, and prayed with the inmates, the larger proportion of them belonging to the congregation. We also visited two schools,—one at Denhead, and the other in the village of New Deer,—addressing the children.

'On Saturday, Mr Squair and I visited New Maud, a village which has recently sprung up in connection with the railway system, and now contains a population of 300. It is the station nearest New Deer, and is two miles and a half from the latter village. At New Maud we made preparations for a meeting on the succeeding evening—distributing tracts, and conversing with individuals.

'On the Lord's day I conducted the ordinary services in the United Presbyterian Church, New Deer; and in the evening preached at New Maud, in a school-house capable of holding 130. The place was more than filled—people standing at the door and windows, and many, as we were told, having been obliged to go away from want of room. It was showery as we commenced, a circumstance which precluded the thought of proposing an adjournment to the open air. The service was followed by a prayer meeting, at which there was a good attendance.

'At all the evangelistic meetings, as also at the Sabbath evening service, intimation was made that Mr. Squair and myself would be very

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happy to converse with any who might wish further instruction in the way of salvation, with a view to their being helped to decide for Christ, and enjoy peace in Him; but no anxious persons came voluntarily forward on any of the evenings. Close attention, however, was paid throughout, and a fine feeling seemed often to pervade the meeting. Opportunity was enjoyed of religious intercourse with several very excellent people connected with the congregation, as also of bringing the way of salvation and the true ground of a sinner's hope before various parties outside the congregation, in private houses and by the roadside. Genuine interest seemed to be felt in the visit, and much kindness was shown the stranger both in the manse and by the people. In a note received from Mr. Squair, he says:—"I hope that the faith of some has been strengthened, and that others have been led to inquire into their condition. I met some who were very thankful for the meetings we held, as the Plymouth Brethren had, to a certain extent, shaken their faith." I found that Plymouthists from the city of Aberdeen had visited the district some few months before—remaining for at least two months; that while some excitement had been created by their visit, and individuals awakened and aroused, they had offensively obtruded and recklessly propagated the revolutionary and disorganizing and erroneous doctrines of their system—denouncing a paid ministry, teaching that the true believer has no sin, dispensing the Lord's Supper in private houses, etc.; and that they had also by their rude personal attacks excited a spirit of opposition against religious aggression in general. It is to this visit of "the new prophets," as they are sometimes called in Aberdeenshire, and the influence excited by them upon a few in New Deer, that Mr. Squair refers in the words quoted above. Neither of us ever referred to them in any of our public addresses, but we could not preach the truth without indirectly exposing error.'

In reporting to the Home Committee concerning the series of meetings and services at Crossgates and its vicinity, in July and August 1871, the Rev. Andrew Graham writes:—

'In regard to the evangelistic services carried on here under my superintendence during most of July and the first week of August, by the Rev. Mr. Cameron of Newburgh, and Mr. Peter Williamson, I have to report that services were conducted in Crossgates, Halbeath, Fordell, Donibristle, Kingseat, and Hill of Beath works. In all these places, with the exception of the last, the services extended over the week. The weather was not very favourable; but when it was, the meetings were held in the open air; on other evenings, in the church or school-room, as the case might be. There was also a considerable amount of household visitation by the agents during the day, and sometimes in the evening also. Mr. Williamson reports to me, that in Kingseat he visited and prayed in almost every home.

'The meetings, as a whole, were pretty well attended, sometimes as many as a hundred at the open-air meetings. The truth, too, was quietly listened to; and our agents were kindly received, I believe, in every instance, in visiting from door to door.

'In Halbeath, Mr. Williamson says, that he had a week of good meet-

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ings, and that one man gave hopeful signs. At the open-air meetings, which were large, some of the Universalists were shaken. At Kingseat he had considerable opposition from a Universalist teacher, but heard, on good authority, that two people had withdrawn from him; and one man and his wife professed to be awakened, but they seemed very ignorant, and he was doubtful about them. At Donibristle he saw no impression produced, but the people were well out, and attentive. He could only be at Kingseat one evening, and was much pleased with the earnest attention of the men. Mr. Cameron gave me no special report, but expressed himself much satisfied with what he had seen and heard.

'I have never written you before on this matter, and I know that we are in danger of cherishing too high hopes sometimes; but I wish to say, from my experience for the last two or three years, that much good has attended these services. Church members have been quickened, and others have been brought within the fold, whose lives for more than two years show the genuine character of the work; and I cherish the hope that good will flow from our late services too. That such may be the case is my earnest desire and prayer.'

The Rev. James Brown of Lochgelly reports of the services conducted by the evangelists in his district, in October 1871, in the following terms:—

'The evangelistic services which have recently been held in Lochgelly and neighbouring villages, in connection with the visit of Messrs. Cameron and Williamson, have been attended with gratifying results.

'They were commenced in the middle of September, and extended over a month,—Mr. Williamson continuing with us during the whole period, while Mr. Cameron left at the close of the second week to fulfil an appointment elsewhere.

'With the exception of two meetings held by request at Cowdenbeath, the services were confined to Lochgelly and the mining villages of Cardenden and Dundonald, situated near each other, about two miles east of Lochgelly. A large proportion of the population in these two villages is non-churchgoing. The first week's labours were wholly devoted to them, meetings being generally held in both places each night; while during the three subsequent weeks occasional services were kept up. The attendance was encouraging, the places of meeting being generally crowded. There was a willingness to hear, and deep earnest attention pervaded the meetings. A considerable interest was excited in Dundonald, especially among young men, several of whom were roused to anxious inquiry. That the interest has not subsided I had gratifying proof a few days ago; when conducting a religious service there, I found the attendance greater than on any previous occasion.

'A week of continuous meetings in Lochgelly was announced. Two sets of meetings were arranged—one for young persons, and at a later hour one for the general public. The Rev. Mr. M'Ainsh of the Free Church cordially accepted my invitation to take part with us in these meetings, and allowed his name to appear with my own in a handbill issued for the purpose of explaining the nature of the meetings, and inviting attendance on them. Six hundred of these handbills, with suitable tracts, were dis-

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tributed among the families in Lochgelly and Lumphinans. The consequence was, we had good meetings from the beginning. The attendance grew, and the interest manifested deepened so much that the meetings were continued a second week. There were from 150 to 250 present at the meetings for young people, which were conducted very much after the model of the Glasgow Foundry Boys Society's services. We used their compilation of hymns at both meetings, of which upwards of 400 copies were disposed of. The children soon learned the melodies, and sang them with much heart. The interest they felt in the meeting did much to draw parents and others to the second meeting for grown-up persons. The bulk of the audience consisted of members and adherents of the various churches. Still, there were a few induced to come who belonged to no church. A number of professing Christian people were stirred and strengthened. Numbers of young people remained for anxious inquiry. A few who were living a careless life profess to have felt the truth in its power, and have begun to wait upon the ordinances, to conduct family worship, and in other ways to testify to the genuineness of their change.

'For obvious reasons I cannot go into details in a report which may be made public. Gratifying as have been the results that have already shown themselves, I look forward hopefully to other results equally gratifying appearing by and by, which we may recognise as the harvest of the abundant sowing of the good seed during the month's special labours.

'I think it proper to state, that since our evangelistic effort of last year a prayer meeting has been regularly kept up at Cardenden, and that a fortnightly religious service has been conducted by the Rev. Mr. M'Ainsh and myself throughout the year. Also, when recently examining a very promising applicant for church membership, he told me that it was in connection with one of the out-door services conducted last year by the Rev. Joseph Hay of Lethendy and Mr Williamson he was led to close with Christ as his Saviour. It was at that time he began regular attendance on my ministry, and his whole bearing is in keeping with his profession.

'The services of Mr. Cameron and Mr. Williamson were much appreciated. They were largely aided by occasional help from Rev. Mr. M'Ainsh and others, who gave addresses, while I found it a privilege and delight to be present and take part in the meetings every night I was at home during the month. It was owing to this we were able to carry on meetings from time to time in Cardenden and Dundonald, even during the fortnight we were holding the two sets of continuous meetings in Lochgelly. It is with deep gratitude to Him whose blessing we have so largely enjoyed at the meetings that I now lay this report before you.'

The Home Committee, having complied with a request that an evangelist should be sent to Oakley and Carnock, have received the following report of the labours of Mr. W. Murray in that district from Mr. D. Dewar, land agent, who is connected with the Free Church of Scotland:—

'Mr. Murray arrived here on Saturday, the 2d December 1871, and held his first meeting on the following Sabbath evening, along with Mr. James Adams, evangelist in Carnock Free Church, who laboured with him at the same place from the 3d to the 9th December. From the 9th to the 16th, Messrs. Murray and Adams held meetings separately and alternately

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at Oakley and Carnock. From the 17th to the 20th, Mr. Murray held services alone at Oakley; by which time it was deemed prudent to discontinue them in consequence of small-pox and measles being prevalent in that district. On the evenings of the 21st, 22d, and 24th, Mr. Murray held meetings again at Carnock. During the whole time, 18 meetings have been held by Mr. Murray, with much visiting from house to house. The gospel has been plainly and faithfully proclaimed, though not to a very numerous audience at once, yet to very attentive hearers. In all, perhaps from 350 to 400 souls have been preached to, much to the comfort and spiritual benefit of the Lord's people, and the hopeful conversion of two men, who are still giving evidence of a real change; as also to the partial conviction of others who have heard the truth as they have never done before. The "day" only shall decide what real good has been done through these meetings. For my own part, I am feeling satisfied that the Word so fully and faithfully declared will not return void.'

The Rev. Robert Niven, of Maryhill congregation, Glasgow, has sent a brief report of the evangelistic services conducted under his superintendence at Maryhill, in December last. He writes as follows:—

'There were 13 meetings, including 3 on Sabbath. The whole burgh, with much of the neighbourhood, was divided into 28 districts, having some score of families in each; 1400 suitable tracts and 150 small books were given over to elders and others to be distributed throughout the houses visited, and the inmates apprised of the services and times of meeting. Close upon 300 households had personal visits of minister and evangelist, who held 10 kitchen meetings, chiefly before leaving the people who were called upon. Two, and sometimes three, visits were made in the same localities on as many consecutive days. This part of the work appeared to be as extensive, and as discreetly managed, as on any previous similar occasion, in the attempt to quicken everybody's attention to the salvation of the soul. The reception, too, was as discreetly given even on the part of Roman Catholics, of whom Mr. Williamson only had to complain. He has proved himself a workman that needeth not to be ashamed of his familiar address and pointed exposure of the sinner's refuges of lies, viz. self-righteousness and unbelief; but perhaps he lacked greater breadth and variety of topics bearing upon the fulness of Christ and the experience of salvation, tending to show how all human wants and aspirations, deep down in the soul, can be supplied, and are alone met in the fulness of Christ. The ministers who assisted, and unofficial brethren, were mostly choice and effective, nor least as respects the young. Yet alas! the turnout was never large, nor the audiences more moved than ordinary or marked attention presents. No requests for prayer; none made use of the opportunities given for private conference at the close; none (a few excepted) invited individual visits at their homes. Two mothers, who came together, were hopefully anxious. It was relieving to see new faces every night, many of them mothers, in pairs often, who seemed to have come from amidst pressing domestic calls "to abide by the stuff." Only a sprinkling of the churchless were noticed, and these did not attend often. No elder from the Established Church made an appearance; but several came from the Free Church, who mostly prayed, while

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one exhorted. This was calculated to provoke our own zeal, particularly during the second week, when, save on one week-night, the session-house amply accommodated those who came. The fortnight just over was later in the season than at any former time, save that of the Evangelical Alliance week of prayer that is held now, more or less, over the world. Our place of worship was well heated, upon the whole, at no small expense of gas, and fuel, and labour; nor was there any general complaint of the present cold. Is there not a cause deeper seated than what relates to the world of sense, which seldom keeps man from a way which he has a will to take? "Let us search and try our ways, and turn again unto the Lord. Let us lift up our heart unto God in the heavens. We have transgressed, and have rebelled: thou hast not pardoned." "I have not refrained my lips, O Lord, Thou knowest" (Ps. xl. 9). The Redeemer of men, of whom this psalm was prophetic, did not weary of taking hold upon God to save us, when, "in the days of His flesh, He offered up prayers and supplications, with strong crying and tears, unto Him that was able to save Him from death, and was heard in that He feared." Oh! what motives have we to learn to be "instant in prayer," and persistent in that work which believing prayer begets, and whereby God is to move the world to seek after God!'

The Rev. Robert Gibson of the East Church, Partick, in connection with whose congregation evangelistic work has been carried on at different periods during the year with most encouraging results, thus reports concerning a series of meetings which were held in the month of August 1871:—

'I hereby submit a brief account of our evangelistic meetings at Partick. These meetings were commenced on Sabbath, the 13th August, and continued nightly in the church for three weeks. Before commencing them, I was anxious to visit and have a word with all the people in the district for whom they were specially intended; but finding this impossible, I prepared a short tract, and also a circular in the form of a letter from myself, which were distributed over the locality, and doubtless had the effect of increasing our attendance. I was able to organize 125 volunteers of my own congregation to co-operate with me in the work, who rendered valuable assistance in the way of tract distribution and household visitation, and in bringing people out to the meetings. During these special services about 21,000 tracts and circulars, besides little books for the anxious, have been distributed among the people. The meetings were well attended. We had an average of 390 nightly, or a total attendance of about 7000 during the three weeks; a considerable proportion of whom were persons who have no connection with any church. Half an hour before the public meeting commenced in the church, a number of those co-operating with me met nightly in the hall adjoining, to plead with God in prayer for a blessing on the evening's services. In conducting the meetings, I was efficiently assisted by Mr. William Murray, evangelist, and several ministers and laymen. An opportunity was given nightly, to any who were anxious, to meet the evangelist or myself in the session-house for more private dealing. Almost every night, at the close of the meeting, we found

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persons there waiting for us in concern about salvation, and desiring special prayer and direction. During the three weeks I conversed with 34 persons who were awakened to concern, at least six of whom, I believe, have been truly converted to God. I am persuaded that more good has been accomplished by this special effort than at present appears; but this much is manifest, that God has owned and blessed it, to the conversion of a few, to the awakening of several, and to the refreshing and reviving of many of my congregation.'

Some of the Synod's agents have been employed in the mining district around Braehead and Forth, under the superintendence of the Rev. Alexander Banks, M.A., during the past year, and the following extracts from the reports by Mr. Banks will exhibit the nature and results of the work performed, under his direction, by Messrs. Murray and Dalziel:—

'Herewith I send a brief report of the labours of Mr. James Murray, evangelistic agent, whilst in this district. He came 17th June; left 30th October.

'Every Sabbath at mid-day he held a service in the school-room at Forth. On the Sabbath evenings there were services at Forth and Braehead. He and I conducted these meetings alternately. Numbers in the meeting in the forenoon at Forth, from 40 to 55; in the evening, from 30 to 60;—at Braehead, from 40 to 70, usually nearer the latter than the former. The attention always good, and the services for the most part refreshing.

'On Monday evenings he held a cottage-meeting in the New Row, Forth, moderately attended, I understand. A number of professed converts there have been for some time in the shade. On Tuesday evening he was always with me in Braehead; had the meeting a good deal to himself, owing to my being from home and having other engagements, such as marriages, baptisms, visitations in the country. From 30 to 40 usually attended this meeting, but during the harvest the number was about 23. This has been a pleasant meeting. God seemed to be present.

'On Wednesday he held a prayer meeting in the school-room, Forth. This has been the smallest of the meetings held. On Thursdays I think there was a cottage-meeting occasionally in a row above Forth, and on Saturday evening a meeting with God's people in Forth for prayer.

'House-to-house visitation by those attending our meetings, and of the non-churchgoing, was also weekly attended to by Mr. Murray in Forth. For a number of days Mr. Murray and I visited from house to house in Braehead, but had to desist on account of harvest operations. We were kindly enough received, sowed the seed, and commended the people to God in prayer, and left it with the Master to succeed our labours as He saw best.

'For four nights we had special meetings in Forth, beginning with the evening of the 3rd Sabbath of September. These meetings were all extra good in point of numbers; great attention was given and great seriousness was manifested. My brother was with us, and took a principal part, and was very much helped. He spoke with as much ease and power as I have almost ever heard him, though he may have suffered since.

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'Last night concluded a fortnight's special services between Braehead and Forth—not so large in numbers as the previous meetings, but not beneath them in point of spirit. I was present at a good number of these meetings. Mr. Dalziel took the leading part, and I am glad to say was much appreciated.

'During the week of meetings in Braehead, Messrs. Murray and Dalziel visited from house to house, and conversed with the people. Probably they had been dealing very seriously with many, as a hue-and-cry was raised last week that the evangelists were consigning them all to endless woe. Mr. Murray was in Braehead last night, and had, I understand, a large and at the same time interesting meeting. I was at Muldrim Moor preaching, six miles distant.

'Mr. James Murray has made very great progress since he was here last year. All felt it. He is warm-hearted, faithful, and laborious, and I believe his labours whilst here have been blessed, specially in the helping of the young converts, and the endeavour to recover some lapsed ones.

'Since the Messrs. Murray were here last year, those who made a profession of having undergone a saving change through their instrumentality, I am glad to say, have held on calmly, steadily, and progressingly. Those tinged with baptist and perfectionist views who companied with us have almost all fallen away from fellowship with us in worship and Christian service.'

Of other meetings and services conducted by Mr. Williamson and Mr. John Colville, yr., at Braehead and Forth during the first four months of the year 1871, the Rev. Alexander Banks, M.A., has supplied the following report:—

'Mr. Williamson arrived at the Braehead United Presbyterian manse on the evening of the 11th January last. There was a gentleman from Glasgow with us on the occasion. The short conversation we had with Mr. Williamson that evening impressed us both very favourably about him, as a man of sound views, good sense, and a considerable adaptation for the work. The time he has been with us has served abundantly to satisfy us that our first impressions were correct.

'The day after he arrived, Mr. Williamson went over to Forth, where he took up his quarters and commenced operations. His regular services were the following:—Held a service at Forth at midday every Sabbath. Conducted another in the evening, alternating with myself, at Forth and Braehead. On Monday evening had a kitchen-meeting in what is called the New Row in Forth. On Tuesday evening was usually at Braehead prayer meeting, and gave an address. On Wednesday evening conducted the Bible class and prayer meeting at Forth. On Thursday evening held a kitchen meeting at Hailstone Green, Forth; and on Friday evening held a meeting in such houses in the village as was deemed meet. On Saturday evening frequently met in private for prayer with those interested in the work. The attendance at midday service at Forth ranged from 40 to 66, or thereby; in the evening, from 60 to 86—occasionally over 100, but not often. Braehead evening service, 80 to 100. New Row Monday meeting, 30 to 40. Braehead prayer meeting, 50 to 60. Forth prayer meeting, 16 to 30. Hailstone Green meeting, 20 to 30.

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Friday meeting something similar. Visited from house to house in Forth those attending and the non-churchgoing, as time, strength, and other engagements permitted. Visited for one or two days a week, in company with myself, most of the houses in Braehead, Forth, Stobwood, and Haywood. Read, spoke, and prayed in every house, the one taking the one part of the service and the other the other. Twelve houses or thereby for the most part served us, as there were meetings in the evening. We were well received; the people were all respectful, if not grateful.

'Mr. Williamson was well liked by all classes. The Christians attending the meetings expressed themselves not only pleased, but profited. A few, but not many, careless persons have come out to the meetings during this period. Sometimes favourable impressions were produced; but I am not aware of any who have given evidence of a saving change. A number, too, of those previously professing to have received advantage have been misbehaving. Mr. Williamson, at the very time that Mr. Colville came to visit us, broke down, and was away from five to six weeks. Since he returned he was desired to take the work easier, which I think he will have been obliged to do. He leaves with the best wishes of the Lord's people here for his welfare and success. The people had a tea meeting last night to show their regard for him. I was not present, being from home, and having been detained beyond the time of the train with which I had intended to travel to get here. I personally enjoyed Mr. Williamson's company and labours very much.

'Mr. John Colville was here for eight days, had a number of good meetings, visited a good deal from house to house, specially in Haywood, dealt very earnestly with souls; and if he did not get very many to say that they were enabled to believe, he caused numbers of professed Christians to confess that they had not yet undergone the great change. His heart is most thoroughly in his work, and he ardently desires the conversion of souls to God.'

At the request of the Presbytery of Dundee, a series of meetings were conducted in that town by the Rev. A. Welch of Kincardine, and by Mr. David Cameron, in the month of August 1871; and of these meetings we subjoin the following report by Mr. Welch:—

'I laboured along with Mr. Cameron from the date of my arrival in Dundee till the 25th August, in connection with Dr. M'Gavin's mission. It had been recommended by the Presbytery that our services should be divided equally between this district and Lochee. Mr. Connel had, however, made no arrangements for us. There was no missionary to aid us, and it was felt that our efforts there would have been very much a failure. The plan of our operations was this: We had an open-air meeting at West Port, in the neighbourhood of Dr. M'Gavin's Mission Station in Tay Street. That meeting began at half-past seven o'clock in the evening and continued till eight. Then we invited those present to follow us to the Mission Hall. There we held a meeting, which lasted till a few minutes past nine generally. Then we invited the anxious to remain for conversation, closing usually about half-past nine.

'The open-air meetings were in general well attended, and our audiences were, on the whole, attentive. I understand that we are the only parties

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who have been permitted to preach in that district so long. The Roman Catholics have usually dispersed the meetings, but Dr. M'Gavin had intimated to the Superintendent of Police that if we were disturbed he would enforce his rights. This seems to have had a most salutary influence. We sometimes had a little opposition, but no more than was just necessary to develope our courage. Personally, I rather liked a little. It seemed to me an evidence that good was being done. I entertain a very high idea of the moral and spiritual results of our open-air meetings. I cannot doubt that the fruit will be found many days hence; and it is to me a great consolation that Dr. M'Gavin has an excellent missionary, able to reap the fruits of our labours. His opinion was, that our services in the West Port were as most precious gold. The only thing I regret is, that we could be so short a time in the district.

'Our first meeting in the Mission Hall, Tay Street,—that is, our meeting between 8 and 9,—was usually attended by between 150 and 200 people. The attendance kept up well, and, indeed, improved the second week. Dr. M'Gavin has a number of earnest co-workers in his mission field. The unanimous regret was, that the meetings were not continued longer. At our inquiry-meeting we had several anxious ones every evening. We kept no record of those who professed to find peace, but their number was considerable. Altogether, I look back upon our labours in connection with Dr. M'Gavin's mission with great pleasure, and with the feeling that we did not spend our strength in vain.

'We began our labours in connection with Mr. Brand's mission on the evening of Sabbath the 27th. The missionary had intimated our coming. The Mission Hall, which is situated in William Street, off King Street, is small and not very suitable—it will not hold more than a hundred people. It was usually pretty well filled. We conducted operations exactly as we did in connection with Dr. M'Gavin's mission. William Street is a steep lane: the Mission Hall is at the elevated end. We took our position at the door, and spoke down the street. We were heard to the foot of the street. People listened to us at their open windows, at the doors, and down two sides of the street. I did not get so well acquainted with the people here, as I could not remain with them after the 30th. But, if we may judge from the attention given to our message by the people when we spoke in the open air, these services were much blessed. Our inquiry-meetings here were most successful. The excellent missionary of the district had not seen his way to begin this part of the work. He had for long been wishing such evangelistic meetings. He knew the field was ripe. The result proved his view was correct. Several, I humbly hope, were brought to Christ. The missionary felt that this was an excellent start, which would enable him henceforward to pursue his labours with more comfort and success. I left Mr. Cameron in this district. The want of understanding in connection with the Presbytery's arrangements, I believe, prevented Mr. Brand from soliciting from the Board further services, but I know both he and his missionary earnestly desired them. And, oh, surely such services are much needed in Dundee! But I was struck with the earnest manner in which our labours were always received. Every one felt that a fine spirit pervaded all our meetings. There is a fine field for labour in the two districts in which our efforts were put forth.'

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Mr. Andrew Hunter, missionary of Berkeley Street congregation, Glasgow, has furnished the following statement in reference to the meetings held in his mission district by Mr. Gallacher, early in the year 1871:—

'In connection with the special meetings held in the Berkeley Street Mission Hall, I quote the following from my "Journal:"—"Though not so well attended as we could have wished, still there was always a good number of people present during the week, and a considerable audience on the Sabbath evening. Meetings were also held in the open air, which were often attended by a large crowd of stragglers, who might otherwise never have heard the gospel. Some, attracted by what they had heard outside, came to the Mission Hall, and were so impressed with the services that they could not go away till their doubts and difficulties about salvation were removed. Every night some remained behind to ask the way of salvation; every night the Lord's own children were quickened and revived, and sent forth with strengthened faith and love; every night we had some present for the first time who had either seldom heard the gospel or scarcely knew what it meant, but who were deeply impressed as they listened to the "tidings of joy which are for all people." And on several occasions there were those who had backslidden, but who, when passing by and hearing the words they loved of old, turned back from their evil ways, and made humble confession of the past and holy resolutions for the future. One of these, an interesting youth, but slightly under the influence of liquor, had greatly annoyed the open-air meeting. He was induced to come to the hall. He sat there and listened in a sober, well-behaved manner, was deeply impressed with a sense of his errors, remained behind to be spoken to, often came back to the other meetings, and, so far as we can judge, has returned to the Father from whom as a backsliding son he had strayed. Several of those who were anxious professed to have found peace. Some of them were in deep conviction, weeping bitterly under a sense of sin; coming night after night to the meeting with burdened hearts, and going away but little relieved, until at last they saw the truth, embraced the Saviour, and experienced His living and gladdening influence on their once sad but now rejoicing hearts. Altogether the meetings were a source of blessing to many, leaving behind them blessed fruits which I trust will long remain, and exerting a spiritualizing influence which I hope will continue to permeate our hearts, and send us on triumphantly through all the days and duties of the year.'

The Rev. William Clark, under whose superintendence Mr. Williamson conducted evangelistic services at Barrhead and neighbourhood, in the month of June last, has reported as follows:—

'I am not sure that I could add anything of importance to the statement contained in my former letter with regard to the evangelistic meetings held here during the last week of June and the first week of July. I may say, however, that the meetings were held every night while Mr. Williamson was with us, and that on one of the days an additional meeting was held in the forenoon with the young.

'Secondly, The meetings were well attended, especially by those "of

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the right sort," as Mr. Williamson called them, that is, the non-church-going class.

'Thirdly, Mr. Williamson visited a good deal during the day in the neighbourhood of the places of meeting. One of my members, a Christian woman in feeble health, was this week speaking of the visit which he paid her as he proceeded from door to door, and in such a way as to show that she appreciated and enjoyed it much.

'Fourthly, Much interest was evidently excited in the meetings. Many were conversed with individually; five men, for example, one evening, in a hamlet belonging to Barrhead, where I have preached the gospel once at least every year during my ministry, but where no one ever waited to be conversed with before.

'Fifthly, In regard to a few I have some hope of permanent blessing.'

The Rev. Thomas Campbell of West Hartlepool, in the Presbytery of Newcastle, has furnished the subjoined report of evangelistic meetings and services conducted in connection with his congregation, by the Rev. George Bell, Newcastle:—

'Evangelistic services were held here on three week-evenings, the 5th, 6th, and 7th inst., and on the Sabbath following, and were conducted chiefly by the Rev. George Bell of Newcastle, assisted by the minister of the congregation. The attendance on the week-evening meetings was excellent, especially considering that the congregation consists exclusively of the working classes, and that, through an extra pressure of work, some who would gladly have been there were compelled to be absent. The feeling that pervaded the meetings was of a very pleasing character; for it was impossible not to notice an aspect of solemn and earnest attention among the whole audience on each occasion. On Sabbath morning the attendance was excellent, notwithstanding that the weather was excessively stormy; and in the evening the church was exceedingly well filled. As to results, whilst meantime known cases of individual conversion cannot be spoken of, there can be no doubt that the *general influence* of the services has been of the best possible kind. Since the services have been held, a very marked improvement has taken place in the attendance on the weekly prayer meeting; and the attendance of members at the Lord's Supper yesterday (July 30th) was the largest that has been on such an occasion for a number of years. Whilst these latter results may in part have followed exhortations addressed to the congregation since the services were held, they are undoubtedly due in large measure, under the influence of the divine Spirit, to the earnest and stirring words of the Rev. George Bell. Altogether, the tone of the meetings here, and the general impression produced by them, have been such as serve to show that the "Evangelistic movement" of our Church is much fitted, by the divine blessing, both to bring honour to the Redeemer and good to souls.'

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The Rev. J. M. Erskine of Burghead having been employed in evangelistic work at Bow, near London, in connection with the congregation there, in September 1871, reports as follows:—.

'I arrived here on the 1st September, and same day called to see Mr. Seager. Having learned that the Sabbath school was not in a satisfactory state, I went on Sabbath, at the hour of meeting, to see the working of it all through; took charge of a class; then gave a short address; and presided at the teachers' monthly prayer meeting. There were not so many children present as I had been led to expect (120 to 130); but there were not half enough of teachers, and those who came had no system. The superintendent was not present; he seldom is, having removed a long distance from the church, and he only waits for another to take his place.

'Last Sabbath afternoon, I conducted a special service for the children; there would be about 150 present. Their behaviour indicated a want of organization and control; but they were fine, intelligent-looking children, affording a golden opportunity for usefulness. It is confidently believed that, with an efficient staff of teachers, the number attending the Sabbath school would be greatly increased.

'With regard to the public services, the audiences have been improving numerically since you began to send pulpit supply. The first time I preached, there were quite as many present as I had expected to see. Last Sabbath evening, the audience was the largest that has assembled in the church for a long time, and several parties have indicated their purpose to take sittings. Among them I have found a number of excellent, intelligent, warm-hearted Christian people. They require to throw a little more promptitude and energy into their movements. But really their position has been so perplexing, that it is creditable to them that they have kept together so well. Even yet they seem to be labouring under a dread of something turning up of which they know not. Last Sabbath, I gave them a word about the necessity of going into the work with some spirit and zeal, if a congregation is to be maintained at Bow. They seemed to take it in good part.'

The Rev. James Wilson of Dundee, who conducted evangelistic services at Penruddock and Holywell, in the county of Cumberland, and within the bounds of the Presbytery of Carlisle, in the month of August last, has forwarded a journal of his visit to these places, from which the following extracts concerning the meetings held in the Holywell district have been taken:—

'There is no village here, and the country is very thinly populated. There will therefore be some difficulty in getting the people to assemble to hear the Word. As no arrangements had been made for meetings, nothing could be done till Sabbath.

'*Saturday, 5th August.*—Walked to Penton farm (Mr. Armstrong's), and made known the object of my visit. He gladly consented to allow us his barn for the meetings, and to make them known as widely as he could. Called on an old lady (Mrs. Foster, aged 86). She said the

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church was well filled when Mr. Thompson came, but a great many were dead, and a great many away. She did not know anything about M'Cheyne or Gilfillan, or John Brown of Haddington, but she had read some of Willison. Her maid gave away a few tracts, and intimated the services about to be held. Had another hard walk to Mr. Potts, Lads Lodge. He was sorry that intimation had not been made earlier, but promised to do what he could to make the meetings known. "The folk down the road," he said, "were of the New Light, but he did not know what light it was." Having done what I could to make the meetings known, I prepared for the Sabbath.

'*Sabbath, 6th August.*—Morning showery, but cleared up, and became a beautiful day. Preached in the church to upwards of fifty people, from John vi. 37. The people were very attentive. Intimated the meetings to be held, after which Mr. Thompson made a few remarks as to the object of the meetings, and as to my commission. Walked to Lads Lodge, a distance of about three miles. The meeting was held in a large kitchen. There were between thirty and forty present. Mr. Chisholm of Glasgow (Mr. Thompson's son-in-law) conducted in a very appropriate manner the opening devotional services. I preached from Mark v. 27. The people listened very attentively to the Word. I preached again in the church in the evening to about the same number as were present in the afternoon, from Num. x. 29. Mr. Thompson took the opening devotional services. The attention of the people was still more marked in the evening.

'*7th August.*—Started for Shankhill school in the afternoon, an hour's walk from Holywell. Found about a dozen people waiting for me. As the day was fine, old and young were engaged in the hayfield till the setting of the sun. Besides the meeting was not well known, as it was intimated for the first time the previous day in the church. Some astonishment was expressed that Mr. Thompson the minister was not with me. I explained that his son-in-law expected to be present in his room, but he did not come. I preached from John i. 29, and intimated that I would preach in the same place on Sabbath afternoon at three o'clock. Those present said they would make it as widely known as possible.

'*8th August.*—Held a meeting to-night at Penton farm, about an hour's walk from Holywell. About thirty persons were present,—a very good meeting, considering the number of people engaged during the day in the hayfield. I preached from John i. 29. The people were very attentive. Mr. Chisholm of Glasgow offered up a very suitable and impressive prayer. I did not hold any meeting for inquirers at the close of the meeting, deeming it unadvisable at the beginning of our labours.

'*9th August.*—Held a meeting to-night in the church. About twenty people present. The Rev. Mr. Thompson took the opening devotional services, and Mr. Chisholm took the closing. I preached from the words, "I am the way" (John xiv. 6). The people were, as formerly, very attentive.

'*10th August.*—Held a meeting to-night in Lads Lodge, in the same house as on Sabbath. Rev. Mr. Thompson was present, and took part in the service. There were present about twenty people. Many more would have been present, I was informed, but for the fact that everybody was busy in the hayfield. I preached from Rev. iii. 20. Some of the

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people expressed their gratitude for the services which I had held in that house.

'*11th August.*—Held a meeting at Penton farm, the same place as on Tuesday evening. Rev. Mr. Thompson present, and took part in the service. The meeting was the largest held this week; more men than women. I preached from Eph. ii. 13. The people were not only attentive, but seemed deeply interested. Mr. Thompson will preach in this place on Sabbath.

'*Sabbath, 13th August.*—Preached in Holywell Church this morning; the audience considerably better than last Sabbath,—about seventy being present. I preached on the necessity of regeneration (John iii. 7). The people paid great attention to what was spoken. I preached in Shankhill school at three o'clock. There were about forty people present, and a large proportion of them young people. My subject was the cities of refuge viewed as types of Jesus Christ. The young people especially seemed greatly interested and impressed. Very many present had no Bibles, and scarcely anybody joined in the praise. The most of the people in this district belong to the English Episcopal Church. The Rev. Mr. Thompson preached to a good audience at Penton farm at five o'clock. I preached in the church again at six o'clock, from Rev. vii. 13. There were about forty present. You will thus see that nearly the whole district has had the opportunity of hearing the gospel.

'*Monday, 14th August.*—Held a meeting to-night at Troughfoot, a place an hour's walk from the church. The people were busy with their hay till sundown. Did not begin the services till about eight o'clock,—about twenty people present. Preached from 1 Tim. i. 15. Mr. Thompson, who accompanied me, took the concluding devotional service. Those present expressed sorrow that so few were present, and said they would be glad to see us again.

'*Tuesday, 15th August.*—Held our third meeting at Penton farm. The meetings have been better attended here than in any part of the district, and the interest has been greater. There was a good meeting again to-night,—nearly forty being present,—and the interest in the services appeared not less, but rather greater than on the former occasions. I preached from Heb. vi. 18 to a very attentive audience. At the close, I thanked them for their attendance, and Mr. Armstrong for the use of his barn, and took my leave of them.

'*16th August.*—Held a meeting in the church this evening. There were about twenty people present. The Rev. Mr. Thompson presided, and gave the first address from Matt. vi. 31. I gave the concluding address from Heb. ii. 3. This brought our meetings to a close.'

. . .

No addition has been made to the number of evangelistic agents engaged by the Committee during the past year, as the number presently employed, with the occasional assistance of ministers and other friends, has sufficed for meeting all the applications which have been made for their help, in conducting evangelistic services throughout the year. Neither has the church for the masses in Glasgow, to the proposed erection of which reference was made in last year's Report, and in

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connection with which it is hoped that a suitable field and school for the training of evangelistic agents may be found, as yet been commenced, though it is expected that vigorous efforts for its erection may be put forth in the summer and autumn of the present year.

The income of the Evangelistic Branch of the Home Mission Fund during the year 1871, from all sources, has been as follows:—

Balance in favour of the Fund at 1st January 1871, ...				£575	5	5
Ordinary Income from Congregational Societies, etc.,	£2591	16	2			
" " Donations from Individuals, etc.,	881	17	5			
" " Legacies " " .	75	13	4			
				3549	6	11
Proportion of Sum received from the Trustees of the late Mr. Alexander Paton, Cowden Park, . . .	£2187	10	0			
Less nine-tenths of the amount for Reserve Fund, .	1968	15	0			
				218	15	0
Interest on current Account, ...				35	15	5
Total Income, ...				£4379	2	9

The expenditure during the year has been as follows:—

For Special Evangelistic Work under New Scheme, . .	£672	2	4			
" Grants to and expended on Stations, . . .	735	11	3			
" Special Grants by the Synod in May 1871, . .	125	0	0			
" Grants for support of Catechists, ...	388	0	0			
" Special Donations received for and paid to Congregations and Stations, ...	873	19	0			
" Highland and Gaelic Mission, ...	176	10	0			
" Irish or Dublin Mission, ...	538	16	2			
" Miscellaneous Expenses, ...	234	2	8			
				3744	1	5
Balance in the hands of Treasurer at 31st December 1871, . .				£635	1	4
Besides the Reserve Fund of £1968, 15s. from Mr. Alexander Paton's Bequest, of which £218, 15s. may be carried into the Account of Income for next Year.						

It thus appears that the total income for the year 1871 has exceeded the expenditure by £59, 15s. 11d., though it would have fallen nearly £150 below that expenditure, if the sum derived from Mr. Paton's trust had not been carried into the account. The statement may be brought down to the 31st March 1872 as follows:—

Balance in hands of Treasurer at 1st January 1872, ...	£635	1	4
Income from all sources to the 31st May 1872, ...	832	3	3
	£1467	4	7
Expenditure under the Fund for all purposes, but not including proportion of general expenses, from 1st January to 31st March 1872,	791	9	10
Balance in favour of the Fund at 31st March 1872, . .	£675	14	9

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The balance at the credit of the Evangelistic Branch of the Home Mission Fund at date 31st March 1872 was thus considerably greater than the balance at the same period of the year 1871. This result is largely to be attributed to the addition of a portion of the sum received from the trust estate of the late Mr. Alex. Paton by the Synod's Treasurer in 1871 to the Evangelistic Fund for that year, and to the donation of £500 by an earnest and tried friend of evangelistic effort, which has been received since the close of the Treasurer's Accounts for 1871. Yet it also indicates the steady support of the Synod's Evangelistic Scheme by a large portion of the Church; and it may therefore afford encouragement in prosecuting the work of evangelization, and in endeavouring, by aggressive measures on the part of the Church, to extend the boundaries of the kingdom of the Redeemer, and to subdue an increasing number of those who are now living in indifference about spiritual things to the obedience of the faith.

The Home Committee thus lay on the table of the Synod their third Report in relation to the Synod's Scheme for Home Evangelistic Effort, and for carrying the glad tidings of salvation and eternal life to those who are in danger of lapsing from a Christian profession, and to those who, in the midst of Christian influences, are living in irreligion and ungodliness. The agents employed by the Synod have been actively employed in the work of evangelization during the year; and they have visited many districts of the country and of the Church in the performance of the duties to which they have been appointed. It is not for the Committee even to estimate in how far the work done by the agents under their direction has been successfully accomplished in relation to its higher ends—the conversion and salvation of men, and the glory of God. Results must be left with God, and the 'day' will declare them. But, as in the previous year, the reports which have been received concerning the meetings and services conducted by the agents since May 1871 agree in testifying that these meetings have usually been characterized by solemnity and earnestness;—that there have been in connection with them many evidences of anxious concern about the way of salvation, and about a personal interest in the blessings of eternal life;—that individuals who were formerly living in sin have been induced to turn from their evil ways, and to profess their faith in Jesus as their Saviour; —and that some have been added to the membership of congregations who had previously given little evidence of power of religion in their lives, but who are now adorning their profession of the faith of Christ by a conversation according to godliness. The Committee have no wish to exaggerate either the number or the importance of the results which have thus been accomplished. While thankful for any good that has been effected, they could have desired that the

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fruit of earnest labour had been more manifest and abundant, and that there had been more ample indications of a real revival of the work of God in the places which the agents of the Synod have visited during the past year. That there is great and urgent need for increased and for more energetic prayerful efforts for the moral elevation and spiritual benefit of the multitudes, both in large towns and in rural districts, who are living in ignorance and sin, cannot be doubted by any careful observer of the state of society by which he is surrounded; and that the gospel of the grace of God brings near the only and efficient remedy for those evils by which individuals and society at large are burdened and oppressed, will be admitted by all who have believed and experienced that it is to themselves 'the power of God unto salvation.' To bring the remedy into contact with the sufferers who need its healing virtue, and to press it on their acceptance, even while they have no earnest longings after the blessings with which, by divine appointment, the believing reception of it is associated, is the great mission and duty of the Christian Church in all its sections. How the United Presbyterian Church may best discharge its mission and perform its duty in conveying that remedy, first to the population of those places in which its congregations are located, and then to the regions beyond, is one of the gravest and most pressing questions which can engage the thoughts and occupy the attention of the members and ministers of that Church, and of the Synod under whose inspection they are placed. That wisdom may be given to devise and carry into effect the most fitting means for the successful performance of this work and mission, should be the theme of earnest petitions at the throne of grace. That some progress towards the attainment of the desired end is being made through the operations of the Synod's Evangelistic Scheme, should furnish occasion for thankful joy; even though the conviction may still be present, that this is but 'the day of small things,' and should still prompt the earnest cry, 'Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old.' Then, 'When the Lord shall build up Zion, He shall appear in His glory;' He 'shall arise, and have mercy upon Zion: for the time to favour her, yea, the set time is come.'

ROBERT S. SCOTT, *Home Secretary.*

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G.—(*See Minutes*, p. 434.)

REPORT OF JOINT-COMMITTEE ON THE SCHEME FOR THE AUGMENTATION OF STIPENDS.

1. *Constitution of the Committee, and Definition of its Work.*

DURING each of the years 1869–70 and 1870–71 the expenditure under the Synod's Augmentation Fund had considerably exceeded the income; and, at the date of last meeting of Synod, the position of the Augmentation Scheme was one of comparative difficulty and discouragement. It consequently demanded, and happily secured, the earnest attention and consideration of the members of the Court. In the hope that the statement of the case which was given in the Report then presented to the Synod might evoke increased liberality on behalf of a Scheme so vitally important in relation to the credit and the progress of the United Presbyterian Church, it was resolved that the minimum stipend of the two previous years should be continued for the year ending 31st March 1872; but, in order that this resolution might be satisfactorily carried into effect, and that the Fund might be adequately maintained in future years, the Synod, at its sederunt on the 17th May 1871, agreed, 'That a Committee be now appointed, who, associated with the Home Mission Board for the purpose, shall take into consideration the whole subject, and report at the next meeting of Synod; and that this Committee be authorized, in the meantime, to take such measures for the benefit of the Fund as may seem to them expedient;' and, on the 19th May, the Committee was appointed as follows:—'Dr. MacEwen, Dr. Finlayson, Dr. James Taylor; Revs. James Towers, Richard Leitch, and Professor Calderwood; with Messrs. Samuel Stitt, Birkenhead; David M'Cowan, Glasgow; J. B. M'Kerrow, Manchester; James Boyd, Manchester; Robert Gourlay (banker), Glasgow; W. Whyte Millar, Edinburgh; David Corsar, Arbroath; D. H. Saunders, Blairgowrie; Wm. Duncan, Edinburgh; Wm. Balleny, Edinburgh; John Gilmour, Helensburgh; Provost Brown, Irvine; Wm. Foote, Glasgow; and John Johnston, Dumfries—Home Secretary, Convener.' To co-operate with this Committee, and for the general purposes of the Augmentation Scheme, the Home Committee of the Board of Missions, at its first meeting after the Synod, appointed a Sub-Committee, consisting of the following members of the Board, viz.: Dr. Knox, Dr. Black, Dr. Scott; Revs. D. Williamson and Wm. Wood; Provost Morton; Messrs. J. H. Young, Wm. Walls, Peter Hamilton, John M'Ewen, David Anderson, James Alexander, R. T. Middleton, and James Peddie; and to this Sub-

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Committee there were afterwards added the names of Dr. MacGill and the Rev. R. Rutherford.

The members of the Augmentation Committee which had been appointed by the Synod met in Glasgow on the 5th July 1871; and Mr. Samuel Stitt was called to the chair. The Home Secretary, as Convener, expressed the opinion, that it would facilitate the business of the Committee if a definite understanding could be arrived at concerning the powers which the Synod had intrusted to the Committee, and the work which it was expected to perform; and that the Committee should therefore determine the meaning of the '*whole subject*' which they were to take into consideration; the manner and extent of their association with the Home Committee of the Synod's Board of Missions; and the nature of the measures which, in the meantime, and before presenting any report to the Synod, it was competent for them to take for the benefit of the Augmentation Fund. After consideration, the unanimous finding of the Committee was, that the phrase '*the whole subject*' must be understood as indicating that the whole matter of Stipend Augmentation, except the details of administration and distribution, should be brought under their review, and should be reported on by them to the Synod.

The Sub-Committee on Stipend Augmentation which had been appointed by the Home Committee of the Board of Missions afterwards joined the meeting of the Synod's Committee, and fully acquiesced in the above finding in reference to the extent of the powers conferred by the Synod on the Committee, and the work to be undertaken by it. It was also unanimously agreed that, in accordance with the Minutes of Synod, the Committee on Stipend Augmentation should be regarded as consisting of the members of the Special Committee directly appointed by the Synod, and of the members of the Sub-Committee on Stipend Augmentation selected by the Home Committee of the Board of Missions; that these, therefore, should henceforth be convened as one Committee, should act together under the presidency of a common chairman, and should unitedly present a report of their proceedings to the Synod. Mr. Samuel Stitt, of Liverpool, was then unanimously elected as Chairman of the Joint-Committee; and the above arrangement has been acted upon throughout the year with the utmost harmony and cordiality of co-operation; has greatly facilitated the inquiries and operations of the Joint-Committee; and has enabled them to lay on the table of the Synod a report, which, it is hoped, may be found more complete and satisfactory than any which they might otherwise have been able to present.

In prosecuting the work assigned to them, the Joint-Committee, constituted as above, had before them the various overtures and memorials in relation to Stipend Augmentation which were laid on the table of the

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Synod in May 1871, and printed in the Synod Papers for that year: and, after careful deliberation, they agreed, as a preliminary step, to report to the Synod, that, in the unanimous opinion of the Committee, there ought to be an Augmentation Scheme, as a necessary means of promoting the honour and efficiency of the United Presbyterian Church; and that the present minimum stipend of £150 per annum (exclusive of the allowance of £7, 10s. for incidental expenses) should be maintained. It thus became necessary to consider, *first*, What steps should be taken in order to obtain the requisite funds for the payment of the supplemental grants for the year ending 31st March 1872; and, *secondly*, What recommendations should be made to the Synod in the Committee's Report with the view of placing the Augmentation Scheme on a more satisfactory and permanent basis; of commending it for its efficient maintenance to the increased liberality of the Christian people; and of securing its more healthful and beneficial administration by the Committee to whom that administration is intrusted by the Synod and the Church. Each of these topics has engaged the earnest attention of the Joint-Committee at several sederunts; and under these heads that Committee may now most clearly and satisfactorily arrange the report of their procedure, and the proposals which they desire to submit to the Synod for its consideration, as, in their opinion, conducive to the permanent efficiency of the Augmentation Scheme.

2. *Procedure in order to ascertain the state and ability of the Supplemented Congregations, and to obtain the Income necessary for Augmentation Purposes for the Year ending March* 1872.

In entering on the consideration of the overtures and other documents on the Augmentation Scheme which had been presented to the Synod in May 1871, the Joint-Committee found that some of these suggested modifications in the modes of collecting and administering the Augmentation Fund, with a view to the simplification of the Treasurer's accounts, and to the reduction of the number of supplemented charges, and of the amount expended for Augmentation purposes; and that others implied that greater efforts should be made to ascertain the pecuniary ability of the supplemented charges, and to secure that a larger proportion of the stipends of their ministers should be paid from their own congregational contributions. It thus became evident that, in order to the establishment of general confidence in the Augmentation Scheme, and its administration, and as an important preliminary to any efforts for the increase of the contributions of the Church on behalf of that Scheme, it was necessary to inquire into the manner in which the Augmentation Fund is gathered from the resources of the Church, to investigate the condition

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of the congregations on the Supplemental List of the Home Committee, and to endeavour to ascertain to what extent the number of these congregations might, without injury to the general interests of the denomination, be reduced by union among themselves, or to other non-supplemented congregations adjacent to them; and in what degree they might be encouraged and stimulated to greater exertion and liberality for the support of ordinances from their own resources. In prosecuting this inquiry, in relation to the constitution of the Fund itself, the Joint-Committee were unanimously convinced that the Augmentation Scheme should, as soon as possible, be placed on a separate and independent basis; and that the Synod should be recommended to institute an Augmentation Fund altogether apart from Home Mission contributions, and to discontinue the appropriation of any portion of Home Mission Funds to the purposes of the Augmentation Scheme, as soon as the Home Committee may be able to certify that there is a hopeful prospect of the separate Augmentation Fund being adequate for the efficient support of the Augmentation Scheme. The Scheme would thus be presented in a clearer and simpler aspect before the Church; and some difficulties and objections which have been stated in connection with it would be taken out of the way.

In reference to the condition and ability of the supplemented congregations, a Sub-Committee, specially appointed for that purpose, prepared separate lists of five classes of these congregations; and these lists having been printed and distributed to the members of the Committee, the statistics of every congregation in each class were submitted to repeated consideration, both by that Sub-Committee and by the Joint-Committee on Augmentation. As finally revised, the lists are now inserted in the Minutes of the Joint-Committee for the information of the Home Committee of the Board of Missions in their future administration of the Fund. The five heads under which the congregations receiving supplement are distributed in these lists are as follows:—

1. Cases in which there are two supplemented congregations in the same town.
2. Cases in which there are two or more congregations in the same town, though only one is supplemented.
3. Cases of congregations with not less than 200 members.
4. Special cases in which the membership is small, not exceeding 100; and
5. Other cases of supplemented congregations with less than 200 members.

The first list includes only ten congregations, viz.: those of Ceres, East and West; Kirriemuir, Bank Street and West; Leven and Dubbieside; Earlston, East and West; and Newburgh, First and Second. These are all the cases in which there are two supplemented congregations

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in the same town; and the Joint-Committee, while suggesting that at least in three of these cases the union of the adjacent congregations should be encouraged, both for their own comfort and usefulness, and in order to economy in the administration of the Augmentation Fund, and that, in other cases, the congregations continuing separate should be stimulated to aim at self-support, were gratified in finding that the congregations in this class were not more numerous, and that the total amount of supplement of stipend paid to them did not exceed £290 per annum.

The second list includes twenty-one congregations, located in places in which there are also one or more self-supporting congregations; and while the Joint-Committee agreed that at least two of these should consider the propriety of uniting with an adjacent congregation, and that two or three others might, if vacancies occurred, be wrought with greater advantage as Mission stations than as fully organized churches, they were gratified by indications that some of the congregations in this list are making considerable accessions to their membership, and satisfactory progress towards the condition of self-support.

The third list includes forty-six congregations in which the membership is not less than 200; but of these, *seven* also belong to the first class, and *six* to the second class, specified above; while *six* others are within the bounds of the Orkney Presbytery, and therefore, to some extent, in exceptional circumstances. This class includes *six* congregations in which the membership exceeds 300; but of these, one is located in Orkney; a second was, until recently, a collegiate charge, and has since become self-supporting; and the others are either in poor districts, or are being dealt with by Presbyteries and the Home Committee, in order that they may be stimulated to greater effort and liberality for the support of ordinances by their own contributions.

The fourth class includes (besides the congregations in the Presbytery of Ireland, which are specially noticed in another part of this Report) sixteen other congregations in which the membership is small, not exceeding 100, and in most of which there is no immediate prospect of any large numerical increase. Of these, however, several are placed in destitute or thinly-peopled districts, in which it is desirable, by their continued support, to maintain religious ordinances; and while new arrangements for pulpit supply may be needful in some of the congregations of this class, and others may be more advantageously treated as Mission stations than as organized congregations when vacancies may occur, there is scarcely a single case in which the station or congregation could be abandoned without injury to the honour of the denomination and the interests of religion and godliness.

The fifth class includes thirty-five congregations (besides some in the Newcastle Presbytery, to be visited and reported on by a deputation from

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the Joint-Committee, in conjunction with the Presbytery), whose membership is under 200, and to which the attention of the Committee was directed, with a view to encourage and stimulate the members on their rolls to such increased exertions and contributions as their condition and ability may render practicable and dutiful.

By these inquiries into the state and ability of the supplemented congregations, the Joint-Committee have at once obtained information which may be useful in future arrangements for the distribution of the Augmentation Fund, and satisfied themselves that no large reduction of the expenditure, under the Augmentation Scheme, is immediately practicable, if the present minimum rate of stipend is to be adhered to; but that the sum required for the supplemental grants of the year 1871–72, and of the following year, must be very nearly the same as that expended in the year 1870–71. They therefore, at an early stage of these inquiries, issued circulars to Sessions throughout the Church, reminding them that the Synod had devolved on them 'the special charge and responsibility of soliciting and collecting the necessary contributions for the Augmentation Fund' in their several congregations; and requesting them to take immediate steps for obtaining in their respective churches the most liberal assistance which they were able to give for making up the deficiency which had occurred in the income of the Augmentation Scheme during the last two years, and for preventing any similar deficiency in the future. They also addressed similar circulars to the Clerks of Presbyteries, reminding them of the Synod's injunction that 'the Presbyteries of the Church, through their Augmentation Committees, should use diligence in securing that every congregation shall have the opportunity of doing what it is able and willing to do on behalf of the Augmentation Fund;' and requesting them to take action in their several Presbyteries for carrying that recommendation of the Supreme Court into immediate and effective operation. Besides issuing these circulars to Sessions and Presbyteries, the Joint-Committee appointed a special Sub-Committee on Deputations to make arrangements for the visitation of the larger and more influential Presbyteries by members of the Joint-Committee, or others known to be interested in the success of the Augmentation Scheme, and able to render that Scheme efficient aid. Arrangements were thus made for the visitation of the

Presbytery of Arbroath by Dr. Finlayson and Mr. Thomas Mitchell, Blairgowrie.
" Dundee by Dr. Finlayson and Provost Corsar, Arbroath.
" Dunfermline by Dr. Black and Mr. Peter Hamilton.
" Edinburgh by Dr. James Taylor and Mr. William Foote.
" Glasgow by Dr. Finlayson and Mr. D. H. Saunders, Blairgowrie.
" Paisley and Greenock by Professor Calderwood and Mr. David M'Cowan.
" Perth by Dr. MacEwen and Mr. James Cox, Dundee.
" Stirling by Rev. David Young and the late Mr. James H. Young.

These deputations were instructed to meet not only with the Presbyteries,

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but also with the Augmentation Committees of these Presbyteries, in order to the fuller consideration of practical details; and they presented to the Joint-Committee satisfactory reports of the manner in which they respectively fulfilled the mission intrusted to them; while the Rev. Dr. MacEwen, at the request of the Committee, embodied the remarks which he had addressed to the Presbytery of Perth in an article on the Support of the Augmentation Fund, which was inserted in the *Missionary Record* for the information of the Church at large. The Sub-Committee on Deputations further put themselves into communication with the Augmentation Committee of the Presbytery of Glasgow; and joint meetings were held, at which plans were adopted for bringing the Augmentation Scheme, by means of exchanges of pulpit services and otherwise, under the notice of the several congregations in that influential Presbytery, for stimulating congregational liberality on its behalf, and for obtaining individual contributions in cases where congregational action could not be secured.

As the result of these varied measures for commending the Augmentation Scheme to the confidence of the Church, and for evoking more liberal aid on its behalf, the Joint-Committee were informed by the Synod's Treasurer, in February last, that the contributions on behalf of the Augmentation Fund for the year 1871, exclusive of interest, which had not then been calculated, had exceeded those of the previous year by £1600, 5s. 7d., the income under its several heads being as follows:

Congregational contributions in 1871,	£9707	18	9,	showing increase of	£1216	12	6
Individual donations, . .	1005	16	6,	,,	508	16	10
Contributions from Sabbath schools,	0	8	0,	,,	0	1	9
					£1725	11	1
Legacies, ...	158	5	3,	showing decrease of	125	5	6
Total income in 1871, .	£10,872	8	6	Increase over 1870,	£1600	5	7

Of this total increase of £1600, 5s. 7d., the sum of £1084, 5s. 6d. was obtained from the increase of special contributions for the Augmentation Fund, and £132, 7s. from the increased amount appropriated from Mission Funds to Augmentation purposes. A more minute and instructive analysis of these contributions by congregations for the Augmentation Fund is supplied in the following statement and table, which were prepared for the use of the Committee by the Rev. W. Wood and Mr. Foote.

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CONTRIBUTIONS BY CONGREGATIONS, ETC. IN 1870 AND 1871.

In 1870, 222 Congregations contributed specially the sum of		£4511	12	9
In 1871, 254 " " "		5595	18	3
Increase of Special Contributions in 1871,		£1084	5	6
Of 222 Congregations which contributed specially in 1870, 67 did not contribute so in 1871; the loss by those ceasing to contribute was		398	17	10
Of these 67 Congregations, 7 had given £236, 1s. 7d., and 60, £162, 16s. 3d.				
The 155 Congregations that gave specially in both years, gave in 1870,		£4112	14	11
And in 1871,		5056	17	1
Showing an increase in their givings in 1871 over 1870 of		£944	2	2
Of the 254 Congregations that gave specially in 1871, 99 which did not give specially in 1870 contributed		£539	1	2
Of these 99, 12 gave £259, 6s. 2d., and 87, £279, 15s.				
The total increase in 1871 over 1870 was		1600	5	7
Made up thus:—				
155 Congregations that gave in both years increased		£944	2	2
99 that contributed only in 1871 gave	£539 1 2			
67 gave only in 1870; loss by them in 1871,	398 17 10			
		140	3	4
Net increase in Special Contributions,		£1084	5	6
Increase in proportion of Home Funds,		132	7	0
Increase in Donations,		508	16	10
Increase from Sabbath Schools,		0	1	9
		£1725	11	1
Deduct decrease from Legacies,		125	5	6
Net increase as above,		£1600	5	7
In 1870, 428 Congregations gave proportion of Home Funds,		£3979	13	6
In 1871, 446 " " "		4112	0	6
Increase in 1871,		£132	7	0
Of 428 giving proportion of Home Funds in 1870, 385 gave also in 1871. These gave, in 1870, £3648, 11s., and in 1871, £3815, 6s. 3d., increasing in 1871 to the extent of		£166	15	3
Of 446 Congregations that gave in 1871, 61 did not give in 1870, and these 61 gave in all	£296 14 3			
Deduct loss by the 43 who did not give in 1871,	331 2 6			
		34	8	3
Increase in 1871,		£132	7	0
43 of the 428 in 1870 did not give in 1871—loss by these,		£331	2	6
61 of those 446 who gave in 1871 did not give in 1870—gain by these,		296	14	3
Loss by variable Congregations,		£34	8	3
Gain by those who gave both years,		166	15	3
Gain in all,		£132	7	0

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There was contributed specially by the Presbyteries of—

Edinburgh,	in 1870, £932 17 3;	in 1871, £908 10 5;	decrease, £24 6 10
Paisley & Grnk.,	in 1870, 692 8 7;	in 1871, 904 17 9;	increase, 212 9 2
Glasgow,	in 1870, 1845 10 10;	in 1871, 2581 14 2;	increase, 736 3 4

THE FOLLOWING TABLE EXHIBITS THE AUGMENTATION CONTRIBUTIONS OF SUPPLEMENTED CONGREGATIONS IN 1871.

CLASS.	Number of Congregations.	Membership.	Special Contributions.	Proportion of Home Funds.	TOTAL.
I.	19	2,209	£60 19 7	...	£60 19 7
II.	92	13,672	...	£296 12 0	296 12 0
III.	69	9,755	224 19 5	193 17 9	418 17 2
IV.	35	4,282	...	...	...
TOTALS,	215	29,918	£285 19 0	£490 9 9	£776 8 9

It is thus seen, that of the whole increase in special congregational contributions in 1871, amounting to £1084, 5s. 6d., the sum of £944, 2s. 2d. had been received from 155 congregations, which had specially contributed both in 1870 and 1871, while the sum of £948, 12s. 6d. was due to the increase of special contributions in the Presbyteries of Glasgow and of Paisley and Greenock. It also appeared from a statement by the Synod's Treasurer, of date March 8, 1872, that the balance then in his hands, in favour of the Augmentation Fund, including the sum of £600 from the trust estate of the late Alexander Paton, Esq., was £3940, 3s. 2d., or £263, 16s. 2d. less than the balance on hand at 31st March 1871; thus indicating that the expenditure of the year 1871–72 had exceeded the income for that year by that sum of £263, 16s. 2d.

The returns received from the Treasurer's office showed that 67 congregations, which, in 1870, had sent in special contributions to the Augmentation Fund, amounting in the aggregate to £398, 17s. 10d., had made no contribution in 1871, and that there were 266 congregations which had not contributed specially to the Fund either in 1870 or in 1871. Circulars were consequently addressed to the congregations of the former class, directing attention to the discouraging interruption of their contributions, and urging the great importance of systematic and increasing effort on the part of every congregation, in order that the Augmentation Fund may be raised to and maintained in an efficient condition; and other circulars were sent to the congregations of the latter class, pressing on them the duty and urgent necessity of their making special contributions for the Fund according to their ability,

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and representing to them that the Augmentation Scheme can provide for the proper support of the gospel ministry in more thinly-peopled and destitute localities, and so maintain the position of the United Presbyterian Church in the country, only through the cordial and vigorous co-operation of all the congregations of the denomination.

The attention of the Joint-Committee was further called to the fact, that a very large proportion of the contributions for the Augmentation Scheme are remitted to the Treasurer of the Synod, and are apparently collected very near to the end of the year; and as serious inconvenience arises from that state of things, the Committee agreed to request Dr. MacEwen to prepare a statement for insertion in the *Missionary Record*, setting forth the great importance, in relation to the interests of the Church, and especially in the large cities and towns, of individual and congregational diligence on behalf of the Fund during the earlier part of the year, and of the remittance of contributions to the Treasurer as soon as they are received.

This narrative of their procedure, in reference to measures by which the income of the Augmentation Fund for the year 1871–72 might be made adequate for the expenditure of the year, will show that the Joint Augmentation Committee have applied themselves not only diligently, but also with gratifying success, to that section of the work committed to them; and while the result indicates, in the slight excess of expenditure over income for the year 1871, that continuous and energetic effort is indispensable for placing this important Scheme on a satisfactory and permanent basis, it also proves, in the increased amount of special contributions which have been realized during the past year, that the general confidence of the Church in the administration of the Augmentation Fund has not been shaken, and that the sympathy and support of the members of the Church will not be withheld from the Augmentation Scheme when its claims are fairly presented to them, and when fitting opportunities are afforded for the exercise of their Christian benevolence in connection with it.

3. *Proposals to be submitted to the Synod in reference to the future administration of the Augmentation Scheme, in order that it may be placed on a more satisfactory and permanent basis.*

While diligently endeavouring to adopt and prosecute those measures by which the temporary exigencies of the Augmentation Scheme might be provided for, and the income of the current year might be brought up to the expenditure, the Joint-Committee were also mindful that they had been appointed to consider the means by which the permanent efficiency of the Augmentation Scheme might be promoted and secured.

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The consideration of the proposals for that end which had been made to the Synod in May 1871, in the overture from the Presbytery of Glasgow, and in other overtures and memorials which were then laid on the table of the Synod, engaged the attention not only of a Special Sub-Committee, but also of the Joint-Committee at several sederunts; and, after very careful deliberation, it was agreed to embody the findings of the Committee in the following resolutions or recommendations:—

1. As the Committee have stated that, in their opinion, the Augmentation Fund should be placed on an independent basis, they agree to request the Synod, in May next, to instruct congregations to provide organization for collecting subscriptions specially for Augmentation purposes; so that at as early a date as possible the Augmentation Fund may be placed on a separate and independent basis. For the purpose of carrying this into effect, the Committee recommend that each congregation should be required to appoint a Special Committee to take charge of the work of raising contributions for Augmentation, and that these contributions be made at stated intervals, and as frequently as possible.

2. Further, agreed to recommend to the Synod as a temporary arrangement, in order to secure the efficient organization and working of the Augmentation Scheme, to appoint a certain number of members of the Church, in various localities, to be added to the Home Mission Board; and agreed further, to recommend to the Synod for addition to the Home Mission Board for the purpose indicated above: Dr. Finlayson; Dr. MacEwen; Rev. Wm. Wood; Professor Calderwood; Sir Peter Coats, Paisley; and Messrs. Thomas Mitchell, Greenfield, Blairgowrie; David M'Cowan, Peter Hamilton, and Wm. Foote, Glasgow; James Boyd, Manchester; Thos. Young, Newcastle; Samuel Stitt, Birkenhead; and John Young, Berwick-upon-Tweed.

3. Also agreed to recommend to the Synod to consider whether any and what steps can be taken in order to impart a healthful stimulus to congregations in going beyond the minimum stipend. Should the Synod regard this recommendation favourably, it was agreed to ask it to appoint a Committee to consider and mature a plan for carrying the recommendation into effect.

4. Agreed to request the Synod to call the attention of Presbyteries and of the Home Committee to the rules in the Forms of Procedure, chap. ix., sect. 5, para. 12, 13, and part of 27, and enjoin strict adherence to them. The rules referred to are in these terms:—'(12.) Every congregation having a minister whose stipend is under £150 is entitled to apply for aid; but no Presbytery shall, without the express sanction of the Synod, grant a moderation with a view to call a minister to any vacant congregation requiring aid, unless able to raise the sum of £70,

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exclusive of the annual value of the manse, but including the annual value of the glebe. (13.) Congregations which do not give a stipend of £70 are separately classified; and the Committee are empowered to deal with them according to their circumstances, respect being had to existing interests. (27.) The Home Committee may open communications with Presbyteries, or Presbyteries with the Home Committee, on the propriety of reducing to a missionary station a congregation having a very small membership, and in receipt of a large supplement from the Funds of the Church, but having no special opportunity of acting as a missionary church in the district; and the propriety of its minister (if it be not vacant) being translated without detriment to himself to some other place where missionary funds contributed towards his stipend will likely be productive of a larger amount of good.'

5. With regard to any supplemented congregation which shall have existed, say seven years, without making progress towards self-support, the Committee recommend that the Home Committee shall be required to ask information, through the Presbytery of the bounds, whether there is anything in the circumstances of the congregation which may account for the fact; and if satisfactory explanation cannot be given, the Home Committee shall, by deputation, in conjunction with the Presbytery, visit the congregation, in order to determine what means shall be adopted for placing the congregation on a different footing.

6. The Committee recommend that the Synod shall enact, that in the case of congregations with more than 200 members, and yet not self-supporting, the Home Mission Board must be satisfied, after full inquiry, that sufficient reasons exist for retaining such congregations on the Supplemental List.

7. After full consideration whether the sums received by congregations from external sources, such as the Ferguson Bequest Fund and Lady Hewley's Trust, shall be reckoned as part of the supplemental grant, whose maximum is £60, exclusive of allowance for rent, the Committee agreed to report to the Synod, that, in present circumstances, they do not see their way to recommend that such sums received by congregations from external sources shall be reckoned as part of the supplemental grant, whose maximum is £60. They are of opinion, that all that is attainable would be gained, if the rule of the Synod were strictly enforced and acted on, which enacts that no Presbytery shall, without the express sanction of the Synod, grant a moderation with a view to call a minister to any vacant congregation requiring aid, unless that congregation is able to raise the sum of £70 for stipend, exclusive of the annual value of the manse, but including the annual value of the glebe.

8. Where there are two supplemented charges, or one supplemented charge along with one or more self-sustaining congregations, in the same

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town, or in the immediate vicinity of each other, it should be provided, that in the event of one or both of these congregations becoming vacant, the Presbytery of the bounds shall intimate the vacancy to the Home Committee, and, in conjunction with it, endeavour to effect a union of the congregations. Should these efforts fail, the Presbytery shall not grant a moderation to the congregation requiring supplement, and the Committee shall not grant a supplement, until the case has been reported to the Synod.

9. The Committee, finding that the membership of the nine congregations in the Presbytery of Ireland is only 888, that the amount paid to them from the Synod Funds in the year 1870 was £611, 6s., and that the total amount of their contributions to these funds in the same year was only £46, 7s. 6d., agree to recommend that the Synod should look at the whole question of the relation of these Irish congregations to the United Presbyterian Church, with the view of ascertaining what measures can be adopted in order to relieve the Augmentation Fund from this heavy burden on its income, provided that the Synod shall not in some other way dispose of this difficulty.

Finally, considering the very great importance of diffusing information about the Augmentation Fund, of awakening interest in it, and sympathy for its objects, throughout the Church, the Joint-Committee agreed to ask the Synod to appoint six or more ministers who may be able to devote some weeks to the special work of visiting congregations, and endeavouring by Sabbath services and otherwise to educate them to give a hearty and intelligent support to the Augmentation Fund, with the view of putting it into a permanently satisfactory condition, and that it may not continue dependent as hitherto on spasmodic efforts. These brethren, in carrying out their commission, to act under the direction of the Home Committee. [Agreed also to recommend to the Synod, to associate with the ministers so employed, an equal number of laymen to co-operate with and aid them in carrying out the objects of their appointment, with a special convener to be named by the Synod; these associates to be selected from the Home Committee, or from the members of the Church associated with that Committee for Augmentation purposes.]* Further agreed to nominate the following ministers for appointment by the Synod, to carry out the work of arousing the Church to a due interest in the Augmentation Fund:—Dr. Finlayson, Dr. MacEwen, Dr. Black, Dr. Andrew Thomson, Dr. Calderwood, Dr. Drummond, Dr. Joseph Brown, Dr. M'Gavin, and the Rev. David Young of Glasgow.

The Committee cannot conclude their Report without placing on record their grateful appreciation of the valuable services rendered to them and to the Church by the Rev. William Wood of Campsie, during

* This sentence is placed within brackets, as there is some difference of opinion among the members of the Committee concerning it.

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the period for which necessary leave of absence was granted to the Home Secretary; and their best thanks to him for the kindness with which he undertook, and the ability with which for that time he discharged, the duties connected with the arrangement and the record of their proceedings.

The Joint-Committee on Augmentation having thus completed to the best of their ability the work intrusted to them, have requested the Synod's Committee on Bills and Overtures, so to arrange the business of the Court, that an opportunity may be secured for the consideration of the present Report, in a Committee of the whole House, at an early sederunt; and, deeply impressed with the conviction that the matters included in their Report are of the greatest importance in connection with the honour and prosperity of the United Presbyterian Church, and with the comfort and usefulness of its ministers and congregations, they now respectfully commend their Report and its several recommendations to the earnest and deliberate consideration of the Synod. They would deprecate hasty legislation and sudden changes in relation to the constitution and administration of the Augmentation Scheme, which, in its present state, is the result and expression of the past history of the denomination, and which, notwithstanding some apparent complications, has been productive of very great advantages to the Church at large, as well as largely conducive to the comfort and prosperity of the smaller congregations, and of the ministers who preside over them. But they desiderate that wise and tender consideration of the whole subject to which their Report refers, and of the recommendations which it contains, which may issue in the adoption of prudent and effectual means for the simplification of the constitution of the Augmentation Fund, for more fully establishing the Augmentation Scheme in the confidence of the whole Church, and for eliciting a larger and more widely diffused liberality for its support, and for placing the support of the gospel ministry, in all the congregations of the denomination, and specially in congregations which are weak in numbers and resources, on a more stable and satisfactory basis; and which may thus tend, through the blessing of Him who is the only King and Head of the Church, to increase the usefulness as well as the comfort of those who are specially put in trust with the gospel as ministers of the Word of Life, and to promote in all the congregations of the Synod the interests of vital godliness, and the exercise of that Christian charity and liberality which shall 'abound by many thanksgivings unto God.'

ROBERT S. SCOTT, *Convener.*

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H.—(*See Minutes*, p. 434.)

REPORT OF COMMITTEE ON CORRESPONDENCE WITH FOREIGN CHURCHES.

MAY 1871.

YOUR Committee commence their Report by adverting to their non-compliance with one of the instructions of last Synod, and to the cause of this apparent neglect on their part. No deputation to the Synod of the Churches of the Canton de Vaud was sent, although an express resolution was adopted by the Synod to the effect that a deputation should be sent to it by this Committee. The reason for this seeming disregard of the Synod's authority is simply that there was a change of the Convenership of the Committee at last meeting of Synod, and that the present Convener was not informed of his appointment to office till after the Canton de Vaud Synod had met, and probably would never have been informed of the fact at all, if he had not heard by report from others, a month after our Synodical meeting, that he had been appointed Convener, and, on writing to one of the Synod clerks, found that the report was correct. Having brought these facts before this Committee, they unanimously agreed to bring them before the notice of Synod, with a recommendation, that the clerks of Synod should be instructed to notify all such appointments directly to the persons appointed.

The same cause operated very unfavourably on the work assigned to this Committee, of selecting stations on the Continent of Europe at which to preach the gospel to the English-speaking population. Before the Committee could be convened, the summer season was advanced, and it was in vain to begin to work the scheme for another year. Measures were about to be adopted, however, for raising funds, when the war broke out between Prussia and France. Till the issue of that great struggle was reached, little or nothing could be done; and now that the victory of the Prussian arms has left France not only impoverished, but unsettled, it seems to your Committee that it would be wiser to defer for another year taking any active steps in the direction in which it was intended our Church should move. The missions of our French brethren will need all the pecuniary support we can give them; and this fact would interfere with the success of any attempt to raise a fund for another Continental object which can hardly be affirmed to be of co-ordinate importance. The distracted state of Paris, besides, renders the condition of the whole Continent so insecure, that the time is not a favourable one for starting new stations. The recommendation, therefore, of your Committee is, that, for

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this year at least, action in this matter be postponed. It is earnestly hoped that our congregations may be stirred up to active and liberal sympathy with our brethren of the French Protestant Missions. The war has dried up their resources, and it has also ended in a lamentable civil feud, which drains their already exhausted strength. In the words of Pastor Fisch, '*for the present time their religious societies are threatened with starvation.*' Let all the friends of the gospel do what they can for poor France. Our Church has ever displayed a lively interest in French Evangelical Missions; and now that they more than ever need our help, it becomes us to redouble our efforts on their behalf.

In regard to *Germany*, the only occurrence to which your Committee would advert, is the Jubilee of the venerable Tholuck at Halle. Not a few of the students of our Church have shared in the advantages of his valuable instructions and generous hospitality. The fifty years of his Professorate have contributed not a little to the evangelization of the people, and especially of the Universities of Germany, and well deserved the enthusiastic commemoration which they received. It is very interesting to find in the report of the celebration of the Jubilee an address signed by 24 men of the 86th Regiment before Paris, in which they express, 'amidst the thunder of Mount Valerien,' their earnest prayer on behalf of Dr. Tholuck, their former teacher, 'that God may still bless and preserve him as a friend to many friends, as a teacher to many students, and as a faithful watchman and workman to the sacred cause of God!' No one can fail to see what strength that army possessed which was composed of such soldiers.

The work of God in *Spain* still goes on, amidst many difficulties, with much promise. While these lines are written, a meeting is being held there, with the view of fixing the doctrinal Confession of the Protestant Church. To this meeting an invitation was received, addressed to 'the Convener of the United Presbyterian Church,' but too late to admit of its being accepted. Let us pray that those engaged in this important undertaking may be guided by the Spirit of God to compile a declaration of their faith in the glorious gospel of the blessed God, which shall at once receive and promote the living unity of the Church of Christ in Spain.

The last topic to which your Committee call the Synod's attention, is the visit of your deputies, Drs. Edmond and M'Leod, to the first Assembly of the reunited Presbyterian Church of America, held last May in Philadelphia. The joining together of the severed branches of American Presbyterianism was an occurrence so remarkable, that it was felt by all to be only right that a deputation from our Church should be present to witness it, and to bear our Christian congratulations to the divided Church made one. These brethren were also appointed to represent our Church at the Assembly of the United Presbyterian Church at Pitts-

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burgh, and at the first General Assembly of the Canadian Presbyterian Church at Toronto. Through God's kindness to them, they were enabled, in comfort, as well as safety, to fulfil their commissions, and they have reported to your Committee, in the warmest terms, their gratification with the reception that was given to them by the different Church Courts. Instead of any printed report of their impressions being put into the hands of the members of Court, your deputies will state them to the Synod at its Thursday evening meeting. As it was, however, the reunion of the Old and New School Churches that was the occasion of your deputies being sent across the Atlantic, it may be right to quote the words in which Dr. Edmond records his view of the character of that first meeting of the great American Assembly: 'The spirit of peace and concord evidently reigned there. It was fine to see the earnestness, and even solemnity, of that great assemblage of the elders, gathered from all parts of a vast continent, combining with the hearty business-like life that showed itself in unwearied activity and progress.'

It affords your Committee peculiar pleasure to state that a deputation has been appointed by the American Assembly to represent it at our Synod, consisting of Rev. Dr. Adam of New York, and Rev. Dr. Beadle of Philadelphia. It is very desirable that these honoured brethren should receive such a welcome from us as shall not only express our acknowledgment of the great kindness shown by their Assembly to our deputies, but shall thoroughly assure them of our deep and warm regard for the Church they represent.

It appeared so desirable to your Committee that this friendly intercourse between our Churches should be kept up, that, having ascertained that two respected members of Synod were to be in America on other business, they gave them a commission to the American Assembly, to meet this year at Chicago, and to the Canadian Assembly, which meets at Quebec. These brethren—the Rev. William France of Paisley, and the Rev. W. M. Taylor of Bootle—will be universally regarded as fully qualified to do justice to the honourable work entrusted to their care.

Your Committee close their report by expressing their conviction of the importance of the duties which they are called to discharge. It is impossible not to see the gravity of the present crisis. Old systems in Church and State are giving way. New theories as to truth and practice are starting into existence. Those who are at one in Christ cannot be too cordial in their harmony, too close in their intercourse, or too active in their sympathy. May we be able, while clinging to 'the things most surely believed amongst us,' to welcome to our fellowship all our Christian brethren, and especially to aid and cheer those of them who stand in need of our encouragement and support!

ALEX. MACEWEN, *Convener.*

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REPORT OF COMMITTEE ON CORRESPONDENCE WITH FOREIGN CHURCHES.

MAY 1872.

SINCE your Committee's last Report was presented to the Synod, the opportunity has been afforded to this Committee of communicating with many important and interesting parts of the Christian world. In the Report of last year, it was stated that the Rev. W. France of Paisley, and the Rev. W. M. Taylor of Bootle, had gone on a visit to America, and had accepted an appointment to represent our Church at the Assemblies of the American Presbyterian Church, to be held at Chicago, and of the Canadian Presbyterian Church, at Quebec. Both of our deputies were able to be present at the American Assembly, and addressed our brethren there on the 24th May. They received a very hearty welcome, and were addressed by the Moderator in terms of warm fraternal regard. A large deputation, consisting of Dr. Cuyler of Brooklyn, Mr. Dunn of Boston, and others, was appointed to visit our Synod at its present meeting, and will no doubt be received with the same cordial goodwill as was shown to Dr. Adam, who, on behalf of the American Assembly, addressed our Synod so effectively at its last meeting. Mr. France afterwards proceeded to Quebec, where, on 8th June, he conveyed our fraternal regards to the Canada Presbyterian Church. There, too, he was received with the greatest kindness, and was deeply gratified with the evident tokens of the interest taken by the Assembly in the progress and prosperity of the Church at home. The substance of Mr. France's report was sent by the Convener to the *United Presbyterian Magazine*, for publication there, and additional particulars will be conveyed to the Synod by an oral statement from our deputy. Too much importance can scarcely be attached to this friendly interchange of visits between the Churches in this country and across the Atlantic. We have not only much to learn from one another, but the reciprocation of Christian thought and feeling will go far to cement that friendly union between Great Britain and America, the cessation or even suspension of which would be so disastrous to the best interests of mankind.

The Synod of the Union of the Evangelical Churches in France held its meeting on 19th October, at Mazamet, in the department of Tarn. As our Mission Board were desirous to ascertain the state of the French Evangelization work, Dr. MacGill was appointed by it to be present at the Synod, and your Committee requested him to be its delegate also. An unsuccessful attempt was made by the Committee to induce Mr. David Paton, Sir Peter Coats, the late Mr. J. H. Young, and other influential members of our Church, to form part of the deputation. Dr.

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MacGill has published an interesting account of his visit; and the President of the Synodal Commission writes to the Convener of this Committee, in reference to the same subject, in these terms: 'We preserve a grateful recollection of your deputation's visit to us. Dr. MacGill's presence has been a precious encouragement to us. Our intention is to send a deputy to your Synod.' It is pleasant to be able to state that this deputy is our excellent friend Dr. Fisch. We also are informed of the intended visit of a deputy from our friends of the Evangelical Society of Geneva. It is under their superintendence that the Mission work at Saintonge and Poitou, which our Church supports, is carried on. It is in eventful circumstances that the evangelical labourers in France are at present placed, and they are entitled to our hearty sympathy, assistance, and prayers.

It was happily also in the power of your Committee to send a deputy to the meeting held in Florence of the evangelical labourers employed by the Waldensian Church in Italy. This meeting took place in the beginning of April, and your Committee requested Dr. Selkirk Scott, who was then in Rome seeking restored health, after a heavy family trial, to represent our Church. He kindly undertook his task, and will be able to report his impressions of what he saw and heard. M. Prochet of Genoa, who has succeeded the lamented Dr. Revel as President of the Waldensian Board of Evangelization, is to be present at our Synod as a delegate from the Waldensian Church. There is certainly no agency at work in Italy that can be preferred to that of our Waldensian brethren. Those who know it and them best, have the most thorough confidence in them; and M. Prochet will doubtless bear back to his Church the assurance of unchanged attachment and admiration on his part of their United Presbyterian friends.

From *Spain* a letter has been received from the Consistory of the Spanish Christian Churches, addressed to the Synod, and signed by Antonio Carrasco as President. It will be laid on the table of the Synod. The deepest sympathy cannot but be felt by us in the movements of that great people towards Christian truth and liberty. Everything should be done by which we can help and cheer them on.

The work of God in *Bohemia* is also in a very hopeful and encouraging state. Friends, chiefly connected with our Church, have for many years watched and assisted it. It might be well to give it direct recognition, and also a measure of pecuniary support. Nowhere is there greater fidelity displayed by a small Protestant minority placed in the midst of Papal ignorance and superstition.

A very interesting and touching appeal for help to Queensland, in name of the Presbyterian Committee of Church Extension, has been made to this Synod by a letter, signed by Rev. Matthew M'Gavin, well known formerly to many in this country as one of our ministers in Airdrie. Your Committee having neither men nor funds at their disposal,

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have forwarded the letter to the Foreign Mission Board. They were much impressed, however, with the statements of this appeal, and agreed to record their sense of the claims of Queensland and our other colonies on our most careful and generous consideration.

The Committee close their Report by an urgent request to their brethren to give the condition and the wants of other Christian Churches a place in their thoughts, contributions, and prayers. We are exposed to common dangers, and stand in need of mutual help. May the long-divided Church of Christ be made one at home, and may the branches of it that are 'scattered abroad' joyfully recognise their real unity in 'the one Lord, one faith, one baptism, and one God and Father of all, who is above all, and through all, and in us all!'

ALEX. MACEWEN, *Convener.*

J.—(*See Minutes*, p. 444.)

REPORT ON INCREASING POPULATION OF LARGE TOWNS.

THE Home Committee, having reference to the Minute of Synod (A.D. 1871, p. 233) concerning 'the provision made for the spiritual wants of the increasing population in large towns,' and believing that that subject was remitted to them for further consideration by last meeting of Synod, have had their attention turned to the means to be adopted, in order that such provision may be more fully made, and respectfully present the following *interim* Report, leaving it to the Supreme Court either to take the Report, and the subject to which it refers, into consideration at the meeting in May 1872, or to refer it back to the Home Committee, with instructions to report to the Synod in May 1873.

Should the Synod adopt the latter method of dealing with the Report, it may be necessary for it to consider whether the powers granted to the Home Committee in the Minute referred to above, in regard to the initiation of new stations in Glasgow and Edinburgh, which were limited to *one* year, shall not be continued until a final Synodical decision concerning the Report, and the questions to which it refers, shall be arrived at.

The Interim Report, and the Minute of the Home Committee concerning it, are as follows:—

'*May* 8, 1872.—The Home Secretary laid on the table the Report of the meeting of the Sub-Committee on the Evangelization of the Masses in large Towns, which had been held on 19th February; and also eight letters on the subject to which the Report refers, which had been submitted to the meeting.

'Read the Report, which was as follows:—

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'" *Glasgow*, 19*th February* 1872.

'" Which day and place the Sub-Committee met, which was appointed by the Home Committee to consider the Synod's Remit concerning the evangelization of the masses in large towns, and put this question into a form which may facilitate its consideration in the Committee. The meeting was opened with prayer by the Rev. James Inglis. There were present, with Mr. James Alexander in the chair, Revs. James Inglis and William Wood, with Mr. George Pearson.

'" It was reported that a circular had been issued to members of the Home Committee, inviting suggestions for the use of the Sub-Committee on the matter remitted to them. Communications in answer to the circular were laid on the table from the Rev. William Orr, Fenwick; Mr. R. T. Middleton, Glasgow; Mr. D. H. Saunders, Blairgowrie; and Messrs J. and D. Paton, Alloa. Read these communications; and, after lengthened consideration, agreed to report to the Home Committee:—

'" 1. That means should be employed to ascertain as accurately as possible the amount of religious destitution that exists in our most populous places; and that information on the subject should be solicited from Presbyteries.

'" 2. That, with a view to foster such operations as may contemplate the overtaking the religious destitution of populous places, the Synod should be requested to make applicable to new congregations in destitute localities in large cities or towns the rule which already exists with reference to extension churches in England, and which authorizes the Home Committee, during the missionary stage of a congregation, that is, during its first three, or at most five, years, to grant a sum not exceeding £250, in such annual amounts as may be best suited to gain the end of ultimate self-support.

'" 3. That, when the membership of congregations is very numerous, means should be employed to induce and encourage a number of said members, sufficient to form the nucleus of a new congregation, to select, with the consent of Presbytery, a suitable locality in which to commence worship and Christian work, with the view of forming in due time a separate congregation.

'" 4. That, inasmuch as a very numerous membership is beyond the efficient oversight of any one pastor, it be strongly recommended that church buildings should be so constructed as not to accommodate more than 800 sitters, or thereby.

'" 5. That, with a view of harmonious action on the part of all who seek the evangelization of the lapsing masses, a conference should be invited by the Home Board with the Glasgow United Presbyterian Elders' Church Extension Association, and with the Church Extension Committee of Presbytery, so far as Glasgow is concerned; and that means should be used for co-operation with any similar Associations or Committees in other cities.

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'"6. Some conversation having taken place as to whether our Church is increasing the number of the congregations in proportion to the increasing population of large towns, the Rev. Mr. Inglis was requested to endeavour to secure any statistics bearing on the matter that may be within his reach, taking special notice of the population returns of 1861 and 1871, and the number of churches in existence at each of these periods in the large towns. Closed with the benediction."

'Mr. Inglis stated that he had not as yet obtained the information concerning the increase of the population from 1861 to 1871, which he had been requested to obtain.

'After deliberation, agreed to adopt the Report of the Sub-Committee as an *interim* report to the Synod on the important subject to which it refers, and as affording to the Synod the opportunity of giving such instructions to the Home Committee in relation to it as the Supreme Court may deem expedient; and with the view of the further consideration of the matter of the Report after the meeting of the Synod, agree to appoint the Rev. Messrs. Inglis and Williamson as a Sub-Committee to obtain the statistical information referred to in the 6th recommendation of the Sub-Committee.'

Extracted from the record of the proceedings of the Home Committee by ROBERT S. SCOTT, *Home Secretary.*

K.—(*See Minutes*, p. 446.)

REPORT OF COMMITTEE FOR DISTRIBUTION OF PREACHERS. 1872.

THE Committee for the Distribution of Preachers have to report that the following additions have been made to the roll during the past year, viz.:—Rev. James Howie and Samuel Sleath, by order of Synod; Samuel R. Hanna, at his own request; William Smith and David T. Henderson, replaced at their own request; David Macrae, licensed by the Presbytery of Glasgow; John Young, A.M., by Presbytery of Berwick; James Drummond, Boswell Berry, A.M., William Duncan, Andrew Morton, Thomas F. Whillas, A.M., B.D., and James P. Wood, by the Presbytery of Edinburgh; David Forrest Mitchell and Adam Gray, A.M., by the Presbytery of Kilmarnock; Alexander Chrighton Alexander, by the Presbytery of Dundee; David Buchanan, Archibald B. Cameron, A.M., John Frame, A.M., B.D., Gilbert M. Hair, Robert Leckie, Peter Morton, James M. Rae, James S. Rae, and John Thomas, by the Presbytery of Glasgow; John Smith, A.M., by the Presbytery of Buchan; Walter Scott, A.M., by the Presbytery of Melrose; James Edwards, A.M., by the Presbytery of Aberdeen; and John William Dunbar, A.M., by the Presbytery of Annandale;—in all 29.

That Alexander Ross, Gaelic student, had been licensed by the

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Presbytery of Glasgow, but had not been placed on the roll because of his location at Lismore; and that John Stuart, A.M., had been licensed by the Presbytery of Elgin and Inverness, but, at his own request, his name has not been placed on the roll meanwhile.

That the following have been removed from the roll during the past year, viz.:—Thomas B. Johnston, on accepting a call to Colinsburgh; Thomas Kidd, A.M., to Minneyhive; Archibald Young, to Aberdeen, George Street; George L. Carstairs, to Glasgow, Berkeley Street; James George, to Gateshead; James Lindsay, A.M., to Balfron; William G. Miller, to Glengarnock; John Paterson, A.M., B.D., to Airdrie, Wellwynd; John M'Raith, to Aberchirder; William B. R. Wilson, to Dollar; Alexander Brown, to Kilmarnock, King Street; Robert P. Douglas, to Campbelton, Ardersier; David Macrae, to Gourock; Charles M'Ewing, to Stornoway; Isaac E. Marwick, to Loanends; James L. Murray, to Kilmarnock, Princes Street; James Fraser, to West Calder; and George Rae, A.M., to Dumfries, Loreburn Street;—Rev. Thomas H. Baxter and Robert Bicket, A.M., by death; Rev. James Holmes, Rev. George Lambert, Rev. James Howie, James Callander, John Dewar, A.M., James Hally, James Henderson, James Martin, and James N. Miller, at their own request; Rev. William Stewart, on accepting the charge of a congregation in New Zealand, and Samuel R. Hanna, on going as a missionary to Jamaica; Rev. John B. Ritchie, Hugh Hill, and David Walker, A.M., on expiry of their probation; John Kinniburgh, in consequence of suspension by the Presbytery of Dundee;—in all, 35.

Thus it appears that 29 have been added to the roll during the year, and 35 taken from it. The average number has been 45. At 31st March, before the recent licentiates were added, the number was 35. The number as at 25th April is 52, or 7 fewer than at same date last year. The names are:—

REVS.—
A. Muir Smith.
Thomas Stevenson.

MESSRS.—
Alex. C. Alexander.
D. K. Auchterlonie.
Boswell Berry, A.M.
Ballantyne Brodie, A.M.
David Buchanan.
Archibald R. Cameron, A.M.
James Drummond.
David S. Drysdale.
Alexander Duncan.
William Duncan.
John William Dunbar, A.M.
James Edwards, A.M.
John Elder.
John Frame, A.M., B.D.

MESSRS.—
Thomas Granger.
Adam Gray, A.M.
Gilbert M. Hair.
David T. Henderson.
Thomas F. Henderson.
James Howat.
John C. Hutton.
William R. Inglis.
Robert Leckie.
Alexander T. M'Lean.
Thomas Mathie.
David F. Mitchell.
William Arnot Mitchell.
J. Wilson Morrison, A.M.
Andrew Morton.
Peter Morton.
William Nivison.
James M. Rae.
James S. Rae.

MESSRS.—
John D. Reid, A.M.
Peter H. Russell.
Walter Scott, A.M.
Robert Simpson, A.M.
Samuel Sleath.
John Smith, A.M.
William Smith.
John Stoddart.
John Thomas.
John E. H. Thomson, A.M., B.D.
John Wilson Thomson.
Alexander Wares.
Thomas F. Whillas, A.M., B.D.
Allan Wilson.
James P. Wood.
A. M'Laren Young.
John Young, A.M.

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THE FOLLOWING STUDENTS ATTENDED THE THEOLOGICAL HALL DURING SESSION 1871.

SENIOR DIVISION.

FIFTH YEAR.

NAMES.	PRESBYTERIES.
lexander, Alex. C.	Dundee.
Berry, Boswell	Edinburgh.
Buchanan, David	Glasgow.
Cameron, Arch. B.	Glasgow.
Drummond, James	Edinburgh.
Dunbar, J. W.	Annandale.
Duncan, W.	Edinburgh.
Edwards, James	Aberdeen.
Frame, John	Glasgow.
Gray, Adam	Kilmarnock.
Hair, G. M.	Glasgow.
Henderson, Arch.	Edinburgh.
Leckie, Robert	Glasgow.
M'Gilchrist, W.	Edinburgh.
Meiklejohn, John	Dumfries.
Mitchell, David F.	Kilmarnock.
Morton, Andrew	Edinburgh.
Morton, Peter	Glasgow.
Murray, William	Cupar.
Rae, James M.	Glasgow.
Rae, James S.	Glasgow.
Robson, John	Edinburgh.
Ross, Alexander	Glasgow.
Scott, Walter	Melrose.
Shepherd, James	Aberdeen.
Simpson, Donald	Elgin & Inverness.
Smith, John	Buchan.
Thomas, John	Annandale.
Whillas, Thomas F.	Edinburgh.
Wood, James P.	Edinburgh.
Young, John	Berwick.

FOURTH YEAR.

NAMES.	PRESBYTERIES.
Allardice, A.	Aberdeen.
Campbell, John	Carlisle.
Carter, Andrew	Stirling.
Clark, John	Perth.
Conway, James	Kilmarnock.
Duncan, Walter	Dundee.
Edington, Thomas	Edinburgh.
Forbes, Wm. George	Paisley & Greenock.
Gemmill, Hugh	Kilmarnock.
Henderson, Robert	Edinburgh.
Hislop, Alexander	Glasgow.
Hunter, Andrew	Glasgow.
Inglis, R. C.	Edinburgh.
Jameson, A. P. C.	Lancashire.
Keay, Joseph Hay	Perth.
Macalister, George	Edinburgh.
Macfarlane, W. H.	Cupar.
Muirhead, William	Edinburgh.
Munro, Robert	Glasgow.
Orr, James	Glasgow.
Paterson, Alexander	Glasgow.
Paterson, William	Glasgow.
Pringle, John	Edinburgh.
Pringle, John W.	Edinburgh.
Rodger, John W.	Lancashire.
Soutar, George S.	Arbroath.
Tees, William	Glasgow.
Thomson, James	Dumfries.
Train, John G.	Newcastle.

THIRD YEAR.

NAMES.	PRESBYTERIES.
Aitcheson, James	Edinburgh.
Bell, James	Edinburgh.
Black, John	Dunfermline.
Crawford, James G.	Perth.
Currie, D. T.	Edinburgh.
Dickie, M. Mure	London.
Drennan, James W.	Glasgow.
Duncan, James B.	Aberdeen.
Gardiner, Andrew	Edinburgh.
Goodwin, David	Galloway.
Gray, Alexander D.	Paisley & Greenock.
Hunter, James C.	Perth.
Lang, Gilbert	Paisley & Greenock.
Kirkup, Thomas	Kelso.
M'Lay, John	Glasgow.
M'Lean, Daniel	Paisley & Greenock.
M'Millan, Hugh L.	Glasgow.
Moir, John	Glasgow.
Proctor, William	Berwick.
Sclater, Thomas	Glasgow.
Smith, Robert	Edinburgh.
Thomson, William	Glasgow.
Tod, David	Kinross.
Young, Geo. James	Edinburgh.

JUNIOR DIVISION.

SECOND YEAR.

NAMES.	PRESBYTERIES.
Adam, James	Dundee.
Aitken, James	Edinburgh.
Anderson, W. H.	Edinburgh.
Baird, Wilson	Falkirk.
Beat, J. H.	Dundee.
Black, Armstrong	Perth.
Burton, J. T.	Lanark.
Craufurd, George	Hamilton.
Dalrymple, Quintin	Edinburgh.
Davidson, Robert	Edinburgh.
Dick, Robert	Edinburgh.
Dodds, J. N.	Edinburgh.
Falside, J. (for 3d)	Glasgow.
Heughan, G. K.	Dumfries.
Hunter, J. L.	Kilmarnock.
Hutcheson, H. A.	Glasgow.
Landreth, J.	Edinburgh.
M'Laren, S. G.	Edinburgh.

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SECOND YEAR—*continued.*

NAMES.	PRESBYTERIES.	NAMES.	PRESBYTERIES.
Merson, David	Aberdeen.	Steedman, W.	Newcastle.
Orr, Richard		Sutherland, John	Glasgow.
Primrose, Charles	Banffshire.	Taylor, James D.	Edinburgh.
Robertson, Alexander	Edinburgh.	Turner, W. Y.	Glasgow.
Shearer, Thomas	Edinburgh.	Law, T. G.	Memphis, A.

FIRST YEAR.

NAMES.	PRESBYTERIES.	NAMES.	PRESBYTERIES.
Auld, James M.	Glasgow.	M'Kenzie, John M.	Elgin & Inverness.
Baird, William	Glasgow.	M'Murrick, Malcolm	Paisley & Greenock.
Brown, James	Glasgow.	Morrison, Andrew	Glasgow.
Bayne, James	Perth.	Moyes, Charles	Glasgow.
Butchart, J. S.	Dundee.	Oliver, John	Kilmarnock.
Calderwood, David	Edinburgh.	Paterson, James A.	Dumfries.
Dempster, J. F.	Dundee.	Parker, John	Edinburgh.
Dewar, George F.	Glasgow.	Renton, William	Edinburgh.
Dickie, Matthew	Aberdeen.	Rodgers, Alexander	Edinburgh.
Dickson, Thomas S.	Glasgow.	Rutherford, Thomas	Edinburgh.
Forrest, A. F.	Glasgow.	Scobie, Andrew	Kilmarnock.
Goold, John	Paisley & Greenock.	Sellars, Duncan	Glasgow.
Hastings, J. Burns	Edinburgh.	Skerrat, Joseph	Glasgow.
Jackson, Alexander	Edinburgh.	Smith, Archibald	Glasgow.
Kidd, David D.	Dumfries.	Stewart, Robert	Newcastle.
Kirkwood, Thomas	Paisley & Greenock.	Telfer, James	Edinburgh.
M'Gibbon, James	Glasgow.	Turnbull, H. J. T.	Edinburgh.
M'Gregor, Andrew	Falkirk.	Wilson, W. H.	Edinburgh.
M'Lean, Robert	Glasgow.	Wilson, Peter	Glasgow.
M'Master, Robert	Kilmarnock.		

During the year the Committee have been able to meet the demands for supply from the Ordinary and Occasional Lists, with the exception of the holiday season and a few Sabbaths during the rest of the year, when they had to employ senior students.

LIST OF OCCASIONAL SUPPLY.

In accordance with the rule of Synod, Presbyteries have recommended the following names for being continued or placed upon the List of Occasional Supply, viz.:—The Presbytery of Arbroath, Rev. James Gowans; Presbytery of Dundee, Rev. Thomas Adam; Presbytery of Edinburgh, Rev. George Dodds, Rev. John Monro, Rev. George M'Arthur, A.M., Mr. Wm. G. Finlayson, and Mr. William Wilson; Presbytery of Glasgow, Rev. Hugh Dunlop, Rev. A. R. Johnston, Rev. William Reid, and Mr. David Walker, A.M.; Presbytery of Hamilton, Mr. John Giffen; Presbytery of Kinross, Mr. James Skinner; Presbytery of Kirkcaldy, Rev. Wm. Drummond; Presbytery of Lancashire, Rev. John Robb and Mr. Robert Flett; Presbytery of London, Rev. H. S. Campbell, Rev. James M'Whirter, and Rev. Daniel Patterson; Presbytery of Newcastle, Rev. Samuel Huston; Presbytery of Paisley and Greenock, Mr. Robert Knox; and Presbytery of Stirling, Mr. J. Law Blair.

In name of the Committee,

DUNCAN OGILVIE, *Clerk.*

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L.—(*See Minutes*, p. 447.)

ROYAL PROCLAMATIONS OF NATIONAL FASTS AND THANKSGIVINGS.

THE year just closed has been one of the most interesting and important in connection with the question of National Fasts and Thanksgivings that has passed since the appointment of the Committee, and probably, in some of its incidents, in the history of the country.

The alarming illness of the Prince of Wales, and his merciful and for a time unexpected recovery, awakening widespread sympathy among all classes in the United Kingdom, and evoking addresses of condolence and congratulation to her Majesty from numerous bodies of the subjects throughout the empire, as well as from independent Governments and friendly Powers, presented a providential call to the exercise of prayers, supplications, and thanksgivings on the part of the people of God. These offerings spontaneously flowed at the appropriate moment, without concert or appointment, in the public devotions of the sanctuary, as well, doubtless, as in families and closets, throughout all the Churches of the country accustomed to free prayer; and they were general, if not universal, in the congregations of this Church. A union in prayer more extensive, unartificial, simultaneous, instant, and sincere,—more truly national in the best sense,—has seldom occurred in our annals; and may it not be said that the Lord heard the voice and supplications of them that feared Him?

Your Committee had communicated with Mr. Secretary Bruce, at an early period of the autumn, reminding him of the position of the Synod in the matter entrusted to them; and they watched with much interest the manner in which the Government would act in fulfilment of its engagement to make important changes in the form of future Royal Proclamations of Fasts or Thanksgivings. They were not surprised to find that no Royal Proclamation was issued; but that, following apparently the more recent precedents, instead of a Proclamation for a week-day service, an arrangement, by Order in Council, for prayers at the ordinary hours of divine worship, on the Lord's Day, in the statutory churches and chapels, was preferred. At the crisis of the Prince's malady, accordingly, two Orders in Council, duly limited, were issued,—

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one for England, ordering the preparation of a special form of prayer for the recovery of his Royal Highness, and its use upon the following day in the customary places of worship; and another applicable to all ministers and preachers of specified communions in Scotland,—earnestly exhorting them to offer prayers in behalf of the Prince, the Queen, and the Royal family.*

These Orders were hastened, but official diligence had been anticipated by the movement of unfettered sympathy among the Christian people and Churches.

The document, however, of chief consideration, and marking, your Committee believe, an era in the history of Royal communications to the people, is the letter addressed by the Queen to the nation during the precarious convalescence of the Prince, expressing her deep sense of the sympathy of her faithful subjects, and requesting their continued prayers for his complete recovery.

As probably the first of its kind emanating from British Royalty, as well as for its intrinsic interest, it is here introduced.

(*From the London Gazette, 29th December* 1871.)

Whitehall, December 29, 1871.

The Secretary of State for the Home Department has received her Majesty the Queen's commands to make public the following letter:—

Windsor Castle, December 26.

The Queen is very anxious to express her deep sense of the touching sympathy of the whole nation on the occasion of the alarming illness of her dear son, the Prince of Wales. The universal feeling shown by her people during

* The following appears in the supplement of the *London Gazette*, published on Saturday, 9th December:—'At the Council Chamber, Whitehall, the 9th day of December 1871, by the Lords of her Majesty's most honourable Privy Council. Present: Archbishop of Canterbury, Lord Chancellor, Lord President, Bishop of London, Mr. Secretary Bruce, Mr. Gladstone, Mr. Forster. It is this day ordered by their Lordships that his Grace the Archbishop of Canterbury do prepare a special form of prayer to Almighty God for the recovery of his Royal Highness the Prince of Wales, and also a form of prayer on behalf of the Queen, the Princess of Wales, and all the Royal family; and that such forms of prayer be used in all churches and chapels in England and Wales, and in the town of Berwick-upon-Tweed, upon and after Sunday, the 10th day of December instant. And it is hereby further ordered, that her Majesty's printer do forthwith print a competent number of copies of the said forms of prayer, that the same may be forthwith sent round and read in the several churches and chapels of England and Wales, and of the town of Berwick-upon-Tweed. (Signed) ARTHUR HELPS.'—'At the Council Chamber, Whitehall, the 9th day of December 1871, by the Lords of her Majesty's most honourable Privy Council. Present: Archbishop of Canterbury, Lord Chancellor, Lord Président, Bishop of London, Mr. Secretary Bruce, Mr. Gladstone, Mr. Forster. The Lords of the Council having deemed it right and proper that prayers should be offered up to Almighty God for the recovery of his Royal Highness the Prince of Wales, also on behalf of the Queen and the Princess of Wales, and all the Royal family, it is ordered by their Lordships that all ministers and preachers of the Established Church in that part of Great Britain called Scotland, as well as of the Episcopal communion, protected and allowed by an Act passed in the tenth year of the reign of Queen Anne, chap. 7, be, and they are hereby earnestly exhorted, upon and after Sunday, the 10th day of December instant, at some time during the exercise

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those painful, terrible days, and the sympathy evinced by them with herself and her beloved daughter, the Princess of Wales, as well as the general joy at the improvement in the Prince of Wales' state, have made a deep and lasting impression on her heart which can never be effaced. It was, indeed, nothing new to her, for the Queen met with the same sympathy, when, just ten years ago, a similar illness removed from her side the mainstay of her life, the best, wisest, and kindest of husbands. The Queen wishes to express at the same time, on the part of the Princess of Wales, her feeling of heartfelt gratitude, for she has been as deeply touched as the Queen by the great and universal manifestations of loyalty and sympathy. The Queen cannot conclude without expressing her hope that her faithful subjects will continue their prayers to God for the complete recovery of her dear son to health and strength.'

This unprompted utterance of the Royal heart, so touching in its natural sentiments and pious anxiety, proceeding from her Majesty purely in her personal character, could not but produce a universal echo of affectionate loyalty; as it was without doubt responded to by the praying people of the nation, in a manner eminently fitted to comfort their afflicted Sovereign, as well as to suggest the true fellowship of all, in whatever widely-separated stations of life, who unite in the hallowed exercise of approach to the Highest Throne.

Formal Orders in Council, of 18th January 1872, directing prayers and thanksgivings for the recovery of his Royal Highness the Prince of Wales, were issued, duly limited, and require no remark.*

The Thanksgiving service of February last, observed in St. Paul's, which was attended by the Queen, the Prince and Princess of Wales, the Royal family, and a large assemblage of members of the various bodies of the State and of the public, presents some important and novel

of divine service in their churches, congregations, or assemblies, to offer up solemn prayers to Almighty God for the recovery of his Royal Highness the Prince of Wales, and also on behalf of the Queen, the Princess of Wales, and all the Royal family. (Signed) ARTHUR HELPS.'

* A supplement of the *London Gazette*, of 18th January, contains the following:—'At the Council Chamber, Whitehall, the 18th day of January 1872, by the Lords of her Majesty's most honourable Privy Council; present, the Archbishop of Canterbury, the Lord Chancellor, the Bishop of London, Mr. Secretary Bruce, and Mr. Forster. It is this day ordered by their Lordships that his Grace the Archbishop of Canterbury do prepare a special form of prayer and thanksgiving to Almighty God for the recovery of H.R.H. the Prince of Wales, and that such form of prayer and thanksgiving be used in all churches and chapels in England and Wales, and in the town of Berwick-upon-Tweed, upon Sunday, the 21st day of January inst. (Signed) ARTHUR HELPS.'—'At the Council Chamber, Whitehall, the 18th of January 1872, by the Lords of her Majesty's most honourable Privy Council; present, the Archbishop of Canterbury, the Lord Chancellor, the Bishop of London, Mr. Secretary Bruce, and Mr. Forster. The Lords of the Council having deemed it right and proper that prayers and thanksgivings should be offered up to Almighty God for the recovery of his Royal Highness the Prince of Wales, it is ordered by their Lordships that all ministers and preachers as well of the Established Church in that part of Great Britain called Scotland, as of the Episcopal communion protected and allowed by an Act passed in the tenth year of the reign of Queen Anne, chap. 7, be, and they are hereby earnestly exhorted, upon Sunday, the 21st day of January inst., at some time during the exercise of divine service, in their churches, congregations, or assemblies, to offer up prayers and thanksgivings for the recovery of his Royal Highness the Prince of Wales. (Signed) ARTHUR HELPS.'

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features. In the Royal message, at the opening of Parliament, after reference to the recovery of the Prince, the Queen intimated, 'I purpose, on the 27th instant, conformably to the good and becoming usage of former days, that the blessing thus received shall be acknowledged on behalf of the nation by a Thanksgiving in the Metropolitan Cathedral. At this celebration it is my desire and hope to be present.' Apart from the intimation in the message, the circumstances of the event itself appear to have been distinguished by the entire absence of royal proclamation, or of any language implying assumption of authority either to appoint, command, or exhort in reference to its observance. The form of communication employed in behalf of Royalty was essentially that of a personal invitation to various subjects to join with her Majesty in exercises of supplication and thanksgiving. A representative character was sought to be imparted to the solemnity, by the issuing of invitations to a large number of leading persons both in the ecclesiastical and civil communities, including several prominent ministers and office-bearers of this Synod. While the pageantry of the occasion, and other circumstances giving prominence to the State Church System of the kingdom, detract from our favourable estimate, the Thanksgiving, in which so many of her Majesty's subjects were invited to unite with their Sovereign in acknowledgment of national mercies, must be regarded as a marked departure from the exclusive and arbitrary ideas of former times, and in itself as a pleasing indication of grateful and devout sentiment on the part of our rulers, as well as of earnest feelings widely diffused.

Except in the metropolis, the day was not generally marked by cessation of labours; but numerous religious services were simultaneously held in various parts of the kingdom, congregations and churches in several instances combining in the exercises. If further illustration were needed of the importance of the position maintained by the Synod during seventeen years, it would be found in the events of this year. The language of the letter addressed to Mr. Bruce, embodied in Report of Committee for 1870, may here be recalled in connection with these:—

'Were the action of the Sovereign, in initiating a movement for prayer, understood to be simply personal, a great cause of conflicting sentiment would be removed. The simply personal action of the Sovereign, promoting union for prayer by inviting to its exercise, would seldom be misconstrued, and would in general receive due consideration; while official action, by suggesting the assertion of a civil or divine right of office to interpose, inevitably awakens opposition and jealousy. A simple, earnest invitation to the subjects to join with the Sovereign in a concert for prayer, is apparently the utmost that can wisely and rightly be attempted in a matter so grave and delicate, and affecting the most sacred exercises and rights. It is, therefore, greatly to be desired that "exhort" should yet be withdrawn from the frame of Proclamations and Orders having reference to prayer, and "invite" or some other clearly unauthoritative term substituted.'

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The following are the terms of invitation issued to United Presbyterian ministers:—

'I am desired by the Lord Chamberlain to inform you, that it is her Majesty's intention, on Tuesday, the 27th instant, to proceed to St. Paul's Cathedral, to offer thanksgiving for the recovery of his Royal Highness the Prince of Wales, and that it is wished that the attendance of her Majesty's subjects should assume on this occasion, as much as possible, a national and representative character. With this view, I have to state that his Lordship will reserve a seat for you personally in the Cathedral, on receiving an intimation of your desire to be present on the occasion, as a representative of the United Presbyterian Church.'

These terms, and other circumstances of the service, may be regarded as a significant movement in the direction of the principles indicated in the above extract.

As a precedent in the advancing direction, the Thanksgiving is likely to exert a useful influence on future policy; and your Committee cannot but regard the considerable innovation made upon forms and usages which had become unsuitable to the times, and offensive to large bodies of the subjects, as reflecting honour on the prudence, delicacy of feeling, and independence of judgment of the Queen, to whom, with advice of her Ministers, it is undoubtedly due.

It will be the prayer of all that her Majesty may, through the divine favour, be long spared the experience of similar domestic trial; that her councils may be ever guided by wisdom, and her throne established in righteousness; and that the future action of Royalty in these realms, in regard to the initiative in union for prayer on occasions believed to be of national interest, may be characterized by the fullest recognition of the rights of conscience and of private judgment in all acts involving the acknowledgment of Providence and the worship of God.

It is only further suggested, that *the Committee be continued in terms of reappointment, to watch over the form in which Proclamations may be issued in future, and to report improvements they may observe or secure.*

GEORGE C. HUTTON, *Convener.*

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M.—(*See Minutes*, p. 461.)

REPORT ON SABBATH SANCTIFICATION.

THE belief that there is a God involves the obligation to worship Him. If that obligation is to be fulfilled, some stated time must be secured for His worship. What stated time should be provided for all who lie under that obligation, only His wisdom and authority can determine. That stated time He has appointed to be 'one whole day in seven,' to be separated from all worldly occupations, and to be devoted to His worship and such congenial exercises as conduce to, or at least consist with, spiritual improvement. *Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.*

Obedience to that commandment has ever been accounted by the believer a reasonable service, and has been a characteristic of the godly, both under the Jewish economy and under the Christian. No observance is more insisted on in the writings of Moses and the Prophets, as the test of fidelity to God, than keeping holy the Sabbath; and none has in all generations been more distinctive of those who were eminent for piety in the Christian Church. The place which we find from the scriptures of the Old Testament that the Sabbath occupied in the Jewish Church, we find from the scriptures of the New Testament that the Lord's day occupied in the Christian Church, as the weekly day of rest from all worldly occupation, and of dedication to God's worship and service, when the disciples came together to engage in devotional exercises, to hear the Word, to observe the Lord's Supper, and to offer their benevolent contributions.

The claims of God to a seventh part of our weekly time, to be given as entirely to His service and the promotion of our spiritual interests, as any of the other six parts of it are given to worldly service and the promotion of our temporal interests, appear the more reasonable and cogent when we consider that it is the only stated part of our time which He requires of us under the gospel, and in this respect contrasts with the numerous stated seasons required for His service under the law; and that it is identified with and commemorative of an event of yet higher moment and interest to us than any of those with which it was previously associated and hallowed to the Jews. 'Made for man' before the Fall, the Sabbath is designed for the whole race, and is the memorial to all of the finished work of creation. It is incorporated in the law of the Ten Commandments as a precept of perpetual obligation, enacted with the greatest authority, prominence, and explicitness of any ordinance ever delivered by God to man. To the Jews it was invested with the

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additional sanctions of a memorial of the redemption from Egypt, and of a sign or covenant between them and Jehovah. To us it comes, not only with all the authority of its primeval institution in Paradise, and of its re-enactment as an integral part of the Moral Law at Sinai, but by the change of the day under Christ, who 'is the Lord of the Sabbath,' with all His authority as Head of the Church, and with all the sacred interest of a special memorial of His resurrection from the dead. Under the Mosaic law many other stated times were required to be set apart from all worldly occupation, and devoted to the special service of God, —as the first day or new moon of every month, as the day of atonement, as the day of pentecost, as the eight days of the feast of tabernacles, with its multiplicity of sacrifices and offerings, and as the seven days' feast of unleavened bread. 'Three times in the year,' ran the law, 'shall all the males appear before the Lord God in the place which He shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles; and they shall not appear before the Lord empty.' Then every seventh year was the Sabbath year of entire cessation from tillage and labour; and every fiftieth year, succeeding the seventh Sabbath year, was the Sabbath year of Jubilee, with all its privileges of release from debts and restoration of heritages, and continued entire cessation from labour thus extended over two whole years. Under the gospel all these sacred days and seasons, monthly and annual, septennial and quinquagesimal, in addition to the Sabbath, are abolished, and no day has divine authority to be set apart from worldly business and kept holy but the Lord's day. This is the one day which the disciples of Christ are under moral and perpetual obligation to hold sacred. And by so much as it is *the only one*, and comes to us, with all the authority of the gospel, as the memorial of Christ's relations and claims as our Creator and our Redeemer, it possesses a paramount title to our reverential and grateful and faithful observance.

But, at the present time, many and powerful causes are in operation throughout our country to set aside the sacred observance of the Lord's day. Among a numerous portion of the lower classes in large towns, the sale of goods on the Lord's day, which fifty years ago was in few places heard of, and in all discountenanced, has become common, and is continually increasing; the number of shops open for the sale of all sorts of provisions, and of most kinds of wares, amounting in some towns to scores, and in others to hundreds. The railways have become channels for a huge and augmenting system of traffic on the Lord's day in the conveyance of goods, and hold out temptation to tens of thousands to spend the time which God requires to be kept holy in travelling for business or pleasure. The Post Office has contributed largely to the secularization of the day by the delivery of letters and newspapers; and, by its facilities and encouragements, the practice is rapidly extending in all parts of the country. Thus, by traffickers of the lower order, by

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powerful railway companies, and by the Government itself, the prohibition in the fourth commandment is set at nought—*In it thou shalt not do any work.* This invasion of the divine law derives powerful support from an influential portion of the public press, which denies its authority and obligation. It is promoted not least by those ministers of religion whose notions of morality and honour do not hinder them, after a solemn avowal and subscription of their belief in the divine authority and perpetual obligation of the Sabbath, as a term of admission to their office, from teaching and publishing in that office sentiments wholly contrary to such belief. And it is aided and abetted by all who, professing that belief, neglect the ordinances of public worship on the Lord's day, or give its sacred hours to worldly society, conversation, or pleasure, or employ them in travelling for gain or convenience. The higher or more prominent the character or position of those who sanction the appropriation of the Lord's day for secular uses, the wider and more pernicious is the influence of their example. It was with unmingled disappointment and grief to many most deeply attached to the Sovereign, whose personal character and regal career have long secured the highest admiration and confidence of her subjects, and had drawn forth their utmost sympathy, solicitude, and solemnity, under the dangerous illness of the Prince of Wales, that, after his signal recovery, in answer to a nation's prayers, the journeys of the Prince and of the Queen to the Continent should, without any apparent or alleged emergency, have taken place on the Lord's day. With such causes and influences in operation, the tendencies on all hands are manifold and powerful to convert the Lord's day into a mere holiday, when the public ordinances of religion may be attended or not, as suits convenience, and when a small portion of the day may be given to them, without interfering with its employment otherwise for secular use and enjoyment.

In these circumstances the Church is called to renewed watchfulness, fidelity, and zeal in maintaining this ordinance. It is not to Courts and Parliaments she is to look for 'observing and keeping pure and entire all such religious worship and ordinances as God hath appointed in His word.' This great trust is committed to her, and her alone; and on her fidelity, and the intelligence, principle, consistency, and zeal of her members, in vindicating and upholding these ordinances, will depend the manner in which they are regarded and the measure in which they are respected by others. It is when the Church exemplifies the character required of her, and fulfils her mission, that she becomes the centre of attraction and of moral influence to all around her. Then will the invitation go forth from her with persuading power, 'Come thou with us, and we will do thee good,' and the response will be given, 'We will go with you, for we have heard that God is with you.' Not that her members are to be indifferent to the legislation or government of the country in which they dwell. The civil and political relations in which

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they are placed involve responsibilities which they are to fulfil with all fidelity for the interests of the community, and especially in seeking that its laws and usages may be brought into harmony with the law of God, as the supreme standard of truth and righteousness, and, wherever obeyed, the supreme security for liberty and peace. What is incumbent on the people of God, even when exiles in a land of captivity, becomes still more their duty when they are invested with all the rights and privileges of free citizens; 'Seek the peace of the city, and pray unto the Lord for it: for in the peace thereof ye shall have peace'—a direction which nowise implies acquiescence in, or connivance at, any infraction of the divine law, or any wrong to classes or to individuals, by whomsoever committed or sanctioned. But whatever may be required of the Church, or of her members, in relation to civil government or civil matters, the observance and the guardianship of Christ's institutions are her province and work; and in proportion to her fidelity will they be upheld and honoured and extended in the world. As practical measures for promoting Sabbath sanctification, the Committee recommend:—

1. That the doctrines held by this Church on the subject, and set forth in the Shorter Catechism and other subordinate standards, should be very fully and plainly preached from all its pulpits, and taught in all its Sabbath schools.

2. That the discipline of the Church should be faithfully administered, without respect of persons, where the public ordinances of religion are neglected, or where the conduct or occupation on the Lord's day is inconsistent with its sacred observance.

3. That all the members of the Church, and specially heads of families, elders, and ministers, should study to recommend and enforce the sanctification of the Sabbath, by their own example of 'a holy resting all that day from such worldly employments and recreations as are lawful on other days, and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.'

4. That the office-bearers and members of the Church should use diligent endeavours, and co-operate with like-minded brethren of other Churches, to reclaim those who are living in the neglect or violation of the sacred day, by personal persuasion and remonstrance, and to diffuse right views of the authority and claims of the Lord's day throughout the community.

5. That strenuous opposition should be offered to all legislative measures which are designed, or tend, to sanction labour or traffic on the Lord's day, or to deprive servants of the Government of the opportunity of keeping it holy, and thereby to impose disability for employment in some departments of the public service on those who are faithful to God in this matter.

HENRY RENTON, *Convener.*

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PROCEEDINGS

OF

THE SYNOD

OF THE

UNITED PRESBYTERIAN CHURCH.

HELD AT EDINBURGH, MAY, 1873.

GLASGOW:
PRINTED BY DUNN & WRIGHT, 47 WEST NILE STREET.

MDCCCLXXIII.

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COMMITTEE ON AUTHENTICATION OF SYNOD MINUTES.

GLASGOW, *11th June, 1873.*—We have this day carefully compared the Proof Print of the Synod's Minutes for May last, with the Certified Scroll Minutes in the hands of the Synod Clerk, and find that said Proof is a faithful copy of the Certified Scroll Minutes.

(Signed) JOHN STARK.
ROBERT JOHNSTONE,
Convener.

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PROCEEDINGS

OF

THE SYNOD

OF THE

UNITED PRESBYTERIAN CHURCH.

At Edinburgh, and within the Synod Hall, Queen Street.
On Monday, 12th May, 1873, at half-past 6 o'clock P.M.,

May 12, 1873.
First Sederunt.

THE SYNOD OF THE UNITED PRESBYTERIAN CHURCH met. The Rev. Dr John Cairns, Moderator, preached a sermon on Heb. x., 35-36: "Cast not away, therefore, your confidence, which hath great recompence of reward; for ye have need of patience, that after ye have done the will of God, ye might receive the promise." Dr Cairns then constituted the Synod with prayer.

Changes on Roll:—

It was reported that the following changes affecting the roll of Ministers had occurred since last meeting—namely,

Ministers Deceased;

—That the following ministers had been removed by death:—

William Anderson, LL.D., John Street, Glasgow, Collegiate Charge,.....Sept. 15, 1872.
Thomas Finlayson, D.D., Rose Street, Edinburgh,...Oct. 17, "
Robert French, M.A., Derby Road, Liverpool, ... " 25, "
James M'Crie, D.D., Old Meldrum, Collegiate Charge, ...Jan. 13, 1873.
James Sommerville, Airth, Collegiate Charge,..... " 20, "
Robert Gardner, Wolverhampton,..... " 30, "
David Ronald, West Church, Saltcoats, Collegiate Charge, ...Feb. 1, "
Andrew Jeffrey Gunion, LL.D., St Andrew Square, Greenock, ... " 12, "
William Pringle, D.D., North Church, Auchterarder, " 16, "
Andrew M'Farlane, D.D., Trinity Church, Greenock, Mar. 24, "

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May 12, 1873. First Sederunt. Changes on Roll:— Ministers Demitted;

—That the following ministers had demitted their charges, and the pastoral relation between them and their respective congregations been dissolved:—

William G. Fraser, Little Sutton,.....May 14, 1872.
James F. Henderson, Innellan,.....June 4, "
James Wilson, Lumsden, ... " 14, "
James Smith Taylor, Hutchesontown, Glasgow, ...Aug. 13, "
Andrew H. Anderson, St Andrew's Place, Leith, ...Oct. 1, "
James Torry, Sandwick,..... " 1, "
William Turner, Craigdam, ... " 8, "
William Johnston, Alexandria,..... " 15, "
Robert Redpath, Oxendon Church, London, ...Jan. 2, 1873.
James Taylor, D.D., Renfield Street, Glasgow, ... " 14, "
David King, LL.D., Morningside, Edinburgh,.....Mar. 4, "
Alexander Leitch, D.D., Wigton, Cumberland, ... " 27, "

Loosed from their Charges;

That Robert S. Drummond, D.D., had been loosed from his charge of Erskine Church, Glasgow, on accepting call from St John's Wood English Presbyterian Church, London,.....May 28, 1872.

That John Hinshelwood had been loosed from his charge of East Congregation, Haddington, on accepting call to English Presbyterian Church, Worcester, ...Oct. 1, "

That William L. A. Niven had been loosed from his Collegiate Charge at Innerleithen, ...May 16, "

Loosed to be Inducted;

—That James Jeffrey, M.A., on accepting call from Erskine Church, Glasgow, had been loosed from his charge of King's Park Church, Dalkeith, ...May 5, 1873.

Inducted;

—That William Galletly, formerly of Peterhead, had been inducted at Tillicoultry, July 9, 1872.

Translated.

—That the following ministers, having accepted calls, and been loosed from their former charges, had been inducted into new charges:—

Duncan Ogilvie, D.D., from Portsburgh, Edinburgh, to South Church, Falkirk, ...June 18, 1872.
William Rigby Murray, from Ardrossan to Brunswick Street, Manchester, ... " 27, "
James M. Erskine, from Burghead to Bow, London, July 2, "
William Boyd, from Milnathort to Foresthill, London,..... " 11, "
Robert French, M.A., from Queen Anne Street, Dunfermline, to Derby Road, Liverpool, ...Aug. 15, "
John Thompson, M.A., from St Paul's, Birkenhead, to Westmorland Road, Newcastle, ...Sept. 4, "

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May 12, 1873.

First Sederunt.

Changes on Roll:—Ministers Translated;

Robert Campbell, from Aldershot to Albion Church, London,.....Sept. 19, 1872.
James M'Ewen, M.A., from East Bank, Hawick, to Sydney Place, Glasgow, Collegiate Charge,..... " 25, "
John Thomson, from North Richmond Street, Edinburgh, Collegiate Charge, to Campbeltown, Collegiate Charge, ...Oct. 16, "
A. W. Carmichael, from East Congregation, Linlithgow, to Oxendon Church, London,.....Jan. 2, 1873.
Robert Anderson, from Ceres, West Church, to Milnathort,.....Mar. 13, "
Thomas Dobbie, from Stranraer, West Church, to St Andrew's Place, Leith,.....April 2, "
Robert Small, from Southend to Portsburgh, Edinburgh,..... " 14, "
Thomas Kirk, Maisondieu Lane, Brechin, to Haymarket, Edinburgh,..... " 29, "
Robert Scott, M.A., from Logiealmond to Garscube Road, Glasgow,..... " 29, "
James Grierson Scott, from St Andrews to Renfield Street, Glasgow,..... " 30, "

Preachers Ordained.

—And that the following preachers had been ordained:—

George Rae, M.A., at Loreburn Street, Dumfries, Collegiate Charge, ...June 4, 1872.
Thomas Mathie, at Tranent, Collegiate Charge,..... " 11, "
Charles M'Ewing, at Stornoway, ... " 13, "
James Howat, at Park Street, Arbroath,.....July 10, "
Alexander Thomson M'Lean, at Baillieston, ...Aug. 14, "
Robert Simpson, M.A., at Stockbridge, ... " 21, "
John Young, at Newington, Edinburgh, Collegiate Charge, ...Oct. 2, "
Ballantyne Brodie, M.A., at Beaumont Union, ...Nov. 19, "
Allan Wilson, at North Middleton,..... " 21, "
Andrew Morton, at Innerleithen, Collegiate Charge, Dec. 17, "
David F. Mitchell, at Kirkcowan,..... " 17, "
Alexander Crighton Alexander, at Douglas, ... " 19, "
Adam Gray, M.A., at Sutton, ...Jan. 30, 1873.
James Slater Rae, at Ecclefechan,.....Feb. 4, "
Peter Morton, at Strathaven, West Congregation,...Mar. 4, "
John Smith, M.A., at Burghead, ... " 5, "
Arch. B. Cameron, M.A., B.A., at Princes St., Arbroath, " 26, "
James Moir Rae, at Maryhill, Collegiate Charge, ... " 26, "
William Arnot Mitchell, at Durham, ...April 16, "
David Buchanan, at Stronsay, ... " 30, "
James Drummond, at Alexandria, ...May 6, "

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May 12, 1873.

First Sederunt.

Changes on Roll:—Congregations United;

It was also reported that the following changes, affecting the roll of Congregations, had occurred since last meeting:—

That the East and West Congregations, Auchtermuchty, had been united into one, which was now enrolled as South Congregation, Auchtermuchty, with John Wise and John F. M'Swaine as Joint-Ministers, ...April 23, 1873.

Removed from Roll:

That the Congregation of Dalreoch had been dissolved on 4th June, and that the 2nd Congregation, Newburgh, having left the Communion of the United Presbyterian Church, had been removed from the roll in December, 1872.

That the Congregation of Sixtowns, Ireland, had been dropped from the roll.

Erected:

—That the following new Congregations had been erected:—

Durham, Presbytery of Newcastle, ...Aug. 6, 1872.
Haymarket, Edinburgh, Presbytery of Edinburgh,... " 6, "
London Road, Edinburgh, Presbytery of Edinburgh, " 6, "
Parkhead, Glasgow, Presbytery of Glasgow,.....Jan. 4, 1873.
Redcar, Presbytery of Newcastle,..... " 6, "
Broughty-Ferry, 2nd Congregation, Presbytery of Dundee,.....Mar. 6, "
Plantation, Glasgow, Presbytery of Glasgow, ...April 8, "

Designations Altered.

And that the following Congregations, having each removed to a new place of worship, had been enrolled under new designations, as follows:—

New City Road, Glasgow, as Burnbank, Glasgow;
Blackfriars, Glasgow, as Albert Street, Glasgow; and,
Carliol Street, Newcastle, as Barras Bridge, Newcastle.

Missionaries Ordained.

It was reported that the following had been ordained as missionaries, viz.:—By the Presbytery of Glasgow—

Dugald Campbell, to Calabar,.....May 28, 1872.
John Dewar, M.A., to Caffraria, ...Oct. 21, "
John L. Murray, to Spain, ...Dec. 23, "

—And by the Presbytery of Lancashire—

Alexander Pringle C. Jameson, to India, ...April 21, "

Moderator Chosen.

The Synod proceeded to make choice of a Moderator, when the Rev. Dr Andrew Thomson, Edinburgh, and the Rev. Dr. Joseph Brown, Glasgow, were severally proposed and seconded. A vote having been taken, it was found that a majority was in favour of Dr Joseph Brown. Dr Brown was thereupon declared to be elected, and he took the chair as Moderator.

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May 12, 1878.

First Sederunt. Order of Business.

Read minutes of the Committee on Bills and Overtures, reporting the Causes which they had agreed to transmit, and the order in which they recommended these to be taken up by the Synod.

On recommendation of the Committee it was agreed that in consideration of the amount of business, the Synod meet daily during its sittings at ten o'clock forenoon. Also, that lapsed Causes, if any, during the first week, be taken up in the order in which they stand on the roll, on the evenings of Friday, the 16th, and Monday, the 19th instant, if time permit, after the other Causes set down for these days have been disposed of.

Causes Remitted to Committees.

Agreed to remit to the General Finance Committee all Reports and Petitions which have in view the obtaining of grants from the Synod's General Fund, to report to the Synod whether, in each case, the Fund concerned is in such a state that the grant sought can be safely and conveniently made.

The Synod adopted the order of business recommended by the Committee on Bills and Overtures, with the following exceptions, viz.:—That the Report on General Statistics be taken up as the Fourth Cause at 2nd sederunt; that the Report on Augmentation Scheme be taken up as the Second, and not as the Fifth Cause, on Wednesday forenooon; and that the Report on Remuneration of Preachers be taken up as the Third Cause on Friday. The Committee having recommended that an appeal from Edinburgh Presbytery in the matter of Sacramental Wine be remitted to a Committee to consider and report, it was moved and seconded—That the recommendation be adopted. It was also moved and seconded—That the appeal be taken up in open Court on Friday forenoon at ten o'clock. A vote having been taken, the first motion was preferred. Wherefore the Synod adopted the recommendation of the Committee, and agreed that the appeal in the matter of Sacramental Wine be remitted to a Committee to consider and report.

Agreed that the following Appeals be, in like manner, remitted to Committees, viz.:—Appeal from Edinburgh Presbytery in reference to Temporal Management in Lothian Road Congregation; Appeal from the same Presbytery in reference to Instrumental Music in London Road Congregation; and Appeal from Orkney Presbytery in reference to Sandwick congregation.

Elder's Commission Accepted.

The Synod took up a Reference by the Presbytery of Edinburgh in the case of the appointment of Synod Elder by Session of Blackfriars' Street Congregation, Edinburgh. The Presbytery having been heard in support of their reference, the Synod proceeded to give judgment, and, after reasoning, agreed that the Commission in question be accepted, and the Elder's name placed on the roll of Synod.

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May 12, 1873.

First Sederunt. Names of Elders sent in late.

The Synod Clerk stated that several names had been sent to him for insertion on the roll of Elders after the time fixed by Synod for receiving such names. The Synod agreed that, in the circumstances, the names in question be received and inserted on the roll.

Notices of Motions.

Notices of Motions were laid on the table and read:—*First*, by Dr Harper, on the Report anent Union; and *Second*, by Mr John Dick Peddie, on Overtures anent Representative Assembly.

Devotional Exercises.

The Synod agreed to set apart a portion of to-morrow forenoon's sederunt for devotional exercises, to be conducted by the Moderator, and by Mr Dunlop, of Bristo Street Church, Edinburgh, and Mr Rankine, of Bonnygate Church, Cupar.

Adjourned, to meet in the same place to-morrow at ten o'clock forenoon. Concluded with prayer.

JOSEPH BROWN, *Moderator*.

SECOND SEDERUNT.

Same Place,

Tuesday, 13th May, 1873, 10 o'clock A.M.

May 13, 1873.

Second Sederunt.

The Synod met, and was constituted by the Moderator. Mr Dunlop, Edinburgh, and Mr Rankine, Cupar, succeeded him, according to appointment, in conducting devotional exercises.

The minutes of last sederunt were read and approved of, and the scroll thereof subscribed by the Moderator.

Authentication of Synod Minutes.

The Clerk read and laid on the table the following reports anent the Authentication of Synod Minutes:—

Glasgow, 18th June, 1872.—We have this day carefully compared the proof print of the Synod's Minutes for May last with the certified Scroll Minutes in the hands of the Synod Clerk, and find that said proof is a faithful copy of the Certified Scroll Minutes. (Signed) JOHN M'COLL; ROBERT GOURLAY, *Convener*.

71 Moray Place, Glasgow, 16th November, 1872.—We have this day examined the Permanent Record of the Synod's proceedings for May last, and compared it with the printed proceedings, as also with the proof print thereof, and we certify that said Permanent Record is accurately transcribed from the printed proceedings, and corresponds with the proof print. (Signed) ALEXANDER OLIVER; JOHN M'COLL.

Dr Cairns, who had presided as Moderator last year, was authorized and directed, along with the Clerk, forthwith to subscribe each page, as well as the close of the Record, and these were so subscribed accordingly, in presence of the Synod.

Omission Supplied.

The Synod, finding that the following had been omitted from the Minutes of Sixth Sederunt last year, directed that it be inserted as a portion of said Minute:—

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May 13, 1873.

Second Sederunt.

Omission in last year's Minutes.

"The Synod appointed the following a Committee to frame regulations that may guide to a right decision in the case of Ministers and Preachers applying for admission, and to draw up a series of questions to be put to such applicants, to elicit their views of our denominational principles, and their reasons for seeking admission:—Dr MacEwen, Glasgow; Dr Bruce, Edinburgh; Dr Ritchie, Dunse; Dr George Jeffrey, Glasgow; James Brown, Lochgelly, ministers. Matthew Paul, Dumbarton; Rev. John Paterson, Dollar; John Smart, Leith, elders—Dr Ritchie, Convener."

Committee to Nominate Selection Committee.

The Synod appointed the following a Committee to propose names of those whom the Synod may appoint members of the Selection Committee for this year:—Daniel Kerr, George Robson, Lauder; Dr J. B. Johnston, Marshall N. Goold, and Dr Frew, ministers; with James Alexander, Helensburgh, and John Lumgair, Arbroath, elders.—Dr Frew, Convener.

Selection Committee's Annual Report.

Called for Report of the Selection Committee for last year, which was read by Dr David Young. The Synod received this Report, thanked the Committee, especially Dr Young, for their diligence, and agreed that the arrangement made *ad interim* last year, as to an Annual Report by the Selection Committee, be acted on this year also.

Theological Education.

Called for Report of the Committee on Theological Education, Hall and Library, and Congregational Libraries for Ministers, which was presented and laid on the table by Dr David M'Ewan, Convener, and, being printed among Synod Papers, was held as read. The Synod received and adopted the Report, and gave thanks to the Committee, especially to the Convener, for the efficient manner in which they had discharged the duty entrusted to them. The Synod approved of their admitting Robert Law, M.A., student, to the Divinity Hall in the circumstances stated. Agreed that the exemption of J. S. Butchart from the Natural Philosophy Class for one year be sustained, and that the certificates of a student's attendance last winter at the Divinity Classes, Free College, Glasgow, be accepted for last session of the Hall, his attendance at which had not been sustained.

R. Law and J. S. Butchart Students.

Excuses for absence from Hall.

A question having been submitted by the Theological Committee as to whether the excuses for absence of certain students for several hours during last session of the Hall should be accepted, the Synod referred this matter, and the applications of Henry A. Hutcheson, J. S. Nelson, and Adam Baillie, students, to a Committee to be appointed to examine and report on Petitions from Students.

Text Book for Examination.

The Synod approved of the adoption of Professor Calderwood's Handbook of Moral Philosophy for examinations in that department, instead of Stewart's Outlines, at present in use.

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May 13, 1873.

Second Sederunt.

Theological Education, King's College and University College, London.

Also, in terms of the Committee's recommendation, agreed that in the Arts Department certificates of attendance at King's College and University College, London, be accepted equally with those from Scottish Universities, and under the same conditions with attendance at Owen's College, Manchester, and New College, St John's Wood, London.

The Synod directed that the Report of the Committee on Theological Education be inserted in Appendix to Minutes.*

Committee on Petitions from Students.

On motion made and seconded, the Synod agreed that all petitions from students in reference to their Theological Curriculum be forwarded through the Presbyteries to their Committee on Theological Education not later than 1st of March each year, and that these petitions, along with the Committee's judgment thereon, be transmitted by them to the Synod: it being understood that any expression of opinion by the Presbyteries is also to be transmitted along with the Committee's report.

Invited to Correspond.

The Rev. David Irving, D.D., and Rev. J. Addison Henry, deputies from the General Assembly of the Presbyterian Church in the United States of America, and the Rev. Robert Sedgewick, deputy from the Synod of the Presbyterian Church of the Lower Provinces of British North America, having been introduced to the Synod, their credentials were read, and they were invited to correspond.

Names of Selection Committee.

On recommendation of the Committee appointed at a former stage of this sederunt to nominate the Committee of Selection, the Synod appointed the following as the Committee of Selection for this year:—The Moderator; Dr Bruce and Dr Cairns, two who have been Moderators; W. M. Halley, Dumbarton, Dr J. B. Johnston, Govan, and John Rankine, Cupar, three ministers of above ten years' standing; James Davidson, Selkirk, James Rogers, Kelso, Forrest F. Young, Kilcreggan, three under ten years; David Corsar, Arbroath, James Alexander, Helensburgh, George Pearson, Glasgow, John Dick Peddie, Edinburgh, four elders—Dr Cairns to act as Convener in absence of the Moderator.

General Statistics.

Called for Report of the Committee on General Statistics, which was presented and laid on the table by the Home Secretary, and, being printed among the Synod Papers, was held as read. The Home Secretary, with Mr Robert T. Middleton and Mr Samuel Stitt, elders, was heard in explanation of the report, which was then received by the Synod, highly commended, and unanimously adopted. The Synod directed that this Report be printed in Appendix to Minutes.†

Mission Board.

The Home Secretary reported that the twelve members who retire from the Mission Board this year are the Rev. James Knox, D.D.,

* See Appendix, No. I., p. 763. † See Appendix, No. II., p. 777.

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May 13, 1873.

Second Sederunt.

Mission Board: Members Retiring; New Members Nominated;

Glasgow; Rev. J. E. Fyfe, Kilmalcolm; Rev. Robert M. Macinnes, Ayr; Rev. David Williamson, South Queensferry; Rev. William Sprott, Glasgow; Rev. J. D. Fleming, Inverkeithing; and Messrs David Paton, Alloa; James Watson, Linlithgow; Thomas Watson, Lanark; James Kirk, Alloa; J. Renton, Jun., Edinburgh; and John Walls, Edinburgh; —that the twelve who have been nominated by Presbyteries to fill up the vacancies occasioned by retirement, according to the Synod's plan, are the following:—Rev. Matthew Crawford, Glasgow, by the Presbytery of Dumfries; Mr William Inglis, Dunfermline, by the Presbytery of Dunfermline; Mr J. Renton, Jun., Edinburgh, and Mr William Burton, Slateford, by the Presbytery of Edinburgh; Rev. J. M. Lambie, Grangemouth, by the Presbytery of Falkirk; Mr W. Whyte Millar, Edinburgh, by the Presbytery of Galloway; Rev. William Clark, Barrhead, and Mr Hugh Steven, Glasgow, by the Presbytery of Glasgow; Mr George Brown, Irvine, by the Presbytery of Kilmarnock; Rev. R. D. Scott, Roberton, by the Presbytery of Lanark; Rev. Robert Frew, D.D., St Ninians, by the Presbytery of Orkney; and Rev. James Muir, Bridge of Allan, by the Presbytery of Stirling;—that the Mission Board propose to allocate the above new members as follows:—To the Home Committee, Dr Frew, the Rev. Matthew Crawford, William Clark, and J. M. Lambie, and Messrs Hugh Steven and George Brown; and to the Foreign Committee, the Rev. James Muir and Robert D. Scott, and Messrs William Inglis, J. Renton, Jun., William Burton, and W. Whyte Millar;—and also, that the Board suggest that Dr Black, and Messrs John M'Ewen, James Morton, and James Alexander, who are at present allocated to the Home Committee, shall also be associated with the Foreign Committee; and that the Rev. J. Mitchell Harvey, and Mr J. Renton, Jun., who are at present allocated to the Foreign Committee, shall also be associated with the Home Committee.

Allocated:

Mission Finance Committee:

The Board suggested that the Mission Finance Committee for the year 1873-74 shall consist of the following members:—

Mr David Anderson, Glasgow.	Mr James Thin, Edinburgh.
" Robt. T. Middleton, Glasgow.	" J. Renton, Jun., Edinburgh.
" James Morton, Greenock.	Rev. J. Mitchell Harvey, Edinburgh.
Rev. William France, Paisley.	" Dr Somerville.
" Dr Scott.	" Dr MacGill.

Mr James Peddie, *Convener*.

Chairman and Vice-Chairmen.

The Board further proposed, as an arrangement for the present year, that Mr David Anderson be appointed as Chairman of the Board, and that Mr James Morton be appointed as Vice-Chairman of the Board for the Home Committee. Also, that Mr David Paton be appointed by the Synod as a member of the Board, allocated to the Foreign Committee, and appointed as Vice-Chairman of the Board for the Foreign Committee.

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May 13, 1878.

Second Sederunt.

Mission Board.

The Synod approved of the members so nominated for the Mission Board, and directed that they appear before the Synod at two o'clock P.M., on Thursday next, for the purpose of being designated to this service. The Synod also approved of the allocation of these, and the other members named, to the different Committees; constituted the Mission Finance Committee as recommended; and appointed Mr David Anderson to be Chairman of the Mission Board for this year, Mr James Morton to be Vice-Chairman of the Board for the Home Committee, and Mr David Paton to be a member of the Board, and allocated to the Foreign Committee, and to be Vice-Chairman of the Board for the Foreign Committee.

The Mission Board, as arranged for this year, stands, therefore, as follows:—

Home and Foreign Committees.

HOME COMMITTEE.

Rev. Dr James Black, Glasgow.
" William France, Paisley.
" J. Mitchell Harvey, Edinburgh.
Mr William Walls, Glasgow.
" Thomas Brownlie, Strathaven.
" Henry Coubrough, Liverpool.
" John M'Ewen, Glasgow.

Rev. Dr John Edwards, Glasgow.
" John Mitchell, Kirkintilloch.
" Robert Rutherford, Newlands.
" William Orr, Fenwick.
" James Dunlop, Kilmaronock.
" Henry Angus, M.A., Sunderland.
Mr James Eckles Russell, London.
Dr James D. Maclaren, Glasgow.
Mr James Alexander, Helensburgh.
" George Pearson, Glasgow.

Rev. Alex. Pettigrew, Balbeggie.
Mr James Gibson, Glasgow.
" J. Sewell, Carlisle.
" R. T. Middleton, Glasgow.
" James Annandale, Blackhill.
" James Morton, Greenock.

Rev. Dr Robert Frew, St Ninians.
" Matthew Crawford, Glasgow.
" William Clark, Barrhead.
" J. M. Lambie, Grangemouth.
Mr Hugh Steven, Glasgow.
" George Brown, Irvine.
" J. Renton, Jun., Edinburgh.
Dr R. S. Scott, Convener.

FOREIGN COMMITTEE.

Rev. Dr William Ritchie, Dunse.
" Dr James Black, Glasgow.
" James Borwick, Rathillet.
" Thomas Miller, Perth.
" J. Mitchell Harvey, Edinburgh.
Mr John Lumgair, Arbroath.
" Robert Dick, Edinburgh.
" John M'Ewen, Glasgow.

Rev. William Galletly, Tillicoultry.
Mr James Thin, Edinburgh.
" James Alexander, Helensburgh.

Rev. A. B. Robertson, Coldingham.
" Robert Russell, Blairgowrie.
" George Deans, Portobello.
" James Scott, Kirkcaldy.
" John Lawson, Selkirk.
Mr Thomas Scott, Morebattle.
" R. T. Middleton, Glasgow.

Rev. James Muir, Bridge of Allan.
" Robt. D. Scott, Roberton.
Mr William Inglis, Dunfermline.
" J. Renton, Jun., Edinburgh.
" William Burton, Slateford.
" W. Whyte Millar, Edinburgh.
Dr H. M. MacGill, Convener.

Rev. Dr Somerville, Honorary Member of the Board.
Mr David Anderson, Honorary Member and Chairman.

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May 13, 1873.
Second Sederunt.

Mr James Peddie, Treasurer, Member *ex officio*.
Mr James Morton, Vice-Chairman for Home Committee.
Mr David Paton, Vice-Chairman for Foreign Committee.

Mission Board.

The members suggested by the Board, as above, to constitute the Mission Finance Committee.

Scholarships;

Called for Report of the Committee on Scholarships, which was presented by Dr Duff, the Convener, and, being printed among Synod Papers, was held as read. The Synod received and adopted this report, and thanked the Committee, especially the Convener, for their valuable labours. Further, directed that the Report be inserted in Appendix to Minutes.*

Lindsay Scholarships.

On recommendation of the Scholarship Committee, the Synod agreed to set apart the donation of £200, given by the family of the late Professor Lindsay, to the Capital Fund, together with £200 from the surplus of last year, to found a Hebrew Scholarship, and that its name be the "Lindsay Scholarship." Agreed, also, that this Scholarship be open to students in the fourth section only, and tenable for one year, and that, of the competitors in section IV. who attain the minimum average of marks over all their papers, it shall be awarded to the student who shows the greatest proficiency in Hebrew.

Report on Synod Clerkships:

Called for Report of the Committee on Synod Clerkships, which was presented by Dr David Young, the Convener, and being printed among Synod papers, was held as read. The Synod received this Report, thanked the Committee for their diligence, and directed that the Report be printed in Appendix to Minutes.† After reasoning, it was moved and seconded—That the recommendations of the Committee lie on the table till next year, and the attention of Presbyteries, of the Home and Foreign Mission Committees, and of the Committee on Correspondence with Foreign Churches be called to the proposals submitted, and the Committee be re-appointed to receive and report any suggestions that may be tendered on or before the 1st of February next.

Motions thereanent;

It was also moved and seconded that the Report lie on the table, to be taken up at next meeting of Synod.

Committee re-appointed.

On a vote being taken, the first motion was preferred, and the Synod determined accordingly in terms of the first motion, and re-appointed the Committee, with the same members as before, viz., Dr Bruce, Dr George Jeffrey, James Inglis, Henry Renton, Thomas Kennedy, and Dr David Young, ministers; with Dr James Taylor, J. Dick Peddie, Edinburgh; J. B. Kidston, Glasgow; and James Morton, Greenock, elders—Dr Young, Convener.

* See Appendix, No. III., p. 798. † See Appendix, A., p. 695

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May 13, 1873.
Second Sederunt.
Temporary Assistance to Synod Clerk.

The Synod resolved that a small Committee be now appointed to suggest the name of a minister who shall assist Mr Beckett in the duties of the Clerkship during the present sittings of the Synod, it being an instruction to the Committee that they should select a junior minister, who does not intend to be a candidate for the permanent office of Clerk. The following, named by the Moderator, were appointed a Committee in terms of this resolution, to report without delay:—Dr M'Gavin, Wm. France, Dr Young, John Clark, and Dr A. Thomson—Mr Clark, Convener.

Pitcairn and Miller-Frame Scholarships.

Mr M'Coll, Partick, made a statement to the Synod to the effect that a friend, who was unwilling that his name be revealed in the matter, had set aside the sum of £1500 to found two Scholarships in connection with this Synod, to be called the Pitcairn and Miller-Frame Scholarships, and to be managed under the following Regulations:—

RULES AND REGULATIONS ANENT THE PITCAIRN AND MILLER-FRAME SCHOLARSHIPS.

First. That the Scholarships shall be in connection with the United Presbyterian Church,—or any other denomination with which it may unite,—and shall be called the "Pitcairn and Miller-Frame Scholarships."

Second. That the Scholarships shall be two in number, each not exceeding the yearly value of £30 (say thirty pounds), derived from a capital sum of £1500 (fifteen hundred pounds) sterling, the expenses connected with the Scholarships to form a preferable charge on the yearly income, and not in any event to be deducted from the capital.

Third. That in case the nett yearly income shall in any year exceed the sum of £60 (sixty pounds), required for the Scholarships, the surplus shall be retained as a reserve fund to make up any possible deficiency in the income of future years, or, should this seem unnecessary, it may be given at the discretion of the Scholarship Committee,—on the recommendation of the Examiners,—to any student whose appearances in the competition, though he has failed in it, may seem to entitle him to such recognition.

Fourth. That the competitors for these Scholarships give a declaration that it is their intention to prosecute their studies, with a view to the ministry, in connection with the United Presbyterian Church.

Fifth. That these Scholarships be competed for annually, towards the close of the session, in special written examinations on the ordinary work of the Hall, the one by students of the Junior, the other by students of the Senior Division; that these examinations shall be conducted by the Professors of each division, and adjudicated upon by them, along with two members of the Scholarship Committee: the present minister of Newton Place Church, Partick, and, after his decease, a member of the Glasgow Presbytery, chosen annually for the purpose by said Presbytery, to be associated with these Examiners and with the Scholarship Committee, in all matters relating to these Scholarships.

Sixth. That it be understood that a student, holding one of these Scholarships, shall not hold, at the same time, any other in connection with the United Presbyterian Church.

Glasgow, May, 1873.

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Mr M'Coll, on behalf of the donor, presented a deposit receipt for £1500 Stg., in favour of the Synod Treasurer, as the fund for the support of the Bursaries. May 13, 1873. Second Sederunt.

It was unanimously agreed—That the Synod accept the munificent gift of the Founder of the Pitcairn and Miller-Frame Scholarships as now tendered on his behalf by the Rev. John M'Coll; adopt the terms on which the Scholarships are founded; and instruct the Clerk to convey to the anonymous Donor, through Mr M'Coll, the Synod's cordial acknowledgment of this considerate and generous gift. Pitcairn and Miller-Frame Scholarships.

Herr J. Van Andel, member of the Free Reformed Church of the Netherlands, was introduced to the Synod, and invited to correspond. Invited to Correspond.

Called for Report of the Board for Manses and Debt Liquidation, which was presented by the Home Secretary, and, being printed among the Synod Papers, was held as read. The Home Secretary having been heard in explanation, the Synod received and adopted the Report, and directed that it be inserted in Appendix to Minutes.* Manses and Debt Liquidation.

The Synod continued to the Manse and Debt Liquidation Board the powers granted in May, 1871, in reference to the collection of not less than £5000 for Debt Liquidation purposes, and the Board stands for this year, as follows:—

Dr M'Michael, Dunfermline.
Dr Eadie, Glasgow.
Dr A. Thomson, Edinburgh.
Dr W. Johnston, Limekilns.
Dr A. MacEwen, Glasgow.
Dr David Duff, Helensburgh.
Wm. Beckett, Rutherglen, *Ministers.*
Dr James Taylor, Edinburgh.
Mr David Anderson, Glasgow.
" John M'Ewen, Glasgow.
" Andrew Mitchell, Glasgow.
" Andrew Tod, Glasgow.
" Peter Hamilton, Glasgow.
" Anthony Hannay, Glasgow.
" J. B. Kidston, Glasgow.
" David M'Cowan, Glasgow.
" Robert Young, Glasgow.

Mr James Peddie, Edinburgh.
" H. B. Dewar, Edinburgh.
" A. Cuthbert, Edinburgh.
" J. D. Peddie, Edinburgh.
" T. Robertson, Edinburgh.
" D. Paton, Alloa.
" J. Paton, Tillicoultry.
Dr M'Kinlay, Glasgow.
Mr Samuel Stitt, Birkenhead.
" John Gilmour, Helensburgh.
" John Anderson, Helensburgh.
" Thomas J. Dunn, Melrose.
" James Morton, Greenock.
Sir Peter Coats, Paisley.
Mr William Meikle, Glasgow.
" George Younger, Glasgow.

The Home Secretary, *Convener.*

Called for Report of the Committee on the Disestablishment and Disendowment of the Established Churches of England and Scotland, which was presented by Mr George C. Hutton, the Convener, Disestablishment and Disendowment.

* See Appendix, No. IV., p. 802.

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May 13, 1873.

Second Sederunt. Disestablishment and Disendowment; Motions thereanent;

and, being printed among Synod Papers, was held as read. Mr Hutton was heard in support of a recommendation by the Committee. After reasoning, it was moved and seconded—That the Synod receives the Report, thanks the Committee for their diligence, re-appoints them to prosecute their labours, and agrees to petition Parliament in favour of Mr Miall's motion,—and whereas the Committee issued a statement without having had opportunity to take the mind of the Synod upon it; and whereas there is a difference of opinion among brethren regarding some parts of said statement, whether they be in accordance with the views held by this Synod on the Magistrate's office in relation to religion and the Church, the Synod declares that there is nothing in the statement to be understood as in any way superseding the views of this Synod set forth in the paper usually called the "Articles of Agreement," and sanctioned by this Synod in 1871.

It was also moved and seconded—That instead of re-appointing the Committee, the Synod resolve that this Committee, the Committee on the Irish Church and other kindred questions, and the Committee on National Education, be merged in one large Committee that shall be appointed by the Synod and charged with the whole subject, of which these are different branches; and that shall be specially charged to take such steps as may be best fitted to forward the Disestablishment movement.

Discussion adjourned.

In the course of discussing these motions, the hour of adjournment arrived, and the Synod agreed that the discussion be adjourned, to be resumed as the first cause at this evening's sederunt.

COMMITTEES:

On recommendation of the Committee of Selection, the Synod appointed the following Committees:—

On J. Goldie's Appeal;

COMMITTEE ON PROTEST AND APPEAL BY MR JOHN GOLDIE, against deed of Edinburgh Presbytery, sustaining decision of Lothian Road Congregation adopting certain Rules of Management:—James Buchanan, Glasgow, G. L. Carstairs, Glasgow, and James Inglis, Johnstone, ministers; John Lumgair, Arbroath, James Carter, Berwick, Samuel Stitt, Birkenhead, elders—Mr Inglis, Convener.

On Rev. R. Gemmell's;

COMMITTEE ON APPEAL BY THE REV. ROBERT GEMMELL:—Dr Wm. Johnston, Limekilns, William France, Paisley, and James Dunlop, Kilmaronock, ministers; with Thomas Mitchell, Blairgowrie, and James M'Millan, Moffat, elders—Mr Dunlop, Convener.

Anent Sacramental Wine.

COMMITTEE ON PROTEST AND APPEAL against decisions of Edinburgh Presbytery anent Sacramental Wine:—Dr Knox, Glasgow, Dr M'Gavin, Dundee, James A. Johnston, Springburn, Thos. Kennedy, Kinross, James G. Scott, Glasgow, Dr Duff, Helensburgh, and David Cairns, Stitchel, ministers; with Charles Smith, Broughty-Ferry,

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James Annandale, Blackhill, John Douglas, Govan, James Stoddart, Glasgow, Henry Coubrough, Egremont—Dr Knox, Convener.

May 13, 1873.

Second Sederunt.

Committee on Appeals from Orkney Presbytery.

COMMITTEE ON APPEALS FROM ORKNEY PRESBYTERY:—Dr Peddie, Dr Andrew Thomson, James Borwick, Rathillet, and Alexander Oliver, Glasgow, ministers; with James Ross, Kelso, William Morrison, Inverness, and William Murray, Anstruther, elders—Dr Peddie, Convener.

Examiners of Presbytery Minutes.

Appointed to examine and report on the minutes of Presbyteries as follows:—

Presbyteries whose Records are to be examined.	Presbyteries from whose Members Examiners are appointed.	Examiners appointed according to their Presbyteries.
1. Aberdeen,	(31) *Stirling,*	John M'Intyre, William B. Wilson.
2. Annandale,	(30) *Perth,*	John Millar, Jas. S. Scotland.
3. Arbroath,	(29) *Paisley and Greenock,*	William France, John Boyd.
4. Banffshire,	(28) *Orkney,*	James Ingram, Robert Edgar.
5. Berwick,	(27) *Newcastle,*	William Fiskin, William Rogerson.
6. Buchan,	(26) *Melrose,*	John Lawson, James Davidson.
7. Carlisle,	(25) *London,*	Andrew Black, George B. Carr.
8. Cupar,	(24) *Lancashire,*	William Graham, J. D. Bowden.
9. Dumfries,	(23) *Lanark,*	James Fraser, Daniel M'Lean.
10. Dundee,	(22) *Kirkcaldy,*	Arch. Allison, Thomas B. Johnston.
11. Dunfermline,	(21) *Newcastle,*	James George, John Thompson.
12. Edinburgh,	(20) *Kilmarnock,*	Thos. Matthewson, Jas. L. Murray.
13. Elgin and Inverness,	(19) *Kelso,*	John Polson, David K. Miller.
14. Falkirk,	(18) *Ireland,*	Isaac E. Marwick, Walter Buchan.
15. Galloway,	(17) *Hamilton,*	H. A. Paterson, T. R. Anderson.
16. Glasgow,	(16) *Galloway,*	Andrew Clark, William Watson.
17. Hamilton,	(15) *Glasgow,*	James Lindsay, Robert Niven.
18. Ireland,	(14) *Falkirk,*	John M. Lambie, John L. Munro.
19. Kelso,	(13) *Edinburgh,*	Robert Burgess, George Deans.
20. Kilmarnock,	(12) *Edinburgh,*	John Wilson, Andrew Gardiner.
21. Kinross,	(11) *Dunfermline,*	David Russell, Adam Welsh.
22. Kirkcaldy,	(10) *Dundee,*	John C. Baxter, A. B. Connel.
23. Lanark,	(9) *Dumfries,*	M. N. Goold, John Sellar.
24. Lancashire,	(8) *Cupar,*	John F. M'Swaine, John Wise.
25. London,	(7) *Carlisle,*	Peter Carruthers, John Tannahill.
26. Melrose,	(6) *Buchan,*	John Dickson, William Balfour.
27. Newcastle,	(5) *Berwick,*	James Stephens, John Stark.
28. Orkney,	(4) *Banffshire,*	John Gilmour, William Nairn.
29. Paisley and Greenock,	(3) *Arbroath,*	Robert W. Orr, Alex. Millar.
30. Perth,	(2) *Annandale,*	Jas. C. Meiklejohn, James M. Rae.
31. Stirling,	(1) *Aberdeen,*	Robert Hall, Archibald Young.

The Synod adjourned, to meet in the same place this evening, at six o'clock. Concluded with prayer.

JOSEPH BROWN, *Moderator.*

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THIRD SEDERUNT.

Same Place,
Tuesday, 13th May, 1873, 6 o'clock P.M.

May 13, 1873.
Third Sederunt.

The Synod met, and was constituted by the Moderator. The minutes of last sederunt were read and approved of, and the scroll thereof subscribed by the Moderator.

Disestablishment and Disendowment; Decision;

The Synod resumed the discussion, interrupted at close of last sederunt, on the Report of the Committee on Disestablishment and Disendowment. The second of the two motions now before the Court on that subject having, with leave of Synod, been withdrawn, the Synod adopted the first motion, thanking the Committee, reappointing them, and, in all respects, deciding and declaring in terms of the first motion.

Dissent;

From this decision Mr David Nicol entered his dissent.

Committee Reappointed;

The Committee on Disestablishment and Disendowment of English and Scottish Established Churches stands as follows:—Drs W. Johnston, Cairns, Peddie, and Joseph Brown; H. Renton, G. C. Hutton, D. Kinnear, A. Oliver, J. D. Fleming, and J. Davidson, ministers; with J. D. Peddie, Edinburgh, A. Mitchell, Dalkeith, G. Pearson Glasgow, J. Hunter, Innellan, and J. K. Crawford, Edinburgh, elders —Rev. G. C. Hutton, Convener.

Overture to Petition Parliament.

There was transmitted and read an Overture from the Presbytery of Dunfermline in favour of petitioning Parliament for the Disestablishment and Disendowment of the Established Churches of England and Scotland. Dr William Johnston and Mr M'Dowall were heard for the Presbytery in support of their Overture. The Synod adopted the Overture, and appointed as a Committee—Dr William Johnston, Mr M'Dowall, Dr Ritchie, and Mr George C. Hutton—Dr Ritchie, Convener, to prepare and bring in this Petition in accordance therewith, to be subscribed by the Moderator and Clerk, and by members of Synod, and forwarded to Mr Miall, M.P., for presentation to the House of Commons.

Temporary Assistant to Synod Clerk.

Mr John Clark gave in a Report of the Committee anent Temporary Assistant to the Synod Clerk. The Report stated that the Committee had agreed unanimously to recommend the Rev. John Thompson, M.A., of Newcastle, lately Clerk of the Presbytery of Lancashire, to give temporary assistance to the Synod Clerk. The Synod instructed the Committee to meet with Mr Beckett and Mr Thompson, between this time and the next sederunt, to confer as to the duties to be discharged by the Clerk's temporary assistant.

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May 13, 1873.
Third Sederunt.

Called for Report of the Committee on National Education, which was presented and read by Dr Alexander MacEwen, the Convener, who was also heard in relation thereto.

National Education;

After reasoning, it was moved, seconded, and unanimously resolved—That the Synod receive the Report of the Committee, and thank them for their diligence; agree to express a hope that the new Education Act for Scotland may prove the means of extending the blessings of a sound and unsectarian education to many of the hitherto neglected children of our land; and re-appoint the Committee to watch over the operations of that Act in relation to the principles and interests of the United Presbyterian Church, and to report to the Synod as they may see occasion. Agreed, also, that this Report be inserted in Appendix to Minutes.*

Committee Re-appointed.

The Committee on National Education stands for next year as follows:—Dr Marshall, J. Jarvie, Dr Young, Dr Cairns, Dr MacEwen, Dr A. Thomson, Dr G. Jeffrey, Peter Leys, and J. M. Harvey, ministers; with Dr James Taylor, James Peddie, Edinburgh, and Jas. Morton, Greenock, elders—Dr MacEwen, Convener.

Revision of Hymn Book;

Called for Report of the Committee on the Revision of the Hymn Book, which was presented by Mr Rennie, the Convener, and, being printed among Synod Papers, was held as read. Mr Rennie was heard in relation to this Report. The Synod received the Report, and thanked the Committee, especially the Convener, for their labours.

Paraphrases not to be included;

After reasoning, it was moved and seconded—That the Hymn Book shall not include a selection from the Paraphrases. It was moved and seconded as an amendment—That a selection from the Paraphrases should form part of the Hymn Book. A vote having been taken, the motion was preferred to the amendment, and the Synod determined accordingly—That the Hymn Book shall not include a selection from the Paraphrases.

Proof Copies to be transmitted.

Agreed—That the Committee be authorized to transmit copies of the Revised Hymn Book to Presbyteries—one copy to each minister and Presbytery elder—and to ask for returns, if they see cause.

Committee Re-appointed.

The Committee on Revision of Hymn Book is re-appointed as follows:—Drs Wm. B. Robertson, Alexander M'Leod, Wm. Bruce, M'Michael, Harper, M'Gavin, H. M. MacGill, David Young; Messrs James Rennie, William Blair, Andrew Henderson, William Thomson, Slateford, J. Mitchell Harvey, George Jacque, and John Hutchison, ministers; with James Thin, Edinburgh, William Walls, Glasgow, John Polson, Paisley, Alex. Mitchell, Dalkeith, William M. Begbie, Glasgow, elders—Mr Rennie, Convener.

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* See Appendix, No. V., p. 816.

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May 13, 1873.

Third Sederunt. Petition to Parliament.

Dr Ritchie read draft of a petition prepared by the Committee appointed at an earlier stage of this sederunt, in reference to Disestablishment and Disendowment. The Synod approved of said draft, and remitted to the same Committee to extend it, and after being signed, as previously agreed upon, to forward it for presentation to Parliament.*

Notice of Motion.

Mr Thomas Campbell, West Hartlepool, gave notice of a motion on the subject of Union in England.

The Synod adjourned, to meet in the same place to-morrow at ten o'clock forenoon. Concluded with prayer.

JOSEPH BROWN, *Moderator.*

FOURTH SEDERUNT.

Same Place,
Wednesday, 14th May, 1873, 10 o'clock A.M.

May 14, 1873.

Fourth Sederunt.

The Synod met, and was constituted by the Moderator. The minutes of last sederunt were read and approved of, and the scroll thereof subscribed by the Moderator.

Second Congregation, Inverness.

On recommendation of the Committee on Bills and Overtures, the Synod agreed that the Reference as to Second Congregation, Inverness, be taken up as the First Cause on Friday, and that the Overture from Kelso Presbytery, anent Contagious Diseases Acts, be taken up instead of the Cause set down as the Fourth for said day.

Representative General Assembly; Overtures;

The Synod proceeded to take up Overtures of 1872 from Presbytery of Edinburgh, and Sessions of Bristo Street, Newington, and Broughton Place, proposing the formation of a Representative General Assembly; with Overture from Rev. James Jarvie, Kelso, in favour of that measure. The Overtures being printed in Appendix to Minutes for last year, or in Synod Papers for the present year, were held as read. Mr Thin and Mr James Peddie, elders, were heard for the Session of Bristo Street; Dr Andrew Thomson for the Session of Broughton Place; and Mr Jarvie in support of his own Overture.

Motions.

The Synod proceeded to give judgment on the Overtures, and, after reasoning, it was moved and seconded—That the Overtures be received and remitted to a Committee, with instructions to prepare a Draft Scheme for a Representative Assembly, and to report to next meeting of Synod.

It was also moved and seconded—That the Question of a Representative Assembly be not entertained at present.

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* See Appendix, B., p. 701.

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It was moved and seconded, as a third motion—That the Question of a Representative Assembly be remitted to Presbyteries and Sessions, to consider and report their views thereon, before 1st March next, to a Committee who shall bring up the whole matter in a matured form to next meeting of Synod. May 14, 1873. Fourth Sederunt.

These three motions having been severally put to the vote, it was found that the 2nd motion had fewest votes. The vote was next taken between the 1st and 3rd motions, when the 3rd motion was preferred, and the Synod decided accordingly, remitting to Presbyteries and Sessions,* and agreeing to appoint a Committee to bring up the matter in a matured form. It was agreed that this Committee should consist of nine members, representing the various views expressed in the course of this discussion, and should consist of, as nearly as may be, an equal number of ministers and elders. Representative General Assembly; Decision.

On recommendation of the Selection Committee, the Synod appointed the following a Committee to consider and report on applications from Ministers and Students, and references from Theological Committee:—Dr Alexander MacEwen, David Croom, William Blair, Robert Muir, Hugh Stevenson, and Peter Mearns, ministers; with John Smart, Leith; James Robertson, Dunning; and William Brown, Newcastle, elders—Mr Croom, Convener. Committee on applications from Ministers and Students.

This Committee was instructed to request the attendance of Dr David M'Ewan, Convener of Committee on Theological Education.

Mr John Clark reported for the Committee on Temporary Assistance to the Synod Clerk. In terms of a recommendation by the Committee, the Synod agreed that the Rev. John Thompson, M.A., of Newcastle, should act simply as Mr Beckett's assistant, and under his direction, during the present sittings of Synod, and in this arrangement Mr Beckett and Mr Thompson expressed their concurrence. Agreed, further, that Mr Thompson receive for his services the sum of Ten Pounds. Temporary Assistant to Synod Clerk; Rev. J. Thompson.

Called for Report on Augmentation Scheme, which was presented by the Home Secretary, and, being printed among Synod Papers, was held as read. Augmentation Scheme.

The Home Secretary having been heard in explanation of the Report, and in support of its recommendations, the Synod received and adopted the Report, cordially thanked the Committee for their diligence, and agreed that Mr James Tait, Moffat, be added to the Home Committee for Augmentation purposes. Further, directed that the Report be printed in Appendix to Minutes.†

In connection with this Report the Synod took up an Overture from the Presbytery of Hamilton anent a different mode of manag- Overture.

* See Appendix, No. VI., p. 819. † See Appendix, No. VII., p. 822.

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May 14, 1873.

Fourth Sederunt.

Augmentation Scheme;

ing the Augmentation Scheme. The Overture being printed among Synod Papers was held as read.

Mr A. W. Donaldson, Strathaven, was heard in support of the Presbytery's Overture, and the Synod proceeded to give judgment thereon.

Overture from Hamilton Presbytery;

After reasoning, the Synod agreed to remit this Overture to the Home Mission Committee for consideration; the Hamilton Presbytery to appear and be heard by representatives at the meeting of the Home Committee when the subject is before them.

Members added to Home Committee for Augmentation Purposes.

On recommendation of the Home Committee, the Synod agreed that the members added to the Home Committee last year, with special reference to the Augmentation Scheme, should again be added to the Home Committee for the year 1873-74,—the name of the Rev. D. Williamson being substituted for that of the late Dr Finlayson, and those of Messrs David Paton and John Gilmour for those of Messrs Thomas Young and James Boyd, who have not been able to attend the meetings regularly; and the Synod again recommended this most important and vital Scheme to the attention, sympathy, and liberality of the congregations on its roll, and instructed Presbyteries to co-operate heartily with the Committee in their endeavours to stimulate the liberality of the Church at large, and specially of its more wealthy members, and of its larger and stronger churches, for the support of the smaller and weaker congregations; and at the same time encouraged the aid-receiving congregations to contribute willingly and faithfully of their own proper good, and as the Lord hath prospered them, towards the support of those ministers whom they themselves have called to take the oversight of them in the Lord, and for whose maintenance they have solemnly pledged themselves to provide according to their several ability. Further, the Synod expressed a general approval of the resolutions adopted by the Committee, and embodied in their report, for the institution of congregational organizations for the collection of Augmentation contributions.

The addition to the Home Committee, with special reference to the Augmentation Scheme, is this year as follows:—Dr A. MacEwen; Rev. Wm. Wood; Rev. David Williamson; Professor Calderwood; Sir Peter Coats, Paisley; and Messrs Thomas Mitchell, Greenfield, Blairgowrie; David Paton, Alloa; David M'Cowan, Peter Hamilton, and Wm. Foote, Glasgow; John Gilmour, Helensburgh; Samuel Stitt, Birkenhead; John Young, Berwick-upon-Tweed; and James Tait, Moffat.

Invited to correspond.

The Rev. John Robson, Missionary of this Church in Rajpootana, was introduced to the Synod, and invited to correspond.

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May 14, 1873.

Fourth Sederunt.

Union with other Churches Report:

Called for Report of the Committee on Union with other Churches, which was presented and laid on the table by Dr Harper, the Convener, and being printed among the Synod Papers, as well as circulated previously in a separate form among the members of Synod, was held as read. In connection with this Report, Extracts were read from Minutes of the Reformed Presbyterian Synod, containing the findings of that Synod at its recent meeting on the question of Union.

Overture:

An Overture in favour of Union was received from the Presbytery of Caffraria, and, being printed among Synod Papers, was held as read.

Dr Harper was heard in support of the Committee's recommendations, and the Synod proceeded to give judgment.

Decision.

After reasoning, it was moved and seconded, and unanimously resolved "That the Synod receives the Report, records its conviction that the Agreement between the negotiating Churches, so fully brought out, lays an adequate foundation in principle for their Incorporating Union, and furnishes, with the circumstances in Providence, a strong call to it; and the Synod declares anew its readiness to enter into Union on the ground of the Standards as at present accepted by the churches, and its unabated desire of such Union.

"That the Synod learns with deep regret, that, owing to the opposition from a section of one of the negotiating Churches, the Joint-Committee have come to apprehend, that so far at least as one of the Churches is concerned, the negotiations in which they have been for nearly ten years engaged may be suspended; but the Synod, at the same time, rejoices in the good which these negotiations have accomplished, and in the fraternal courtesy and kindness by which, from first to last, the meetings of the Joint-Committee have been distinguished, and cherishes the hope that the suspension of negotiations may be but temporary, and that God may soon open a way for the healing of the breaches of His Church in our land.

"That the Synod re-appoints its Union Committee to superintend the carrying out of the different measures of co-operation which have been already adopted by this Synod, and those contained in the Report of this year, as recommended by the Joint-Committee; to confer also with the Reformed Presbyterian Church, should that Church see its way to continued conference as to Incorporating Union; and generally to further, in every way practicable, the cause of Scripture Union among the Churches.

"That the Synod taking into consideration the solemn circumstances in which, by the present issue of these negotiations, the Churches concerned in them have been placed, enjoins upon all under its care the duty of abounding in prayer, that all misunderstandings may be cleared. all prejudices overcome, all hindrances taken out of

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May 14, 1873. Fourth Sederunt.

the way, and all present troubles and agitations overruled for the furtherance of the Cause of Christian Union, and for the edifying of the body of Christ."

Union:

In terms of this finding, the Synod appointed the following to be the Committee on Union with other Churches for the present year:

Names of Committee.

—The Professors, namely—Dr Harper, Dr M'Michael, Dr Eadie, and Dr Cairns; with Dr John Edmond, Rev. Peter M'Dowall, Dr William Bruce, Dr Frew, Dr Marshall, Dr John M'Farlane, Dr King, Dr Andrew Thomson, Dr William Johnston, Dr A. MacEwen, Dr Joseph Brown, Dr M'Leod, Dr R. S. Scott, Dr Alexander Leitch, David Thomas, William Beckett, William Barr, George Brooks, and George Bell, ministers; with Dr James Taylor, Professor Calderwood, James Peddie, Synod Treasurer, James Mitchell, Glasgow, Thomas John Dunn, Melrose, Peter Hamilton, Glasgow, James Paton, Tillicoultry, Samuel Stitt, Birkenhead, J. B. Kidston, Glasgow, David M'Cowan, Glasgow, James Young, Edinburgh, David Anderson, Glasgow, William Brown, Glasgow, and William Duncan, Edinburgh, elders. The Synod also appointed Dr Harper Convener of this Committee, and associated with him Dr Cairns as Vice-Convener.

The Synod directed that an extract of the finding anent Union be sent to the General Assembly of the Free Church of Scotland, and the Synod of the Reformed Presbyterian Church; also, that the Report on Union be inserted in Appendix to Minutes.*

Union in England.

It was moved and seconded—That the question of Union in England be taken up on Friday forenoon at ten o'clock. It was also moved and seconded—That said question be taken up to-morrow forenoon at ten o'clock. A vote having been taken, the second motion was preferred, and the Synod determined accordingly that the question of Union in England be taken up at ten o'clock to-morrow forenoon.

Adjourned, to meet in the Music Hall this evening at six o'clock. Concluded with prayer.

JOSEPH BROWN, *Moderator.*

FIFTH SEDERUNT.

Music Hall, Edinburgh,
Wednesday, 14th May, 1873, six o'clock P.M.

May 14, 1873. Fifth Sederunt

The Synod met, according to appointment, and was constituted with prayer by the Moderator. The Mission business was introduced with devotional exercises, conducted by the Moderator and the Rev. George C. Hutton of Paisley.

* See Appendix, C, p. 702.

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May 14, 1873.

Fifth Sederunt Missionary Meeting; Reports:

The Rev. Dr R. S. Scott read an outline of the Mission Board's Report on Home Missions.

The Rev. Dr H. M. MacGill read an outline of the Mission Board's Report on Foreign Missions.

Mr James Peddie reported on the Missionary Income and Expenditure for the year 1872.

Addresses.

The Hon. Lord Ardmillan gave an address on Christian Missions.

The Rev. Dr Alexander Robb, of Old Calabar, gave an address on the Old Calabar Mission.

The Rev. John Ross, of Hackney, London, gave an address on Christian Giving.

Signor Alessandro Gavazzi, of the Free Italian Church, gave an address on Rome and Italy.

The Missionary proceedings were concluded with praise, and after the benediction the Synod adjourned, to meet in the Synod Hall to-morrow at ten o'clock A.M.

JOSEPH BROWN, *Moderator.*

SIXTH SEDERUNT.

Synod Hall,
Thursday, 15th May, 1873, 10 o'clock A.M.

May 15, 1873.

Sixth Sederunt.

The Synod met and was constituted by the Moderator. The minutes of fourth and fifth sederunts were read and approved of, and the scroll thereof subscribed by the Moderator.

Order of Business.

The Synod agreed that the Mission Board business be taken up to-morrow forenoon, immediately after the Overture from Kelso Presbytery has been disposed of.

Invited to Correspond.

The Rev. M. Dardier, of the Evangelical Society of Geneva; Signor Gavazzi, minister of the Free Church of Italy; the Rev. John R. Macdougall, of Florence; the Rev. Thomas Macpherson, Liverpool, Moderator of the English Presbyterian Synod; the Rev. John Bost, of La Force, Dordogne, accredited deputy to this Synod from the Union of Evangelical Churches in France; and the Rev. Dr Alexander Robb, of Old Calabar, were introduced to the Synod, and invited to correspond.

Union in England.

The Synod, as agreed upon at fourth sederunt, proceeded to take up the question of Union in England. Called for Report of the Committee appointed last year on Union between the English Synod and the Synod of the English Presbyterian Church, which was presented by Dr Young, Convener, and being printed among Synod Papers, was held as read. Dr Young was heard in explanation of the Report.

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May 15, 1873.

Sixth Sederunt.

English Presbyterian Synod;

A communication was read from the English Presbyterian Synod, conveying extract minute of their deliverance on the subject of Union at their recent meeting, and bearing their commission, as a deputation to this Synod, to the Rev. Thomas Macpherson, A.M., of Liverpool, Moderator of the English Presbyterian Synod, and the Rev. Wm. Chalmers, D.D., Professor of Theology and Church History, London.

English Synod.

Dr R. S. Scott, Clerk of the English Synod, laid on the table a Certified Copy of the Proceedings of said Synod at their annual meeting held at Birkenhead in October last.

The Synod having heard the Report of the Committee on Union in England, agreed to receive the Report, and cordially thanked the Committee for their diligence.

Motions;

It was moved and seconded—That the Synod express, generally and provisionally, their approval of the action of the Committee, and of the Documents now laid by it upon the table; declare their continued interest in the important cause of Presbyterian Union in England, and their desire to see the Union effected so soon as it shall be agreeable to the members of the English Synod, and to the Congregations under their charge; meanwhile order the Report of the Committee to be sent down to all the Presbyteries and Sessions of the Church, that they may carefully consider the same, and transmit to the Committee any suggestions they may desire to make, before 1st September next; and re-appoint the Committee with instructions to receive any suggestions that may be made to them by the Presbyteries and Sessions, to confer anew on the whole subject with the English Synod and its Union Committee, and with the Union Committee of the English Presbyterian Church, and to bring up a final Report to the Synod of 1874.

It was also moved and seconded—That the Synod receive the Report now presented, regarding Union with the English Presbyterian Church, and warmly thank the Committees for their services, but being convinced that in the Scheme of Union proposed by them, the separation between the Churches, north and south of the Tweed, is much too wide, remit the whole matter for their consideration, with a view to suggest closer ties of relationship, and report to next meeting.

Discussion Adjourned.

In the course of discussing these motions, the hour fixed for the designation of new members of the Mission Board had nearly arrived, and the Synod adjourned the discussion till six o'clock this evening.

Designation of Members of Mission Board.

Called for the newly appointed members of the Mission Board, when there appeared—the Rev. Dr Frew, Matthew Crawford, J. M. Lambie, R. D. Scott, James Muir, and William Clark, ministers; with Messrs William Inglis, Hugh Steven, J. Renton, Jun., and George Brown. Messrs William Burton and W. Whyte Millar were unavoidably absent. The Moderator having addressed to these brethren

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present suitable counsels, Dr William Johnston, at the Moderator's request, led the devotions of Synod in prayer, commending them to the grace of God in connection with the office on which they were entering.

May 15, 1873.

Sixth Sederunt.

Designation of Members of Mission Board.

The Synod resolved that their next meeting shall be held in Edinburgh, on the Monday after the second Sabbath of May, 1874.

Next Meeting of Synod.

Dr Peddie gave in Report of the Committee on Appeals from decisions of Orkney Presbytery.

Appeals from Orkney Presbytery;

The Synod received the Report, tendered thanks to the Committee for their diligence, agreed to record their satisfaction with the discretion manifested by the Committee in their conduct of the case, and, in terms of the Committee's Report, found—

Rev. D. Webster;

That Mr Webster withdraws Protest and Appeal, by himself and Mr S. Reid, against the Deed of the Presbytery of Orkney, 6th August, 1872, receiving a certain appeal alleged out of due time. The Synod declared the Protest and Appeal withdrawn.

Mr J. Moar.

Having considered the Protest and Appeal of Mr John Moar against the Presbytery's continuing Mr Sinclair as Presbytery elder, and refusing his commission to take the place of Mr Sinclair, the Synod, without giving any judgment on the question of prudence in substituting Mr Moar in the room of Mr Sinclair during the currency of the twelve months, sustained the Protest and Appeal, regarding it as the right of a session to recall, at any time, the appointment of an elder to sit in Presbytery.

Rev. D. Webster and Mr S. Reid.

In the matter of the Protest and Appeal of Rev. D. Webster and Mr S. Reid, against Deed of Presbytery of 21st October, 1872; and Protest and Appeal of Rev. D. Webster, against Presbytery's decision in Mr Torry's case, 9th October, 1872; the Synod found, in regard to the Minute of the Presbytery of Orkney of 21st October, 1872, anent Mr Webster's demission of his Clerkship:—

That, on the one hand, the Presbytery declare that they did not intend to impute immorality or unfaithfulness to Mr Webster in affirming that he was guilty of breach of trust, but merely that he had divulged what he had been directed to keep secret; and, on the other hand, Mr Webster declares that he understood the arrangement come to by the Presbytery allowed the elders to see the evidence in question; that, acting on this understanding, he showed a portion of the evidence, and now regrets that he misunderstood the mind of the Presbytery; and he states that he had no intention of acting contrary to what he believed to be their arrangement.

On this finding being put to the parties, they acquiesced unanimously in it. The Synod further directed that this finding be engrossed in the Minutes of the Presbytery of Orkney.

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May 15, 1873.

Sixth Sederunt.

Kirkwall Memorial.

In regard to the Kirkwall Memorial and Petition, the Synod found that these are withdrawn; that the Memorial of Sandwick Session is also withdrawn, in so far as it referred to the Presbytery's decision in the Sandwick case; and that Mr Webster agrees to withdraw his Protest and Appeal against Deed of Presbytery of 9th October, 1872.

The Synod earnestly recommended to parties to forget all past disagreements, and to resume on all sides full and fraternal intercourse.

Rev. J. Borwick, Synod's Commissioner to Sandwick Congregation.

In accordance with a recommendation given by the Committee on request of parties themselves, that a special commissioner be sent down to Orkney to visit the Congregation of Sandwick in their present circumstances, to preside in the dispensation of the Lord's Supper, to moderate in the Session and Congregation as circumstances may require, and, in general, to employ all his influence in healing existing division, and in restoring the Congregation to a state of harmony, the Synod appointed to this duty the Rev. James Borwick, of Rathillet.

The Synod agreed to express their trust that the issue reached in this case will, under the blessing of God, prove helpful to the good of the Church in the districts specially interested, and to recommend all the parties to study the things which make for peace and whereby they may edify one another.

Auditors of Treasurer's Accounts.

Mr Peddie, Synod Treasurer, laid on the table a copy of his Accounts, and read the following report, which had previously been published in the *Missionary Record*, of the auditors of his accounts for 1872:—

Edinburgh, 25th March, 1873.—We have audited the Accounts of James Peddie, Esq., W.S., as Treasurer of the United Presbyterian Church, for the year ending 31st December, 1872, and certify that the foregoing Abstracts and the General statement of the Funds at the close of the Account are correct, and the Disbursements properly vouched.

The Debentures, Deposit Receipts, and other Securities have been exhibited to us, and appear to be all in order.

As on previous occasions, every facility has been afforded us in this audit, and the manner in which the books have been kept continues to be satisfactory.

(Signed) ALEX. MOORE, C.A., Glasgow, DAVID CHISHOLM, F.F.A., Edinburgh. } *Auditors.*

The Accounts of the Treasurer were unanimously passed.

Deputies from English Presbyterian Synod, Rev. T. Macpherson, Dr W. Chalmers.

The hour fixed for hearing the deputies from the Synod of the English Presbyterian Church having arrived, the Rev. Thomas Macpherson of Liverpool, Moderator of said Synod, and the Rev. William Chalmers, D.D., Professor of Theology and Church History, addressed the Synod, setting forth the findings arrived at by the English Presbyterian Synod, at its recent meeting, on the question of Union between them and the United Presbyterian

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Churches in England, and the unanimity of feeling thereanent prevailing in that Synod.

May 15, 1873.

Sixth Sederunt.

Deputies:—From English Presbyterian Synod;

Dr MacEwen responded to the addresses of the English Presbyterian Synod, and it was unanimously resolved—That the Synod rejoices to receive the deputation from the English Presbyterian Church, thanks the deputies for the seasonable and impressive words which they have addressed to this Synod, and requests them to convey to their brethren of the English Presbyterian Synod the assurance of this Synod's friendly regard, and at the same time the hope that ere long our Churches may be brought into still closer union.

From U. States General Assembly. Rev. Dr Irving, Rev. J. A. Henry.

The Rev. David Irving, D.D., and the Rev. J. Addison Henry, accredited deputies to this Synod from the General Assembly of the Presbyterian Church in the United States of America, addressed the Synod, giving an account of the condition and missionary operations, foreign and home, of that Church.

Dr M'Leod briefly responded to the addresses of the deputies, and it was unanimously resolved—That the Synod thanks the deputies of the American Presbyterian Church for their presence at this Synod, and for the admirable addresses which they have now made, and requests them to convey to their Assembly the expression of our warm fraternal regards, and of our deep interest in the prosperity of the Presbyterian Church of America.

The Synod adjourned, to meet in the same place this evening at six o'clock. Concluded with prayer.

JOSEPH BROWN, *Moderator.*

SEVENTH SEDERUNT.

Same Place,
Thursday, 15th May, 1873, 6 o'clock, P.M.

May 15, 1873.

Seventh Sederunt.

The Synod met, and was constituted by the Moderator. The minutes of last sederunt were read and approved of, and the scroll thereof subscribed by the Moderator.

Rev. R. Gemmell's Appeal.

Mr Dunlop gave in Report of the Committee on Protest and Appeal of Rev. Robert Gemmell against a Deed of the Presbytery of Edinburgh, refusing leave to put a question regarding the use of Instrumental Music in praise in London Road Church, Edinburgh. In accordance with the unanimous opinion of the Committee that the question brought up is not one of sufficient importance to warrant an appeal to the Synod, and that no law of the Church had been violated by the introduction of instrumental music into the service of praise in the

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May 15, 1873.

Seventh Sederunt.

Rev. Robert Gemmell's Appeal;

London Road Station; and, finding that no complaint had been made respecting the matter by any of those worshipping at the Station; and that the Presbytery exercised their legitimate power in determining whether or not it would be for edification that the question proposed be answered, the Synod dismissed the appeal as ill founded.

Dissent,

From this decision Mr Gemmell entered his dissent, for the following reasons:—

Reasons.

1. Because, whatever opinion may be formed by others of the nature or value of the question proposed to be put (of which due notice had been given), the appellant considers that, in the Presbytery's refusal to put his question, he has been denied one of his just rights as a Member of Court, to ascertain whether the Presbytery's Committee, or any individual thereof, had sanctioned the introduction of instrumental music into the Station at the corner of London and Easter Roads, without receiving any powers or instructions from the Presbytery.

2. Because, if instrumental music was introduced into the wooden erection at the corner of Easter and London Road, without Sessional or Presbyterial authority, then it is evident that the *mode* of its introduction was irregular and unconstitutional (*See* Rules, chap. iii., sect. 3, par. 3.)

3. Because the appellant cannot understand how it is for edification to refuse information as to a simple matter of fact, unless there be the hidden fear, or inner consciousness, that something had been done by some one or another contrary to the laws of the Church.

4. Because some of the alleged grounds of the finding of the Synod's Committee are altogether irrelevant, and lie beyond the real merits of the appeal and protest, relating to the right and claim of every member of the Presbytery to be duly informed of the procedure of any of its Committees.

(Signed) ROBERT GEMMELL.

Union in England;

Motion;

The Synod resumed the discussion, interrupted at last sederunt, anent Union in England. After further discussion, it was moved and seconded, as a third motion—That the Synod receive the Report of the Committee, thank them for their diligence, declare continued interest on the important question of Presbyterian Union in England, send down the Report* to Presbyteries and Sessions with instructions to transmit their views thereon, on or before the 1st September next, to the Committee, who are hereby re-appointed and instructed to report to next meeting of Synod.

Decision:

The second motion having, with leave of Synod, been withdrawn, a vote was taken as between the first and third motions, when the first motion was preferred, and the Synod decided accordingly, receiving the Report, expressing generally and provisionally approval of the action of the Committee, and so forth, in terms of the first motion.

Dissents.

From this decision dissents were entered by Thomas Campbell, West Hartlepool, Wm. Fiskin, Stamfordham, James Milligan, Houghton le Spring, and Geo. B. Carr, Hastings, ministers.

* See Appendix, No. VIII., p. 836.

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May 15, 1873.

Seventh Sederunt.

Correspondence with Foreign Churches; Preaching Stations on the Continent; Deputy to Waldenses.

Called for Report of the Committee on Correspondence with Foreign Churches, which was presented by Dr Alex. MacEwen, Convener, and, being printed among Synod Papers, was held as read. Dr MacEwen was heard in reference to the Report, and it was moved, seconded, and unanimously agreed—That the Synod receives the Report of the Committee, and thanks them for their diligence; re-appoints the Committee with instructions to do what they can in promoting the setting up of stations for preaching the Gospel in English at suitable points on the Continent, in concert with the Free Church, and with other Evangelical Churches already at work in the same cause; and recommends the cases of the various Societies and Churches in need of pecuniary support to the favourable consideration of the Mission Board of the Church. Further, instructs the Committee to consider the propriety of sending a deputation to the Synod of the Waldenses, to meet in Florence in September next, and authorizes them to send such a deputation, if it is thought desirable.

Pastor Djejizian.

Pastor Djejizian of Bithynia addressed the Synod, giving an account of the work of evangelization in that country, and the state of religion among the Armenian Churches, and craving help for a Theological Institution set up with the view to the raising of a native ministry there.

Rev. John Bost.

The Rev. John Bost, of Laforce, deputy from the Union of Evangelical Churches in France, addressed the Synod, bearing the salutations of these Churches to this Synod, conveying information as to their state, and presenting the claims of the benevolent work under his care at Laforce on the liberality of the Churches.

Rev. W. Schubert.

The Rev. W. Schubert, of Bohemia, addressed the Synod in German, interpreted by Dr Cairns, bringing the salutations of the Evangelical Church in Bohemia, giving account of a remarkable awakening of religious life in that country since he had last visited this Synod five years ago, and appealing for aid in behalf of the Churches he represented.

Herr Van Andel.

Herr M. Van Andel, of Holland, minister of the Dutch Secession Church, addressed the Synod, interpreted by Dr MacEwen, bringing cordial greetings of that Church, consisting of 300 congregations, but having only 230 ministers; testifying to the sound evangelical doctrine held by it, and requesting help toward the educational institutions under its care.

M. Dardier.

M. Dardier, of the Evangelical Society of Geneva, addressed the Synod, bearing thanks from that body for the aid given to it by this Synod in its work of evangelization in France, and soliciting a continuance of such aid.

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May 15, 1873.

Seventh Sederunt.

Deputies:—Rev. R. Sedgewick;

The Rev. Robert Sedgewick, accredited deputy from the Presbyterian Church in the Lower Provinces of British North America, addressed the Synod, earnestly craving it to send a deputation to that Church, as the oldest Colonial Presbyterian Church in the world, and referring to interesting facts in the history of said Church. Mr Sedgewick urged the demand of the Lower Provinces for ministers from the Home Church.

Sig. Gavazzi.

Signor Alessandro Gavazzi, deputy from the Free Italian Church, addressed the Synod, showing the great changes in favour of religious liberty and evangelical progress in Italy, and particularly in Rome, since the establishment of the Italian Government in that city, and soliciting aid for the Church he represented, in the work of evangelizing Italy.

Addresses by Dr Ker and

Dr John Ker, who had spent some time in evangelical work in Rome during the past winter, spoke in support of a movement, promoted chiefly by the Free Church of Scotland, for setting up evangelical ordinances at various stations on the Continent, and sought to enlist the Church's warm and liberal interest in such operations in liberated Rome.

Dr Cairns.

Dr Cairns addressed the Synod, giving an account of a visit paid by him, in June last, to the Synod of the National Protestant Church of France, at the first meeting which it has been permitted to hold for more than two centuries past as an ecclesiastical body.

The Synod directed that the Report of the Committee on Foreign Correspondence be printed in Appendix to Minutes.*

Adjourned, to meet in the same place to-morrow at ten o'clock A.M. Concluded with prayer.

JOSEPH BROWN, *Moderator.*

EIGHTH SEDERUNT.

Same Place,
Friday, 16th May, 1873, 10 o'clock, A.M.

May 16, 1873.

Eighth Sederunt.

The Synod met, and was constituted by the Moderator. The minutes of last sederunt were read and approved of, and the scroll thereof subscribed by the Moderator.

Elder's Commission received *cum nota.*

The Synod agreed to accept a Commission to an elder from London Presbytery, passed at a meeting of said Presbytery, held this day; but to note that this case is not to be drawn into a precedent.

* See Appendix, No. IX., p. 845.

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May 16, 1873.

Eighth Sederunt.

Mr Goldie's Appeal;

Findings thereon.

Mr James Inglis presented Report of Committee on the Appeal of Mr John Goldie and others against a Deed of Presbytery of Edinburgh, anent certain rules of management in Lothian Road Congregation. The Synod received and adopted the Report, thanked the Committee for their services, and in terms of their Report found:—(1st) That the appellants feel themselves aggrieved by certain expressions made use of by the Presbytery in their answers to the appellants' reasons; but the Presbytery withdraw these expressions, and the appellants declare themselves satisfied on this point. (2nd) That the appellants depart from the first ground of appeal—namely, that there were certain irregularities in the Presbytery's procedure in their case. In accordance with the unanimous opinion of the Committee, after having entered into the merits, and fully heard all parties, the Synod dismissed the appeal, and affirmed the decision of the Presbytery, inasmuch as none of the parts of the proposed constitution of Lothian Road Congregation are inconsistent with the Standing Rules of the Church.

General Finance.

Mr James Inglis, in room of Mr Balleny, Convener of the General Finance Committee, gave in their Report, which the Synod received and approved of. The Finance Committee having been appointed to examine if the state of the funds permitted money grants, of which notice has been given, to be voted, reported that the expenses of the present year are likely to take up all the funds at their disposal.

Contagious Diseases Acts.

The Synod took up Overture from the Presbytery of Kelso, in favour of petitioning Parliament for the total repeal of the Contagious Diseases Acts. The Synod adopted the overture, and agreed that a Committee be appointed to prepare a petition in terms of the Overture, and when subscribed by the Moderator and Synod Clerk, in name of the Synod, to forward it for presentation to Parliament. The following were appointed a Committee for this purpose:—Dr John Ker, Dr Andrew Thomson, and Mr Henry Renton—Dr Thomson, Convener.

Order of Business.

It was moved and seconded that an Overture from Lancashire Presbytery anent Extension of Mutual Eligibility Scheme be taken up in the course of this forenoon. It was also moved and seconded that the Synod adhere to the order of business on the programme for this forenoon. On a vote being taken, the second motion was preferred, and the Synod decided accordingly.

Second Congregation, Inverness.

The Synod took up the Reference from the Presbytery of Elgin and Inverness, regarding Second Congregation, Inverness. After reasoning, the Synod agreed to remit this Reference to the Finance Committee, with the Law advisers of the Church, to ascertain and protect the rights of the Church in such cases.

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May 16, 1873.

Eighth Sederunt.

Selection Committee.

On recommendation of the Committee of Selection the Synod appointed Mr William Anderson, Edinburgh, elder, in room of Mr David Corsar, Arbroath, as a member of said Committee.

On the same recommendation, the Synod appointed the following to serve on Committees in room of members who retire by rotation:—

Committees: On Scholarships;

Committee on Scholarships:—Andrew Gardiner, Edinburgh, James Brown, Lochgelly, William Scott, Balerno, John Hutchison, Renfrew, H. Erskine Fraser, Glasgow, ministers; and George S. Jack, St Andrews, elder.

On Theological Education.

Committee on Theological Education:—D. M. Connor, Biggar, William Hutton, Moffat, David Cairns, Stitchel, Charles Jerdan, Dennyloanhead, James Jeffrey, Glasgow (in room of Dr Drummond), ministers; with John Lumgair, Arbroath, and James Alexander, Cambridge Street, Glasgow, elders.

On Representative General Assembly.

The Synod also appointed the following a Committee on Overtures for Representative Assembly:—David Kinnear, James Inglis, John C. Baxter, Henry Renton, Dr A. Thomson, and James Jarvie, ministers; and John D. Peddie, R. T. Middleton, Samuel Stitt, David Corsar, and George Pearson, elders—J. D. Peddie, Convener.

Appeals by W. Fraser.

Dr Knox gave in and read Report of the Committee on the Appeals from Deeds of Edinburgh Presbytery by W. Fraser and T. Temple; also by J. S. M'Adam. The Synod directed that the Report lie on the table to be taken up at a convenient opportunity.

Letter from Signor Gavazzi. Deputation to Free Italian Synod.

A letter was read from Signor Gavazzi, soliciting that a deputation be sent from this Synod to the Synod of the Free Italian Church, appointed to meet at Pisa in December next. The Synod referred this letter to the favourable consideration of the Foreign Correspondence Committee, with powers to appoint such a deputation should they see cause.

Home Mission Report adopted.

The Home Secretary laid on the table Report on Home Missions, presented at the Missionary Meeting on Wednesday evening, and said Report was now adopted by the Synod.

Evangelistic Effort and Home Evangelization.

Called for Report of the Committee on Evangelistic Effort and Home Evangelization, which was presented by the Home Secretary, and, being printed among Synod Papers, was held as read, and the Home Secretary was heard in relation thereto. After long and earnest reasoning, it was unanimously resolved—That the Synod receive and adopt the Report, and recognizing the great importance of the subject, agree to recommend to the Presbyteries of the Church that they should endeavour to make such arrangements as may secure that a series of evangelistic services shall, as far as possible, be held in each Congregation during the ensuing year. Also, agreed to instruct Presbyteries and the Home Committee to direct special attention to the means by

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which the spiritual wants of the agricultural, mining, and iron-working population may be more effectively supplied, in order that seasonable assistance may meanwhile be given to efforts for their benefit; and that the whole subject may be brought up at next meeting of Synod for further and more mature consideration. Further, agreed to direct the attention of the Church to its special duties in connection with the introduction of young persons into Church membership, and with personal effort for the advancement of the work of Christ; and to request the attention of the Home Committee to the propriety of employing some agents of a higher class for the purpose of evangelistic work in Congregations.

May 16, 1873.

Eighth Sederunt.

Evangelistic Effort.

The Synod directed that the Report on Evangelistic Effort be inserted in Appendix to Minutes.*

The Home Committee reported that, in accordance with the instructions of the Synod in May, 1870, they had made an arrangement with the Rev. Alex. Clark, minister of the Congregation at Letham, as to the terms on which the connection between him and his Congregation should be dissolved, and that it had been agreed that the sum of £250 should be granted from the Funds of the Church, and that some further sum should be obtained for him by private subscription. The Synod approved of this arrangement, and sanctioned the grant of £250, as proposed by the Home Committee—the amount of this grant to be chargeable against any sum which may be realized for the property of the Congregation.

Letham Congregation;

On recommendation of the Home Committee, the Synod granted to the Congregation at Leeds a continuation for one year of the grant of £50 per annum in guarantee of stipend, of which £17 10s shall be taken from the Augmentation Fund, and £32 10s from the Evangelistic Fund. Also, permitted the Presbytery of Annandale, on cause shown, to grant a moderation in the Congregation of Rigg of Gretna, although the Congregation be not able at present to raise more than £60 of Stipend; and authorized the Home Committee, if it see fit, to grant a larger supplement than £60 to this Congregation for three years after the settlement of a minister.

Leeds;

Rigg of Gretna.

Agreed that the Presbytery of Perth be authorized to proceed to the moderation of a call in the North Congregation of Auchterarder. Also, instructed the Home Committee to grant a temporary supplement, if needed, to said Congregation.

Second Congregation, Auchterarder;

Agreed to continue to the Congregation at Banff for three years longer a supplement of £90 per annum, on condition that the people make up the stipend to £150 per annum, besides the manse.

Banff.

On recommendation of the Home Committee, the Synod agreed that a Committee be appointed to superintend the diffusion of information on

Systematic Giving.

* See Appendix No. X., p. 849.

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May 16, 1873.

Eighth Sederunt.

Systematic Giving;

the subject of systematic, frequent, and proportionate giving to the cause of Christ; to prepare a report for next meeting of Synod, and to solicit subscriptions for defraying the necessary expenses; the Committee to have full powers to enter into an engagement with a suitable agent or agents for that work, and to superintend the arrangements necessary for its performance. The following were appointed a Committee for this purpose:—David Paton, Sir Peter Coats, James Morton, Greenock, R. T. Middleton, David Corsar, J. Renton, Jun., David M'Cowan, Archibald Arrol, and W. Whyte-Millar, with the Home and Foreign Mission Secretaries—the Home Secretary, Convener.

Committee,

and Sermon thereanent.

The Synod further agreed that ministers should be recommended to preach on the subject of systematic, proportionate, and frequent giving to the cause of Christ, on the 2nd Sabbath of October next.

Union of Congregations in Ceres.

In reference to a proposal as to union of the two congregations in Ceres, the Synod remitted the matter to the Home Board and the Presbytery of Cupar jointly, with powers to issue the case.

Union in Ireland;

As connected with a proposal by the Home Board in relation to congregations in Ireland, the Synod took up a Reference from the Presbytery of Ireland in regard to union between them and the General Assembly of the Irish Presbyterian Church. The minutes of Presbytery bearing on the Reference being printed among Synod Papers, were held as read. Dr Bryce, of Belfast, was heard in support of the Reference. Mr Stevenson, of Dublin, was, at the desire of brethren, heard as the minister of a congregation closely interested in the subject.

Committee thereanent.

After reasoning, it was unanimously agreed—That the Synod having been apprised that the Assembly of the Presbyterian Church in Ireland, and the Synod of the Eastern Reformed Church in Ireland, had communicated with the Irish Presbytery of this Church respecting the propriety of entering into negotiations for Union, resolve that said Presbytery of this Church, along with the representatives of the Dublin Congregation, and a Sub-Committee of the Home Board, in conjunction with a Committee of this Synod, be appointed to take the whole matter into consideration, and to ascertain on what principles said union is sought to be effected.

Grant to Ramsey.

On recommendation of the Home Committee, the Synod agreed that in order to facilitate the removal of the Rev. Duncan M'Owan from the Congregation at Ramsey, Isle of Man, the sum of £130 be given him for removal expenses.

The Synod agreed to sanction a grant of £100, made on the recommendation of the Presbytery of London, to the Congregation of Leicester in August last, in the special circumstances and increasing liberality of the Congregation; also, to grant a further sum of £200

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per annum for two years, of which £60 shall be payable from the Augmentation Fund, and £140 from the Evangelistic Fund. May 16, 1873. Eighth Sederunt.

In consideration of the services of the minister at Inveraray beyond the limits of his own Congregation, the Synod agreed to the recommendation of the Home Committee that £30 per annum, in addition to the usual Augmentation Supplement, be granted to him from the Evangelistic Fund. Grant to Inveraray;

The Presbytery of Aberdeen having applied for permission to proceed with the settlement of a minister at Lumsden, though the Congregation raises less than £70 per annum for Stipend, and that the Home Committee be authorized to grant such supplement as will make up an adequate Stipend, it was agreed that the matter be referred to the Home Committee, with power, conjointly with the Presbytery of Aberdeen, either to settle an ordained missionary, or proceed with a moderation. Lumsden.

The Synod sanctioned the increase of Clerks' Salaries in the Home Office made by the Home Committee. Home Office Clerks' Salaries.

Dr Thomson, for the Committee appointed for the purpose, read draft of petition for the total repeal of the Contagious Diseases Acts. The Synod adopted the form of petition, and remitted to the same Committee to extend it, and, after being subscribed by the Moderator and Synod Clerk, transmit it for presentation to Parliament.* On motion made and seconded, the Synod agreed that it be remitted to the Committee on Temperance and Public Morals to co-operate with the Committees of other Churches or Associations for obtaining the repeal of these Acts, with power to draw up an address on the subject to be issued to the Churches. Contagious Diseases Petition; Co-operation thereanent with other Bodies.

Adjourned, to meet in the same place this evening at half-past six o'clock. Concluded with prayer.

JOSEPH BROWN, *Moderator.*

NINTH SEDERUNT.

Same Place,
Friday, 16th May, 1873, half-past 6 o'clock, P.M.

The Synod met, and was constituted by the Moderator. The minutes of last sederunt were read and approved of, and the scroll thereof subscribed by the Moderator. May 16, 1873. Ninth Sederunt.

* See Appendix, D, p. 741.

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May 16, 1873.

Ninth Sederunt.

Grant to Letham.

The Synod directed that the grant made at this forenoon's sederunt in the case of Letham Congregation, be paid meanwhile out of the Synod Fund.

Retiring Allowances to Foreign Missionaries;

Proceeded to take up the business of the Foreign Mission Committee. The Foreign Secretary presented certain proposals in regard to retiring allowances to Foreign Missionaries. On recommendation of the Committee, the Synod unanimously adopted these proposals, and in terms thereof resolved—That counting from the Missionary's arrival in this country, one year's Home allowance (which in the case of a married Missionary is £200, and of one unmarried is £150) be granted him in consideration of the expense incurred by him in his new circumstances; and that during that period no account shall be taken by the Committee of the fees he may derive from occasional preaching. Any allowance, however, for a second year, or for a longer time, to a Missionary not disabled, shall be separately considered, and that only in connection with a new application, specifying the special circumstances under which it may be held by the applicant that the Board should make another grant; and even in the case of a Missionary more or less disabled by age or infirmity, that his claims shall be considered at the close of the first year, and any allowance then granted from the ordinary Mission funds shall, as often as the Committee deems fit, be reconsidered in connection with the recipient's ability and desire for ministerial service, and other circumstances. On the question as to the relation of the children of retired Missionaries to the fund for the Education of Missionaries' children, the Synod agreed that applications on behalf of such Missionaries' Children as have been born during the term of their fathers' service in the Foreign field, are admissible, and that like other applications they are to be treated according to their merits.

Education of Missionaries' Children.

Proposed Mission to Japan.

The Foreign Mission Secretary laid on the table an extract from the Report of the Foreign Committee, recommending the adoption of Japan as a mission field, and gave various reasons in behalf of this proposal, referring specially to the encouragements afforded by our missionary history in favour of the enterprise; to the special claims of Japan on the friends of the Gospel; and to the answer which may be given to certain objections. After earnest reasoning, the Synod unanimously resolved to express high approbation of the course taken by the Foreign Mission Committee, in resolving with such promptitude to avail themselves of the opening presented for entering Japan as a mission field, and to record special thanks to the Foreign Secretary for the diligence, tact, and zeal with which he has so successfully promoted this new

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Mission of our Church, by raising so liberal a fund for commencing its operations, and by stirring up so warm and extensive an interest therein. May 16, 1873. Ninth Sederunt.

The Synod directed that the Extracts from the Foreign Committee's Report on the proposed Mission to Japan be inserted in Appendix.* Proposed Mission to Japan.

The Synod took up Overtures from the Presbytery of Glasgow, and the Presbytery of Paisley and Greenock, anent more efficient training of Students at the Theological Hall. The Overtures, being printed among Synod Papers, were held as read. Theological Training;

Dr David Young was heard for the Presbytery of Glasgow, and Mr David M'Rae, Jun., for the Presbytery of Paisley and Greenock, in support of these Overtures severally; and the Synod proceeded to give judgment thereon.

After reasoning, it was moved, seconded, and unanimously resolved—That the Synod, concurring in the general object of the Overtures, especially believing that the time has come for considering whether the period of annual attendance on the Theological Hall ought not to be lengthened, and impressed with the great importance of the whole subject, appoint a Committee to consider the same, to confer with the Professors and Theological Committee regarding it, and to report at the next meeting of Synod. Committee to be appointed.

The Synod adjourned, to meet in the same place on the evening of Monday first, at half-past six o'clock. Concluded with prayer.

JOSEPH BROWN, *Moderator.*

TENTH SEDERUNT.

Same Place,
Monday, 19th May, 1873, half-past 6 o'clock P.M.

The Synod met, and was constituted by the Moderator. The minutes of last sederunt were read and approved of, and the scroll thereof subscribed by the Moderator. May 19, 1873. Tenth Sederunt.

Called for Report of Committee on Petitions from Ministers and Students, which, in the absence of Mr Croom, was presented and read by Mr William Blair. In terms of recommendations by the Committee, the Synod agreed as follows—That the name of George Morrison, M.A., formerly Minister at Gourock, be admitted on the roll of Probationers; Petitions from Ministers: Rev. George Morrison.

* See Appendix, E, p. 742.

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May 19, 1873.

Tenth Sederunt.

Petitions from Students:—
T. Kirkup,
J. A. Paterson,
H. A. Hutchison.
J. S. Nelson.
J. Scott.
T. Shearer.
A. Baillie.

That the attendance of Thomas Kirkup, M.A., and James A. Paterson, M.A., for one Session at Free Church College, Edinburgh, be counted for a Session at the Theological Hall, but that their case shall not be regarded as a precedent;

That Henry A. Hutchison, Robert Davidson, and Thos. Shearer, Students, shall have their course of attendance at the Hall shortened to four Sessions, on the ground of their purpose to labour in the Foreign Missionary Field;

That J. S. Nelson, James Scott, Thomas Shearer, and Adam Baillie, be allowed to attend the Hall for the second year, before taking the Natural Philosophy Class, on condition of their taking that Class next Session; and

Absence from Hall.

That in regard to a case of partial absence from the Hall on the first week of the Session, the Synod declare the Student to have taken an unwarranted liberty in having so absented himself, and direct that he be admonished by the Theological Committee.

With regard to the case of a Student who had been absent last Session for three hours, without excuse, in addition to sixteen hours' absence through indisposition, the Synod, on the ground of new information which had been supplied to the Committee since their Report was printed, agreed that the Student's attendance be sustained.

In the case of a Student absent from the Hall preparing his discourses, the Synod, finding that some misunderstanding had occurred as to the time for delivering these discourses, agreed that the Student's session be sustained, but declared that the preparation of discourses is not to be accepted as an excuse for non-attendance at the classes in the Hall.

L. Miller.

In the case of Leonard Miller, Student, craving to be admitted to the Hall with the view of engaging in Foreign Mission work, the Synod agreed that his petition be remitted to the Committee for examination of Students before entering the Hall, and that he be admitted thereto if said Committee be satisfied with the result of his examination.

Admission of Ministers and Probationers from other Churches.

Called for Report of Committee appointed last year on admission of Ministers and Probationers from other Churches, which was presented and read by Dr Ritchie, the Convener, who was heard in relation thereto.

After reasoning, the Synod received the Report, thanked the Committee for their services, and, in accordance with its recommendations, resolved that the following be adopted *ad interim* as rules to be observed in relation to this subject:—

I. No Minister or Probationer of another denomination shall be

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received to the standing of a Minister or Probationer of this Church without an unqualified assent to the questions of the Formula.

May 19, 1873.

Tenth Sederunt.

Admission of Ministers and Probationers from other Churches: Rules, *ad interim*.

II. No Minister or Probationer of another denomination shall be received to the standing of a Minister or Probationer of this Church without the authority of the Synod.

III. Every application to be received to the standing of a Minister or Probationer of this Church shall be made to the Presbytery within whose bounds the applicant has his ordinary residence; and said application must be made to the Presbytery at least three months before the regular meeting of Synod.

IV. The Presbytery to which such application, to be received as aforesaid, shall be made, shall transmit to the Synod answers to the following questions in relation to the party applying for admission:

Queries to be answered by Presbyteries in regard to an Applicant from another Denomination for admission to the standing of a Minister or Probationer of this Church.

1. What are the particulars of the applicant's curriculum of study, and what term of years has he spent therein? (1.) In Literature and Science. (2.) In Theology.

2. When and by whom was the applicant licensed to preach the gospel?

3. When and by whom was the applicant ordained to the office of the Christian ministry?

4. What is the denomination the applicant has left or is about to leave?

5. Has the applicant been connected, as minister, preacher, or member, with any other denomination than the one now mentioned?

6. What pastoral charge or charges has the applicant held, and what are the circumstances of his leaving the same?

7. What reasons does the applicant assign for his desire to be received into the United Presbyterian Church?

8. In as far as there is diversity of principle or government between this Church and the denomination to which the applicant formerly belonged, what account does he give of his change of views?

9. Is the applicant conversant with the reasons of our separation from the Established Church, and does he consider them to be still valid?

10. What opportunities have the Presbytery had of ascertaining the applicant's usefulness, or of judging of his gifts as a minister or preacher of the gospel?

11. In view of all the circumstances of this case, do the Presbytery recommend the Synod to authorize the applicant's admission?

V. The provisions embodied in these rules shall not apply to Minis-

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May 19, 1873.

Tenth Sederunt.

ters belonging to the following Churches, viz.: The Reformed Presbyterian Church, the Free Church of Scotland, and the Presbyterian Church in England—as far as regards cases of ordinary translation from pastoral charges in said Churches to charges in this Church.

Admission from other Churches.

The Synod agreed that these rules and queries be sent down to Presbyteries for their consideration and suggestions thereon; and that the Committee be re-appointed, to receive the returns from Presbyteries, and to report at next meeting of Synod.

The Committee on this subject stands, therefore, as follows:—Dr Alexander MacEwen, Glasgow, Dr Bruce, Edinburgh, Dr Ritchie, Dunse, Dr George Jeffrey, Glasgow, and James Brown, Lochgelly, ministers; with Matthew Paul, Dumbarton, Rev. John Paterson, Dollar, and John Smart, Leith, elders—Dr Ritchie, convener.

Letter from Synod of Lower Provinces.

A letter was read from the Synod of the Presbyterian Church in the Lower Provinces of British North America, soliciting the aid of this Synod in providing six Ministers for the supply of ordinances to vacant Congregations within their bounds. The Rev. Robert Sedgewick, of Nova Scotia, was heard in relation to this request of the Synod to which he belongs, and stated that there were eighteen Congregations presently vacant, though able and willing to support each a Minister. The Synod agreed to invite the attention of preachers to this open door, and to recommend to them the Lower Provinces of British North America as a field of ministerial labour.

Mode of Enacting Synodical Laws.

The Synod took up an Overture transmitted by the Presbytery of Edinburgh from the Rev. Robert Gemmell, anent the mode of enacting Synodical laws. Mr Gemmell was heard in support of his Overture.

On motion made and seconded, the Synod agreed that it is inexpedient to entertain this Overture.

The Presbyteries of Berwick and Kirkcaldy obtained leave to meet in the Library now.

Teaching Students Rules of Church Procedure.

Called for Report of the Committee appointed last year on Teaching Students of Divinity the Rules of Church Procedure, which was presented and read by Dr Ritchie, in room of the Moderator, the Convener.

After reasoning, the Synod agree that the Presbyteries of the Church instruct the fifth year Students of Theology to make themselves acquainted with the Rules and Forms of Procedure, and subject them to such examinations thereon as they judge necessary to prove their acquaintance with the same.

Foreign Mission Presbyteries.

The Synod took up an Overture by the Presbytery of Berwick anent Presbyteries in Foreign Mission Fields being recognized as constituent parts of Synod. Dr Ritchie was heard for the Presby-

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tery in support of their Overture. After reasoning, it was agreed that the Overture lie on the table, and a Committee be appointed to consider maturely the whole subject, and report to next meeting of Synod. May 19, 1873. Tenth Sederunt.

The Foreign Mission Secretary reported that the Rev. James Watson, formerly a Missionary of this Church in Jamaica, had been removed by death on the 17th May current. Rev J. Watson.

The Synod took up an Overture by the Presbytery of Lancashire anent extension of Mutual Eligibility Scheme to Ministers and Preachers belonging to the Irish Presbyterian Church. Mr Towers was heard for the Presbytery in support of their Overture. After reasoning, the Synod agreed that the Overture lie on the table, to be taken up after the Report of the Committee, which the Synod, at 8th sederunt, agreed to appoint, in relation to Irish Presbyterian Union. Mutual Eligibility—Its Extension to Ireland.

The Rev. Dr MacLoskie, Travelling Secretary of the Bible and Colportage Society of Ireland, was introduced to the Synod, and gave a brief address describing the operations of that Society, and urging its claims on the liberality of the Church. Dr MacLoskie

On motion made and seconded, the Synod agreed that a Committee be appointed to prepare a memorial, to be signed by the Moderator and Clerk, in name of the Synod, and presented to Her Majesty's Prime Minister, in favour of a measure for the abolition of the assessments on feuars for building and repairing churches and manses and enlargement of glebes. The following were appointed a Committee for that purpose:—Mr J. D. Peddie, Dr Bryce, Dr Thomson, and Mr Rennie.—Mr Peddie, Convener. Assessments for Churches and Manses in Scotland.

Called for Report of the Committee on Aged and Infirm Ministers' Fund, which was presented by the Home Secretary, and, being printed among Synod Papers, was held as read. Aged Ministers' Fund.

The Synod received the Report, and, in terms of its recommendations, agreed to commend the Aged and Infirm Ministers' Fund anew to the generous consideration of those members of the Church who may be able to aid it by personal donations or bequests; and recommended each of the congregations which have not made the collections appointed for previous years to make a collection on an early day, and to forward the amount collected to the Synod's Treasurer, if possible, before the close of the present year, or, at the latest, before the meeting of Synod in May, 1874.

Also sanctioned the rule that every applicant for an annuity shall forward to the Committee a Medical Certificate of the state of his health at the date of his application.

And, further, authorized the transference to the Capital Fund of £300 of the interest which has accrued to the Annuity Fund from

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May 19, 1873.

Tenth Sederunt.

investments, and directed that the Report be inserted in Appendix to Minutes.*

Collection for Church Extension Fund.

The Synod, in accordance with a recommendation by the Home Committee, and after a statement thereanent by the Home Secretary, appointed a collection to be made for the Church Extension Fund on the second Sabbath of February next, and earnestly commended this Fund to the liberal support of Congregations.

The Synod adjourned, to meet in the same place to-morrow forenoon at ten o'clock. Concluded with prayer.

JOSEPH BROWN, *Moderator.*

ELEVENTH SEDERUNT.

Same Place,
Tuesday, 20th May, 1873, half-past 10 o'clock A.M.

May 20, 1873.

Eleventh Sederunt.

The Synod met, and was constituted by the Moderator. The minutes of last sederunt were read and approved of, and the scroll thereof subscribed by the Moderator.

Telegram to Dr Eadie and Dr Calderwood.

The Synod directed their Clerk to transmit a telegram to Dr Eadie and Professor Calderwood, now in America, directing them to appear as representatives of this Synod at the approaching meeting of the Synod of the Presbyterian Church in the Lower Provinces of British North America. Also, remitted to the Committee on Foreign Correspondence to transmit to these brethren, as soon as possible, commissions in ordinary form, to attend said meeting as deputies from this Synod.

Letter from Colonial Secretary.

The Synod Clerk laid on the table, and read a letter from Her Majesty's Colonial Office, in answer to a memorial transmitted to the Colonial Secretary in May last, anent the deportation of natives of Polynesia.

Status of Rev. R. Redpath.

The Synod took up a Petition by the Presbytery of London, craving that the status of Rev. Robert Redpath be continued, notwithstanding his having retired from active service as a minister. It was moved and seconded that the application be refused. It was moved and seconded in amendment that a Committee be appointed to consider the circumstances of this application, and report to this meeting of Synod. On a vote being taken, the amendment was preferred to the motion, and the Synod accordingly agreed to appoint a Committee to consider and report. Dr Cairns, Dr Scott, Mr M'Dowall, Mr J. Buchanan, and Mr J. Brown, Paisley—Mr Buchanan, Convener—were appointed for this purpose.

Distribution of Preachers.

Called for Report of the Committee for the distribution of Preachers, which was presented by Mr Wood, Clerk of said Committee, and, being printed among the Synod Papers, was held as read. The Synod received

* See Appendix, No. XI., p. 876.

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this Report, and directed that it be printed in Appendix to Minutes.* The Synod adopted the List of Occasional Supply presented by the Committee, and directed that it be printed in Quarterly List of Appointments. May 20, 1873. Eleventh Sederunt.

Reference having been made in the Report to the practice of Students' preaching, the Synod agreed to remit this matter to the Committee on Theological Training, hereafter to be appointed, to consider and report. Students' Preaching.

The Synod re-appointed the Committee for the Distribution of Preachers, viz.:—William Wood, Dr Ogilvie, and Thomas Kennedy—Mr Kennedy to be Clerk of Committee for this year. Committee for Distribution of Preachers:

Called for Report of the Committee on Complaints anent Preachers' Appointments, which was presented, and, being printed among Synod Papers, was held as read. The Report bore that no complaint had been brought before the Committee this year, save one, respecting which they had not yet had time to obtain full information. Committee on Complaints.

The Synod also re-appointed the Committee on Complaints anent Preachers' Appointments, viz.:—Dr Frew, J. C. Baxter, Dundee, and D. Brownlie, Kirkcaldy, ministers—Dr Frew, Convener.

Dr MacGill laid on the table a stenographic MS., containing Report of a Discussion recently held in Rome between three Protestant Ministers and three Roman Catholic Priests on the question of the presence of St Peter in Rome—the MS. having been forwarded for presentation to the Synod by the Rev. Dr Philip, one of the presidents on occasion of the discussion. The Synod unanimously agreed to accept this gift, and to record their thanks to Dr Philip for the same. Report of Discussion in Rome.

Called for Report of the Committee on Temperance and Public Morals, which was presented by Dr Knox, the Convener, and, being printed among Synod Papers, was held as read, and Dr Knox heard in reference thereto. The Synod received and adopted the Report, thanked the Committee for their diligence, and deploring the increased dissipation which has followed upon the increased prosperity of the country, as shown by the recent excise returns—renewed their recommendation to all the office-bearers and members of the Church to discountenance the practice of drinking at funerals, and ordination services, and generally all the occasions of intemperance, and commended the Temperance Reformation to the interest and prayers of the members of the Church, and especially of those interested in the training of the young. Temperance and Public Morals;

The Synod re-appointed the Committee, authorized them to issue an address to the members of the Church, and recommended, as formerly, that ministers call the attention of their congregations to the subject of intemperance on some Sabbath in December next. Address to Churches thereanent.

In connection with receiving the Report on Temperance and

* See Appendix, No. XII., p. 883.

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May 20, 1873.

Eleventh Sederunt.

Swedish Licensing System.

Habitual Drunkards' Bill.

Public Morals, the Synod agreed to direct attention to the "Swedish Licensing Scheme" as a means of arresting and diminishing intemperance; and also, to the Habitual Drunkards' Bill, now before Parliament.

Memorial and Petition anent Assessment for Parish Manses.

Mr J. D. Peddie read drafts of Memorial to the Prime Minister and Petition to Parliament, against assessments for building and repairing churches and manses in Scotland. The Synod, after slight amendments, adopted these drafts, and directed that they be extended, and, after being subscribed by the Moderator and Synod Clerk, be transmitted for presentation in the proper quarter.*

Supply of Professors' Pulpits

The Synod appointed to supply, during next Session of the Divinity Hall, the pulpit of

Dr Harper—the Presbytery of Lanark—(One Month);

Dr M'Michael—the Presbytery of Kirkcaldy;

Dr Cairns—the Presbytery of Kelso;

and at the request of the Session of Lansdowne Church, Glasgow, left them to provide supply for Dr Eadie's pulpit.

Status of Rev R. Redpath.

The Committee in the case of Rev. Robert Redpath reported by Mr Buchanan, the Convener, that Mr Redpath is incapacitated, as the first part of the Rule bearing on such cases describes, inasmuch as he is already placed on the "Aged and Infirm Ministers' Fund;" also, that the pastoral tie between Mr Redpath and his Congregation has been dissolved in order simply to facilitate other congregational arrangements. The Committee recommended that, having respect to Mr Redpath's age and experience, and his intimate acquaintance with the Congregations of the London Presbytery, and having respect also to the unanimous desire of said Presbytery as expressed in their Petition, the Synod, as empowered by its Standing Rule, should allow the Rev. Robert Redpath to retain his seat, and vote in the Presbytery of London and in this Synod.

It was moved and seconded that the request of the London Presbytery be granted. It was also moved and seconded that the request be refused. A vote having been taken, the first motion was preferred. The Synod decided accordingly, and resolved to allow the Rev. Robert Redpath to retain his seat in the Presbytery of London, and in this Synod.

Dissents.

From this decision dissents were entered by Mr Henry Renton and Dr J. B. Johnston, ministers, and Mr J. Dick Peddie, elder, on the ground that this is a case in which the pastoral tie has been dissolved.

Remuneration of Preachers.

Called for Report of the Committee on Remuneration of Preachers, which was presented by Mr Williamson, in room of Dr Bruce, the Convener, and, being printed among Synod Papers, was held as read.

* See Appendix, F, p. 746.

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May 20, 1878.

Eleventh Sederunt.

Remuneration of Preachers;

After reasoning, it was moved and seconded that, in terms of the Committee's recommendation, the minimum fee to Preachers be One Guinea for each Sabbath's services. It was also moved and seconded that the minimum fee be £1 5s. On a vote being taken the second motion was preferred, and the Synod decided accordingly that the minimum fee to Probationers be £1 5s for each Sabbath's services.

After further discussion of this Report, the Synod agreed to remit the subject to the same Committee, which is hereby re-appointed, to re-consider the subject, and report next year; the resolution as to the minimum fee not to take effect till this amended report be received. The Committee on Preachers' Remuneration stands therefore for next year as follows:—Dr Wm. Bruce, Dr Wm. Johnston, Dr Davidson, W. Wood, D. Williamson, J. Dunlop, Kilmaronock; P. Whyte, T. Kennedy, R. Rutherford, R. Brown, and Dr Hamilton, ministers; with J. Gilmour, Helensburgh; G. Younger, Glasgow; A. Robertson, Dalreoch; W. Glass, Crossgates; J. Thin, Edinburgh; A. Frier, Melrose; J. C. Watson, Ceres; W. Murray, Anstruther; J. Paterson, Carnwath; and A. Roxburgh, Lochgelly, elders—Dr Bruce, Convener.

Committee Re-appointed.

Disestablishment of Irish Church—Committee discharged.

Called for Report of the Committee on the Disestablishment of the Irish Church, and Kindred Questions, which was presented by Dr James Taylor, the Convener, and, being printed among Synod papers, was held as read, and the Convener heard in relation thereto. After reasoning, it was unanimously agreed—That the Synod receive and adopt the Report, thank the Committee for their diligence, and, in accordance with their recommendation, agree that the Committee shall not be re-appointed, but that the Prison Ministers' Bill and the Assessment on Feuars for Churches and Manses in Scotland be remitted to the Committee on Disestablishment, and that the Committee on National Education be instructed to watch over the question of National Education in Ireland.

Sabbath Schools.

Called for Report of the Committee on Sabbath Schools, which, in absence of Mr J. Inglis, Convener, was presented by Dr D. M'Ewan, and, being printed among Synod papers, was held as read. Dr M'Ewan was heard in relation thereto. The Synod received this Report, thanked the Committee for their valuable services, and directed that the Report be inserted in Appendix to Synod Minutes.*

Edinburgh S.S Teachers' Union.

After reasoning, the Synod agreed that a sum of £50 be granted to the Edinburgh Sabbath School Teachers' Union, to aid in providing an adequate salary to the Agent of said Union; also, to recommend every Presbytery to take the whole subject of Sabbath Schools into consideration.

The Synod took up an Overture from the Presbytery of Berwick

* See Appendix, No. XIII., p. 887.

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May 20, 1873.

Eleventh Sederunt.

Overture on Sabbath Schools.

anent more efficient working of the system of Sabbath Schools, which, being printed among Synod papers, was held as read, and Dr Ritchie heard in support thereof.

After reasoning, it was unanimously agreed—That the Synod recognize the vital importance of the subject introduced by this Overture, highly approve of the end in view, and in terms of the Overture, remit to the Sabbath School Committee to take into consideration the actual working of our Sabbath Schools, the improvement that may be made in them, and the best means of diffusing their blessings over the whole Church. The Synod instructed the Committee to bring up a Report on this Remit for careful review at next meeting of Synod, in a sederunt, part of which shall be specially set apart for this purpose.

Appeals by Mr J. S. M'Adam, Rev. J. M'Kerrow, and Mr G. Blair.

The Synod took up the Report by the Committee on Appeals from Edinburgh Presbytery in the case of Mr J. S. M'Adam, the Rev. John M'Kerrow, and Mr George Blair.

In terms of a recommendation unanimously adopted by the Committee, the Synod found that Mr M'Adam has acted irregularly and improperly as an elder and member in the discharge of his duties at the Lord's table, but that in the circumstances of his case the sentence of the Session, which was confirmed by the Edinburgh Presbytery, was unduly severe; therefore, the Synod reversed the finding of the Presbytery, but enjoined Mr M'Adam not to repeat his irregular and improper conduct. In this finding all the parties in the case expressed acquiescence.

In the case of Appeal by Messrs Thomas Fraser and Thomas Temple, against decision of the Presbytery of Edinburgh, sustaining deeds of N. Richmond Street Session, removing them from Roll of Membership, the Synod, in accordance with Committee's recommendation, dismissed the Appeal and confirmed the decision of the Presbytery.

Committees:

On recommendation of the Selection Committee, the Synod appointed the following Committees:—

On Irish Union;

Committee on Irish Union:—Dr Alex. MacEwen, Dr Ker, W. M. Halley, James Rennie, P. M'Dowall, G. C. Hutton, Dr Cairns, Dr Andrew Thomson, Wm. Graham, and Dr R. S. Scott, ministers; with Abraham Lyle, Samuel Stitt, Matthew Paul, George Gibson, and William Nairn, elders—Mr M'Dowall, Convener.

On Missionary Presbyteries;

Committee on Representation of Missionary Presbyteries:—Dr Andrew Thomson, John Clark, of Abernethy, Dr William Ritchie, Robert Johnstone, and Dr H. M. MacGill, ministers; with James Young, James Renton, Jun., and John Gilmour, elders—Dr Ritchie, Convener.

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May 20, 1878.

Eleventh Sederunt.

COMMITTEES:

On Theological Training.

COMMITTEE OF ENQUIRY INTO THEOLOGICAL TRAINING:—The Moderator, Dr M'Ewan, Dr Duff, Dr Young, Dr J. B. Johnston, J. G. Scott, J. M. Harvey, R. Johnston, J. Rutherford, Dr Black, Dr A. Thomson, Dr A. MacEwen, J. Buchanan, Dr J. Taylor, Dr W. Johnston, J. Brown, Paisley, Dr Davidson, D. Macrae, Jun., F. Ferguson, J. Rogers, G. Robson, Inverness, W. Hutton, Dr John Ker, Dr MacGavin, and Dr Walter Morison, ministers; with Dr Calderwood, Dr J. Taylor, W. M. Begbie, D. M'Cowan, J Mitchell, J. Peddie, Dr A. Macdonald, G. Younger, D. Corsar, Dr J. C. Bruce, and J. Annandale, elders—Dr A. Thomson, Convener.

On Authentication of Synod Minutes;

COMMITTEE ON AUTHENTICATION OF SYNOD MINUTES:—Robert Johnston and John Stark, Duntocher, ministers; with John Frew, elder—Mr Johnston, Convener.

Also, appointed the following to serve on Committees in room of members retiring by rotation:—

On Psalmody;

COMMITTEE ON PSALMODY:—James Lamb, Old Kilpatrick, and A. Henderson, Paisley, ministers; with Geo. Walker, Aberdeen, elder.

On Temperance;

COMMITTEE ON TEMPERANCE AND PUBLIC MORALS:—Robert White, Pollokshaws, and John W. Borland, Glasgow, ministers; with John C. Watson, Ceres, elder—Peter Mearns, Convener.

On Foreign Correspondence;

COMMITTEE ON CORRESPONDENCE WITH FOREIGN CHURCHES:—Dr J. B. Johnston and Forrest F. Young, ministers; with James Alexander, Helensburgh, elder.

On Sabbath Schools;

COMMITTEE ON SABBATH SCHOOLS.—James Rogers, Kelso, Sutherland Sinclair, Greenock, and Dr Cairns, Berwick, ministers; with William M'Kerrow, Wellington Street, Glasgow, elder—James M'Ewen, Glasgow, minister, Convener.

On General Finance.

COMMITTEE ON GENERAL FINANCE:—J. Inglis, Johnston, G. L. Carstairs, Glasgow, ministers; with J. W. Lindsay, Ibrox, elder.

Funeral of Rev. J. Watson.

The Synod deputed their Moderator, with the Foreign Mission Secretary, and Mr Renton, Mr M'Lean, of Lanark, Mr James Jarvie, and Dr William Johnston, to attend this day as their representatives at the funeral of the Rev. James Watson, lately Missionary of this Church in Jamaica.

The Moderator having left the chair for this purpose, Dr Cairns presided as Moderator *pro tem.*

Rev. W. Aitken.

An application was received from the Rev. William Aitken, for many years a Minister of the Canada Presbyterian Church, craving admission as a Minister without a charge. Certificates of his ministerial status were presented from the General Assembly of the Canada Presbyterian Church, and from the Presbytery of Ottawa of that Church. Agreed to grant this application, and admit Mr Aitken as a Minister of the Church without a charge.

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May 20, 1873.

Eleventh Sederunt. Copies of Synod Proceedings to be Sold.

Instructed the Synod Clerk to print 150 copies of the Synod Proceedings in addition to the number usually required for such as are entitled to receive a copy, and directed that this extra number be sold to any who apply for them, at the cost of one shilling each copy.

The Synod adjourned, to meet in the same place this evening at half-past six o'clock. Concluded with prayer.

JOSEPH BROWN, *Moderator*.

TWELFTH SEDERUNT.

Same Place,
Tuesday, 20th May, 1873, half-past 6 o'clock P.M.

May 20, 1873.

Twelfth Sederunt.

The Synod met, and was constituted by the Moderator. The minutes of last sederunt were read and approved of, and the scroll thereof subscribed by the Moderator.

Superintendence of Young Persons changing Place of Residence.

Called for Report of Committee on Superintendence of Young Persons changing their place of residence, which was presented by Mr Henry Renton, Convener, and, being printed among Synod Papers, was held as read, and Mr Renton heard in support thereof. The Synod received the Report, thanked the Committee, especially the Convener, for their valuable labours; and adopted the scheme, *ad interim*, that it may be open to modification and improvement from practical experience of its operation, and agreed that the Committee be re-appointed to receive suggestions from Presbyteries and Sessions, or co-operate with them in carrying out the Scheme, and to report to next meeting of Synod. The Committee on this subject stands as follows:—Henry Renton, Kelso; Dr Thomson, Edinburgh; Dr Wallace, Glasgow; Dr Edmond, London; David Russell, Dunfermline; Robert Rutherford, Newlands; James Buchanan, Glasgow; and James Stevenson, Dublin, ministers; with David Yellowlees, Stirling; and James Paton, Tillicoultry, elders—Rev. Henry Renton, Convener.

Report on Psalmody.

Called for Report of the Committee on Psalmody, which was presented by Mr William Blair, the Convener, and, being printed among Synod Papers, was held as read. The Synod received the Report, gave thanks to the Committee for their labours, and, in terms of their recommendation, agreed to give permission to the Committee to draw for £50, so far as may be found necessary, for promoting the objects of the Committee, and sanction the proposal to continue the Psalmody Instruction in the Divinity Hall during

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the Session of 1873, on obtaining the sanction of the Theological Committee. May 20, 1873.

Twelfth Sederunt.

In regard to a proposal to issue a Psalm and Hymn Tune Book under the sanction of the Synod, agreed that the consideration of this matter be delayed. Psalm and Hymn Tune Book.

Called for Report of the Committee on the matter of Mr Robert Anderson, appointed at Thirteenth Sederunt last year. The Report was presented and read by Mr Wood, the Convener, and bore that the Committee had received, in all, the sum of £201 11s, and promises to the amount of £10, making in all £211 11s, being somewhat over the amount which the Synod had proposed to raise in connection with this matter. The Synod received this Report, and gave thanks to the Committee, very specially to Mr Wood, the Convener, for their diligence. The Synod also recorded its satisfaction with the results attained. R. Anderson.

Called for Report of Committee on Royal Proclamations of Fasts and Thanksgivings, which was presented and laid on the table by Mr G. C. Hutton, Convener, and being printed among Synod Papers, was held as read. The Synod received this Report, agreed to record their gratification at the full accomplishment of the end for which this Committee was appointed, and in discharging the Committee, as at their own request the Synod now did, expressed thanks to the Committee, and specially to the Convener, for the great care and ability with which they have executed the important work entrusted to them. The Synod directed that this Report be inserted in Appendix to Minutes.* Royal Proclamations; Committee Discharged.

Called for Report of the Committee on the M'Kelvie MSS., which was presented by Dr David Young, the Convener, and, being printed among Synod Papers, was held as read. The Synod received this Report, thanked the Committee for their work, and agreed, in terms of the Report, to sanction the arrangement made with the printers, to offer to Mr William Blair £100, with the special thanks of the Synod, in acknowledgment of his labours in preparing the MSS. for the press, and editing the volume in which these are embodied; also appointed Dr Young and Mr Blair to receive any corrections that may be sent to them on the Book as now published. M'Kelvie MSS. Printed Volume Presented.

A petition was read, transmitted by the Presbytery of Edinburgh, from James Primrose, student, stating that though he had attended four sessions at the University, and passed the examinations in Classical Literature and Mathematics requisite for obtaining the degree of M.A., he had not yet attended the Classes of Logic and Moral Philosophy, but intended doing so next session; and craving J. Primrose, Student.

* See Appendix, G, p. 749.

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May 20, 1873.

Twelfth Sederunt.

to be admitted to the Divinity Hall as a student of the first year. The Synod agreed that, in the circumstances, the prayer of the petition be granted.

Statement anent Disestablishment.

The Synod directed that the "Statement" issued in the beginning of this year by the Committee on Disestablishment and Disendowment of the Established Churches of England and Scotland be inserted in Appendix to Minutes.*

Accommodation for Theological Hall.

The Synod remitted to the General Finance Committee to take into consideration the whole question of accommodation for the Theological Hall, to confer with the Professors thereanent, and to report to next meeting of Synod.

Portrait of Rev. J. Kirkwood.

It having been reported by the General Finance Committee that a portrait of the Rev. James Kirkwood, A.M., the father of the United Presbyterian Synod, painted by G. Paul Chalmers, Esq., R.S.A., had been presented to them by Mr John Knox Crawford, on behalf of the subscribers thereto, with the request that it be placed beside the other portraits of eminent ministers of our Church in the Synod premises, 5 Queen Street, the Synod unanimously agreed to accept the portrait, and to record their thanks to Mr Crawford and the subscribers.

Assistance to Synod Clerk in writing Extracts and Permanent Record.

The Synod Clerk was directed to give Extracts of Minutes without delay to Conveners of Committees and Clerks of Presbyteries requiring them for immediate use; and the Synod agreed that a reasonable allowance be made to the Clerk for one to assist him in copying out extracts, and in transcribing the Printed Proceedings into the Permanent Record.

Examination of Presbytery Records.

It was reported that the Committees appointed to examine Records of Presbyteries had reported favourably concerning them, and that this had been certified in the respective Records by the Moderator of Synod, and by the Clerk of the Committee on Bills and Overtures. It was further reported that the minutes of all the Presbyteries had been forwarded for examination at the present meeting of Synod.

Delayed all other causes till the meeting of Synod to be held on the Monday after the Second Sabbath of May, 1874.

The foregoing minutes of this present sederunt were read and approved of, and the Moderator was empowered to subscribe the scroll thereof.

The Moderator having delivered an appropriate address, the Synod was closed with praise and prayer.

JOSEPH BROWN, *Moderator.*
WILLIAM BECKETT, *Synod Clerk.*

* See Appendix, H, p. 753.

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ROLL

OF

THE SYNOD

OF THE

UNITED PRESBYTERIAN CHURCH.

MAY, 1873.

The figure on the left hand side of a Member's name denotes the sederunt at which he first took his seat.

From the following Lists, it appears that the Synod was attended by 441 Ministers and 229 Elders—in all, 670 Members.

I. PRESBYTERY OF ABERDEEN.

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
[2]James Ireland, *Clerk*	1843	John Smith	Ellon	Ellon
Andrew Dickie	1845	[1]Alex. Milne	St Paul Street	Aberdeen
[6]John P. Bell	1849	Robert Brown	Midmar	Do.
Edward Rankine	1857	James Mann	Shiels, Belhelvie	Aberdeen
Thomas Scott	1857	John Walker	Stonehaven	Stonehaven
[1]Robert Hall	1862	Alex. Burr	Old Meldrum	Old Meldrum
[1]William Aitken, M.A.	1864	Wm. Anderson	Lynturk	Alford, Aberdeen
Thomas Brown	1864	William Barron	Nelson Street	Aberdeen
[1]David Beatt	1865	John Eslemont	Belmont Street	Do.
[1]Jo. Rutherford, B.D.	1868	Charles Shirreffs	St Nicholas Lane	Do.
[1]Mat. Galbraith, M.A.	1869	Wm. Cowan	Charlotte Street	Do.
[1]Archd. Young, M.A.	1871	[1]George Walker	George Street	Do.
		William Walker	Lumsden	Do.
		John Webster	Craigdam	Tarves, Aberdeen

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II. ANNANDALE.

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
John Black	1829	Robert Douglas	Newcastleton	Carlisle
[2]W. Watson, *Clerk*	1844	Simon Hyslop	South Church	Langholm
[1]William Ballantyne	1846	Daniel Hope	North Church	Do.
D. S. Goodburn	1852	Andrew Park	Waterbeck	Ecclefechan
[1]James C. Meiklejohn	1854	James Irving	Chapelknowe	Canonbie
[1]William Hutton	1857	[1]James M'Millan	Moffat	Moffat
[2]James Ronald	1865	James Hamilton	Annan	Annan
David Thomas	1865	William Gardiner	Lockerby	Lockerby
[1]James S. Rae	187	George Dulop	Ecclefechan	Ecclefechan
		William Baird	Rigg	Annan
		Robert Rogerson	Wamphray	Moffat

III. ARBROATH.

Henry Hyslop	1834	[2]Alexander Clark	John Street	Montrose
Alexander Sorley	1837	[1]David Corsar	Erskine Church	Arbroath
Alex. Anderson, M.A.	1845	[1]Andrew Cobb	Mill Street	Montrose
[1]J. P. Millar, M.A., *Clerk*	1849	[2]John Lowson	Carnoustie	Carnoustie
[2]Hugh Aird, M.A.	1855	David Scott	City Road	Brechin
Alexander Clark	1858	James Gibson	Letham	Forfar
[2]John M'Nab	1859	Robert Low	Johnshaven	Bervie
Alexander Campbell	1859	James Carnegie	Knox's Church	Montrose
[2]Thomas Swan	1860	James Dakers	Muirton	Laurencekirk
Peter Wright	1863	Robert Davidson	Forfar	Forfar
[2]Robert W. Orr	1863	William Fyfe	High Street	Brechin
[2]James Howat	1872	George Fyfe	Park Street	Arbroath
[2]Archibald B. Cameron	1873	[2]John Lumgair	Princes Street	Do.
		George Scott	Maisondieu Lane	Brechin

IV. BANFFSHIRE.

J. Meikleham, M.A.	1831	James Lawrence	Grange	Thornton, by Keith
[1]Alexander Millar, M.A.	1843	William Wans	Huntly	Huntly
[1]Wm. Simmers, M.A., *Clk.*	1863	John Ewing	Portsoy	Portsoy
John Gilmour	1864	David Kennedy	Gardenston	Banff
George G. Green, M.A.	1866	Alexander Reid	Buckie	Buckie
John N. Russell, B.A.	1868	Charles Harvey	Banff	Banff
[4]William Nairn, M.A.	1869	Andrew Wilson	Keith	Keith
John M'Raith	1871	John Alexander	Aberchirder	Banff
			Findochty	Cullen
			Cabrach	Huntly

V. BERWICK.

[1]Daniel Kerr, M.A.	1833	[1]Robert Webster	Dunse, South	Dunse
[1]James L. Muirhead	1833	Robert Jobson	Cheviot Street	Wooler
[1]William Ritchie, D.D.	1839	[4]George Bruce	Dunse, East	Dunse

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BERWICK—*Continued.*

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
[5]David Donaldson	1843	Wm. Carse	Lisburn Street	Alnwick
[1]John Cairns, D.D	1845	[1]James Carter	Wallace Green	Berwick
Thomas Montgomery	1846	Thomas Anderson	Summerhill	Ayton
[6]Peter Mearns, *Clerk*	1846	Robert Carmichael	Coldstream, West	Coldstream
Peter Whyte	1848	John Innes	Tower Hill	Wooler
[1]John Stark	1849	James Fortune	Horndean	Berwick
[1]William Porteous	1850	Alex. Bruce	Spittal	Do.
[1]William Ross	1850	John Thomson	Embleton	Alnwick
[1]David Young	1851	John Hutton	Chatton	Belford
William Limont	1851	Wm. Shiell	Clayport Street	Alnwick
[1]Andrew B. Robertson	1856	[4]J. N. M'Dougall, M.D.	Coldingham	Coldingham
[2]James Harrower	1857	Alex. Edington	Eyemouth	Eyemouth
James M'Leish	1859	Rev. Wm. Lauder	Chapel Street	Berwick
[1]John Laing, B.A.	1867	Robert Purves	Belford	Belford
[4]William Rutherford	1869	John Fortune	Chirnside	Ayton
[2]William Wilson	1869	Isaac H. Knox	Springbank	Do.
[1]Geo. Hislop Main	1869	Joseph Scott	Norham	Berwick
[1]George Henderson	1870	[4]Henry Burn	North Sunderland	North Sunderland
George Franklin Ross	1870	John Davidson	Coldstream, East	Coldstream
[1]James Stephens, M.A.	1871	William Purves	Church Street	Berwick
[1]Robert Simpson, M.A.	1872	Wm. Hardy	Stockbridge	Cockburnspath
[1]Ballantyne Brodie, M.A.	1872	Andrew Baird	Beaumont Union	Coldstream

VI. BUCHAN.

[1]William Balfour	1835	James Watt	Rosehearty	Fraserburgh
James Henry	1858	Thomas Findlay	Stuartfield	Mintlaw
[2]John Paterson	1864	William Robb	Whitehill	New Deer
Charles G. Squair	1865	John Knox	New Deer	Do.
George Blair, *Clerk*	1866	James Smith	Savoch of Deer	Ellon
[2]John Dickson	1870	John Barron	Peterhead	Peterhead
		Robert Cook	New Leeds	Mintlaw
		John Bell	Fraserburgh	Fraserburgh

VII. CARLISLE.

George Chapman	1833	Timothy Nelson	Great Salkeld	Penrith
[1]Peter Carruthers	1837	John Irving	Longtown	Longtown
John Thompson	1842	Robert Millican	Holywell	Longtown
John Scott Craig	1851	William M'Trusty	Maryport	Maryport
[1]John Tannahill, M.A.	1858	William H. Dean	Penrith	Penrith
James Anderson	1861	Peter Forsyth	Whitehaven	Whitehaven
[1]James Christie, B.A., *Cl.*	1862	[1]John Aikin	Carlisle	Carlisle
		William Little	Wigton	Wigton
			Penruddock	Penrith

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VIII. CUPAR.

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
[1]John Rankine, *Clerk*	1834	James Aitken	Bonnygate	Cupar-Fife
[2]James Borwick	1837	John Kidd	Rathillet	Do.
[4]John Gray	1838	Andrew Thom	Freuchie	Kettle
[2]John Wise	1838		South Church	Auchtermuchty
[2]Archibald Henderson	1840	Thomas Lumsden	Lathones	St Andrews
[1]David Anderson	1840	John C. Watson	Ceres, East	Cupar-Fife
[1]Andrew W. Smith	1844	Andrew Smith	Pitlessie	Ladybank
[1]Hugh Barr	1854	James Thomas	Kettle	Kettle
John F. M'Swaine, *Coll.*	1860	[2]David Lyndsay	South Church	Auchtermuchty
[1]James Allison	1866	[1]Thomas Davidson	Boston Church	Cupar-Fife
John Morrison	1867	James Menzies	North Church	Auchtermuchty
		David Allan	Ceres, West	Cupar-Fife
		George S. Jack	St Andrews	St Andrews

IX. DUMFRIES.

David L. Scott	1838	[1]John Johnstone	Loreburn Street	Dumfries
[1]Alex. Paterson, M.A.	1843	William Smith	Dalry	Galloway
[1]Marshall N. Goold	1846	[1]John Anderson	Buccleuch Street	Dumfries
[2]Thomas Fullarton	1850	Joseph Heuchan	Mainsriddell	Do.
John Torrance	1851	James Miller	Townhead	Do.
[1]Wm. M'Donald, *Clerk*	1854	Alex. Muirhead	Burnhead	Penpont
[3]John M. Clark	1858	James Rogerson	Urr	Dalbeattie
George Barclay	1859	Robert Young	Dunscore	Dumfries
[1]David Kinnear, B.A.	1859	James Grieve	Dalbeattie	Dalbeattie
[1]Robert Wishart	1860	William Millar	Thornhill	Thornhill
A. M'Donald	1867	George Johnston	Lochmaben	Lochmaben
James Rothnie	1867	James Penman	Castle Douglas	Castle Douglas
[1]James Hay Scott	1868	Thomas Waugh	Sanquhar, North	Sanquhar
[1]John Sellar	1870	William Harper	Do. South	Do.
[1]Thomas Kidd, M.A.	1871	James Kerr	Moniaive	Moniaive
[4]George Rae, *Coll.*	1872		Loreburn Street	Dumfries.

X. DUNDEE.

David Marshall	1827	Alexander Tawse	Lochee	Dundee
[1]J. R. M'Gavin, D.D.	1833	[4]Alexander Ruddock	Tay Square	Do.
George Gilfillan	1836	Geo. Cruickshank	School Wynd	Do.
[2]John Muir, *Clerk*	1838	Peter Saunders	Newtyle	Coupar-Angus
[1]Robert Russell	1847	[1]Thomas Mitchell	Blairgowrie	Blairgowrie
[1]John C. Baxter	1849	[4]James Torrance	Wishart Church	Dundee
Alexander M'Lean	1851	James Davidson	Kirriemuir (1st)	Kirriemuir
[1]Alexander Miller	1852	David Nicol	Newbigging	Dundee
[1]James Wilson	1856	James MacLean	Dudhope Road	Do.
[2]Robert Laurie	1862	[2]Robert Allan	James' Church	Do.
[1]John A. Murray	1863	William Duke	Bank Street	Kirriemuir
[2]David Hay	1863	Charles Sheriff	Butterburn	Dundee
[4]James Graham	1864	[4]David Lowson	Broughty Ferry	Broughty Ferry
[1]Alexander Jack	1864	Wm. Welsh	Ferry-Port-on-Craig	Tayport
[4]John Dunlop	1866	James Murray	Alyth	Alyth
[1]A. B. Connel, M.A., *Coll.*	1867		Lochee	Dundee
[4]John Brand	1867	James Small	Bell Street	Do
	1873	[3]Charles Smith	Broughty Ferry (2nd)	Broughty Ferry

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XI. DUNFERMLINE.

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
[1]W. Johnston, D.D.	1823	[2]James Young	Limekilns	Dunfermline
[1]Peter M'Dowall, M.A.	1826	[1]John Dunn	Alloa (1st)	Alloa
[2]N. M'Michael, D.D.	1835	[1]George Birrel	Gillespie Church	Dunfermline
[1]John D. Fleming	1835	[4]James Cairns	Inverkeithing	Inverkeithing
[1]David Russell	1851	[2]James Hay	St Margaret's	Dunfermline
[1]Andrew Graham, *Clerk*	1853	[3]William Glass	Crossgates	Crossgates
[1]James Brown, M.A.	1859	John Small	Lochgelly	Kirkcaldy
[1]Alexander M. Jarvie	1859	[1]Wm. Robertson	Chalmers Street	Dunfermline
[1]A. Scott Matheson, *Coll.*	1862		Alloa (1st)	Alloa
[1]Adam Welsh	1864	[4]Wm. Johnston	Kincardine	Kincardine
[1]David Borland, M.A.	1867	Henry Landall	Cairneyhill	Dunfermline
		[2]William Inglis	Queen Anne Street	Do.

XII. EDINBURGH.

James Kirkwood, M.A.	1811	[1]William Crawford	St James' Place	Edinburgh
[1]James Harper, D.D.	1819	[1]Alex. Wilson	North Leith	Leith
[2]Wm. Parlane, M.A.	1822	[4]William Steel	Tranent	Tranent
[1]William Peddie, D.D.	1828	[1]J. Dick Peddie	Bristo	Edinburgh
John Scott	1828	John Sinclair	Dunbar (2nd)	Dunbar
[4]Alex. Thomson, M.A., sen.	1829	[4]George Veitch	West Church	Peebles
[1]Peter Davidson, D.D.	1831	[1]William Dobie	Queen Street	Do.
William Thomson	1833		Slateford	Do.
[1]George Deans	1836	[1]Alexander Nisbet	Portobello	Portobello
[11]Alex. C. Rutherford	1837	[1]G. Brotherstone	N. Richmond Street	Edinburgh
[1]Andw. Thomson, D.D.	1837	[1]George Murray	Broughton Place	Do.
[1]David Croom	1838	[1]Zerub Baillie	Laurieston Place	Do.
[1]Wm. Bruce, D.D., *Clerk*	1838	[1]James Craig	Infirmary Street	Do.
[2]James Robertson, sen.	1840	[1]William Pairman	Newington	Do.
[1]Andrew Gardiner, M.A.	1841	[1]Rev. Alex. Lowrie	Dean Street	Do.
[2]William C. Brodie	1842	[3]John Porteous	Lasswade	Lasswade
Andrew Duncan	1842	[4]Robert Law	Mid-Calder	Mid-Calder
[2]William Reid	1843	[1]J. Renton, jun.	Lothian Road	Edinburgh
[1]William Gillespie	1843	[2]Rev. Dr Taylor	Blackfriars Street	Do.
[1]R. Gemmell	1844	[1]Robert Mill	Arthur Street	Do.
[2]Robt. Rutherford, M.A.	1847	[2]Thomas Laidlaw	Newlands	Noblehouse
[1]Duncan M'Intosh	1848	John Martin	Back Street	Dalkeith
[1]Andw. Morton, *Colleague*	1849		St James' Place	Edinburgh
Andrew M'Farlane	1851	Simon Lawrenson	Lerwick	Lerwick
[1]George Barlas	1853	[1]J. M'Kinlay	Mill Hill	Musselburgh
[1]James Imrie, M.A.	1854	John Grieve	Bridge Street	Do.
[1]Wm. Fleming, *Colleague*	1854		Lothian Road	Edinburgh
[2]James Ronaldson	1854	[4]John Marshall	Whitburn	Whitburn
[1]Alex. Shennan	1855	[2]David Watson	Bathgate	Bathgate
[1]David Williamson	1855	[1]J. Bartholomew	Queensferry	Queensferry
[2]Alex. Thomson, jun.	1855	[2]J. Belfrage	Haddington, West	Haddington
James S. Mill	1855	[1]William Ross	Kirkgate	Leith
[1]William Scott	1856	Robert Robertson	Balerno	Balerno
[1]James Robertson, jun.	1856	[1]Robert Dick	Bread Street	Edinburgh

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EDINBURGH—*Continued.*

Ministers	Ordained.	Elders.	Congregations.	Post Towns.
William Calvert, B.A.	1858	[4]John R. Whitecross	North Berwick	North Berwick
[1]Thomas M'Ewan	1858	[1]Rev. G. Dodds	Hope Park	Edinburgh
J. P. Alexander	1858	John Sinclair	East Linton	Prestonkirk
Duncan Millar	1859	Hercules Henderson	Mossbank	Lerwick
[1]David Nicol	1860	Robert Dunlop	Aberlady	Drem
[2]Thomas Forsyth	1860	[2]Peter Wilson	Gorebridge	Fushie Bridge
[1]J. Mitchell Harvey	1861	[1]Charles Ogilvie	South College Street	Do.
[1]J. M. Kinloch	1862	[4]John Alexander	West Linton	Pennicuick
[1]David Marshall	1863	Hugh Campbell	East-Calder	Mid-Calder
[1]Robert Small	1863	Thomas Spinks	Portsburgh	Edinburgh
[1]William Munsie, *Coll.*	1863	William Burton	Slateford	Do.
[2]William Fraser	1864	[2]Peter Hunter	Fala	Blackshiels
[2]Fergus Ferguson	1864	[1]James Tod	Dalkeith, East	Dalkeith
[1]Robert Lyon, *Coll.*	1864		North Leith	Leith
[1]Thomas Dobbie	1864	[1]John Smart.	St Andrew's Place	Do.
James Deans, B.A.	1865	[1]Robert Wight	Junction Road	Do.
[1]James M. Dunlop	1865	[4]Richard Storey	Dunbar (1st)	Dunbar
[1]John M'Kerrow, B.A.	1865	[6]Peter M'Gregor	Pennicuick	Pennicuick
James Jeffrey, M.A.	1865	[1]J. B. Duncan	King's Park	Dalkeith
[1]David Thomas, M.A.	1867	[1]J. Brown, jun.	Howgate	Pennicuick
[1]Wm. Whitfield, M.A., *Coll.*	1867		Dunbar (2nd)	Dunbar
[1]Thomas Dunlop, *Coll.*	1867		Bristo	Edinburgh
John Wilson, M.A.	1867	John M'Donald	Canongate	Do.
Jas. Y. Thirde	1868	J. Gifford	Ollaberry	Lerwick
[1]Robert Burgess	1868	Dr Connell	Peebles, East	Peebles
[1]Thomas Kirk	1868	[1]J. M'Queen	Haymarket	Edinburgh
[4]Wyville S. Thomson	1869	[6]James Simpson	Ford	Dalkeith
[1]James Craig	1869	Walter Smith	Burra Isles	Lerwick
[1]P. B. Gloag	1869	[1]John I. Scott	Nicolson Street	Edinburgh
[1]Thomas Mathie	1872		Tranent	Tranent
[1]John Young, *Coll.*	1872		Newington	Edinburgh
		[1]William Anderson	Rose Street	Do.
		Prof. Calderwood	Morningside	Do.
		W. Mackay	Haddington, East	Haddington
			London Road	Edinburgh

XIII. ELGIN AND INVERNESS.

James Scott, D.D.	1821	Wm. Morrison	Inverness (1st)	Inverness
John Pringle, *Clerk*	1829	John Smith	Elgin (South St.)	Elgin
Adam Lind	1836	Wm. Thomson	Do. (Moss Street)	Do.
[1]John Whyte	1842	Andrew Robertson	Moyness	Forres
John Bisset	1843	William Robertson	Nairn	Nairn
Robert Ferrier	1844	William Smith	Tain	Tain
Wm. M'Donald, A.M.	1847	John Mitchell	Lossiemouth	Lossiemouth
[1]William Watson, M.A.	1857	James Grigor	Forres	Forres
[1]William Sharpe	1865	Robert Grant	Archieston	Craigellachie
[1]Geo. Robson, M.A., *Coll.*	1866		Inverness	Inverness
Archd. M'Martin	1867	Andrew Morrison	Chapelhill, Nigg	Parkhill
Robert P. Douglas	1872	William Nicolson	Campbelton	Ardersier
[1]John Smith, M.A.	1873	A. Anderson	Burghead	Burghead
		George Anderson	Inverness (2nd)	Inverness

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XIV. FALKIRK.

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
[1]David Connel, M.A.	1835	[6]Thomas Climie	Bo'ness	Bo'ness
[1]Hugh Baird, *Clerk*	1837	William Baird	Cumbernauld	Glasgow
[1]Duncan Ogilvie, D.D.	1845	[2]Thomas Russell	South Church	Falkirk
Andrew Dodds	1846	Archibald Waddel	Avonbridge	Do.
Robert Anderson	1847	James Rankine	Kilsyth	Kilsyth
[2]John M. Lambie	1855	Wm. Callender	Grangemouth	Falkirk
[1]George Wade	1856	[2]David Gilchrist	West Church	Do.
[2]Peter White	1857	[2]James M'Farlane	Denny	Denny
[1]William Miller	1860	Ralph Stark	Erskine Church	Falkirk
[1]Chas. Jerdan, M.A., LL.B.	1867	[2]William Scott.	Dennyloanhead	Denny
[1]John L. Munro, M.A., B.D.	1870	[4]John Wilson,	West Church	Linlithgow
[4]William Rose	1870	John Ballantyne	Airth	Falkirk
		James Cadzow	East Church	Linlithgow

XV. GALLOWAY.

William Dunlop	1836	Samuel Girven	Portwilliam	Wigtown
Robert Hogarth	1839	[1]John Parker	Ivy Place	Stranraer
[1]James Fleming, *Clerk*	1842	A. E. M'Cracken	Whithorn	Whithorn
[1]John Squair	1859	[1]John M'Lelland	Wigtown	Wigtown
[1]Andrew Clark	1860	Peter Wylie	Gatehouse	Gatehouse
[1]Ephraim Smith	1864	Peter Jardine	Newton Stewart	Newton Stewart
[1]Robert Lindsay	1868	Thomas Michael	Creetown	Creetown
Robert Carslaw	1868	William M'Master	Glenluce	Glenluce
[1]William Watson	1869	William Brown	Kirkcudbright	Kirkcudbright
[1]David F. Mitchell	1872	Andrew M'Gaul	Kirkcowan	Kirkcowan
		[1]Alex. Thorburn	West Church	Stranraer

XVI. GLASGOW.

[1]David M'Rae, A.M.	1827	[1]Wm. Robertson	Gorbals	Glasgow
William Carswell	1827	John Mann	Eaglesham	Do.
John Taylor, M.D., D.D.	1827	[2]Robert Davie	Busby	Busby
[2]John Edwards, D.D.	1830	[1]James Waddel	Greenhead	Glasgow
James Boyd, D.D.	1831	[1]William Stewart	Campbeltown	Campbeltown
[2]William Auld	1833	[2]Richard Torrance	Tollcross	Glasgow
James Russell	1834	[1]John Rattray	Old Kilpatrick, W.	Do.
[1]Joseph Brown, D.D.	1834	[1]James Stoddart	Kent Road	Do.
[1]Robert Niven	1835	[3]Alex. Henderson	Maryhill	Do.
J. Eadie, LL.D., D.D.	1835	[1]Rev. R. S. Scott, D.D.	Lansdowne Church	Do.
[2]J. W. Borland	1836	[4]Arthur M'Arthur	Gillespie Church	Do.
[1]William Beckett	1837	[4]John Thomson	Rutherglen	Do.
[2]William Stirling	1838	[2]James Wilson	Coatbridge	Coatbridge
[1]G. Jeffrey, D.D., *Clerk*	1838	[2]John Taylor	London Road	Glasgow
[2]David Forrest	1840	John Atkinson	St Rollox	Do.
[2]Thomas M. Laurie	1841	[2]John Cameron	Dowanhill, Partick	Do.
[2]John M'Coll	1841	[2]Wm. Alexander	Newton Pl., Partick	Glasgow
[2]Walter Muckersie	1842	Robert Lappin	Frederick Street	Do.
[1]William Ramage	1842	William Meikle	Berkeley Street	Do.
[1]Alexander Barr	1843	[1]John Sutherland	South Bridge Street	Airdrie

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GLASGOW—*Continued.*

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
[1]Robert T. Jeffrey, M.D.	1844	[1]John Forrest	Caledonian Road	Glasgow
[1]James Knox, A.M., D.D.	1844	[1]Andrew Laughland	Pollock Street	Do.
[4]James G. Stewart	1844	Neil Docherty	Calton	Do.
[6]John Ker, D.D.	1845	[1]Robert Alexander	Sydney Place	Do.
[2]William Wood	1845	Archibald Duncan	Campsie	Campsie
Alex. MacEwen, D.D.	1845	[2]George Sheriff	Claremont Church	Glasgow
John B. Johnston, D.D.	1845	[2]John Douglas	Govan	Do.
[2]J. Logan Aikman, D.D.	1845	[2]Wm. France	Anderston	Do.
[2]Peter Bannatyne	1815	James Orr	Blantyre	Bothwell
[2]H. E. Fraser, M.A.	1845	[6]George Russell	Langside Road	Glasgow
Alex. Wallace, D.D.	1846	[3]Alex. Alexander	Campbell Street	Do.
[6]John Mitchell	1846	James Wright	Kirkintilloch	Kirkintilloch
[2]Andrew Wield	1848	John Hutton	Thornliebank	Glasgow
[5]Joseph Leckie	1849	[2]James W. Lindsay	Ibrox	Do.
[1]James Rennie	1850	[1]Robert T. Middleton	St Vincent Street	Do.
[6]John C. Jackson, *Coll.*	1850		Gorbals	Do.
[2]William Sprott	1850	[1]Thomas Stobbs	Queen's Park	Do.
[2]James Stevenson	1850	[1]Thomas Wardrop	Dublin	Dublin
[1]David Young, D.D.	1850	[1]George Pearson	Montrose Street	Glasgow
[1]William Clark, M.A.	1850	James Lochend	Barrhead	Do.
John Fraser	1851	John Alexander	Cumberland Street	Do.
[2]John Dobie, D.D.	1851	[4]James Christie	Shamrock Street	Do.
[1]David M'Ewan, D.D.	1851	[2]Robert Wilson	John Street	Do.
[1]James A. Johnston	1852	[2]John Bell	Springburn	Do.
Alexander Brunton	1854	David Cooper	Albert Street	Do.
[2]James Black, D.D.	1854	[1]Wm. M'Kerrow	Wellington Street	Do.
[1]Alex. Oliver, B.A.	1854	[2]Wm. Barrie	Regent Place	Do.
[1]George M'Queen, M.A.	1855	[4]James Mitchel	Milngavie	Milngavie
Alexander Adam	1855	John Robertson	Portree	Portree, Isle of Skye
[1]David Pirret	1855	[1]David Stewart	Burnbank	Glasgow
[2]Robert Cameron	1856	[2]James Alexander	Cambridge Street	Do.
[2]Jas. M'Ewen, M.A. *Coll.*	1856		Sydney Place	Do.
[2]Andrew Wilson, M.A.	1857	Wm. Edmond	Drymen	Drymen
[1]Matthew Crawford	1858	[2]Samuel Scott	Duke Street	Glasgow
[1]John M'Luckie	1858	[2]John Turnbull	Uddingston	Do.
David Cameron	1859	James Gemmell	Mearns	Do.
[1]James Grierson Scott	1859	[1]Daniel M'Adie	Renfield Street	Do.
[4]John M'Neill, *Colleague*	1859		Rutherglen	Do.
[1]John Stark	1859	Donald M'Murphy	Craigs & Duntocher	Duntocher
[1]William Barras	1860	Archibald Wood	Bellgrove	Glasgow
[1]John Wilson, Ph.D.	1860	John Copland	Mitchell Church	Do.
[1]Robt. Johnston, LL.B.	1860	[2]John T. Graham	Parliamentary Road	Do.
[1]John Thomson, *Coll.*	1861		Campbeltown	Campbeltown
[1]James Buchanan	1863	[2]Wm. Crawford	Greyfriars	Glasgow
[1]Walter Roberts, M.A.	1863	[1]Hugh Steven	Dennistoun	Do.
Robert Whyte, M.A.	1864	[2]Duncan Watson	Pollokshaws	Do.
[1]Thomas Whitelaw, M.A.	1864	[1]Robert Sutherland	Cathedral Street	Do.
[1]Robert M. Gibson	1864	[2]Matthew Liddell	Partick, East	Do.
[1]Hugh Macfarlane	1865	William Menzies	Oban	Oban
[2]Wm. Sinclair	1866	William Logan	Springbank	Glasgow
[4]Robert Scott, M.A.	1866	Robert Salmon	Garscube Road	Do.
[1]James Lamb, *Colleague*	1867		Old Kilpatrick	Do.
[1]George H. Dick	1867	[2]Ebenezer Russell	Eglinton Street	Do.

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GLASGOW—*Continued.*

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
[1]John Paterson, B.D.	1871	James C. Adamson	Wellwynd	Airdrie
[1]Geo. L. Carstairs, *Coll.*	1871		Berkeley Street	Glasgow
[1]James Lindsay, M.A.	1871	Alex. Mackay	Balfron	Do.
Charles M'Ewing	1872	Matthew Russell	Stornoway	Isle of Lewis
[1]Alex. T. M'Lean	1872	[4]George Russell	Baillieston	Glasgow
[4]John Elder, *Colleague*	1872		Busby	Do.
[1]James Moir Rae, *Coll.*	1873		Maryhill	Do.
		John M'Donald	Lismore	By Appin
		John Sutherland	Barrack Street	Glasgow
		[1]Hugh Reid	Parkhead	Do.
		[6]David Malcolm	Hutchesontown	Do.
		Andrew Ferguson	South End	Campbeltown.
		John Turnbull	Erskine Church	Glasgow
			Plantation	Do.

XVII. HAMILTON.

John Wilson	1833	James Lindsay	Bellshill	Bellshill
John Inglis	1834	Duncan C. Barr	Saffronhall	Hamilton
[2]John Shearar	1840	Robert Paterson	Larkhall	Larkhall
James Bonnar	1841	Robert Fleming	East Kilbride	East Kilbride
[1]J. T. M'Farlane, *Clerk*	1842	Robert C. M'Kill	Brandon Street	Hamilton
[2]H. A. Paterson, M.A.	1842	John Brown	Stonehouse	Do.
[2]David Laughland	1844	[2]Daniel Adam	Newarthill	Motherwell
[2]James Dunlop, M.A.	1847	[1]Archibald Reid	Motherwell	Do.
Peter Leys	1851	[1]Andrew Hamilton	Strathaven (1st)	Hamilton
William Thomson	1854	William Forrest	Kirkmuirhill	Lesmahagow
[1]Peter C. Duncanson	1859	T. W. Weir	Auchingramont	Hamilton
[1]Robert Black, M.A.	1863	[1]John S. Drummond	Chapel Street	Do.
[1]Robert S. Bruce	1864	Thomas Hay	Wishawtown	Wishawtown
[1]A. W. Donaldson, B.A	1864	Thomas Steel	Strathaven, East	Strathaven
[1]T.R.Anderson,M.A., *Coll.*	1871		Saffronhall	Hamilton
[1]Peter Morton	1873	[1]John Martin	Strathaven, West	Strathaven

XVIII. IRELAND.

[1]R. J. Bryce, LL.D.	1824	W. M'Roberts	Belfast	Belfast
Hugh Smythe	1832	W. Farquhar	Craigmore	Randalstown
James Fitzpatrick	1846	W. Speirs	Knockcloughgorm	Castledawson
David Mair, M.A.	1860	James Clarke	Killaig	Coleraine
[1]Walter Buchan	1865	John L. Smith	Boveedy	Kilrea
Alex. Scott, M.A., *Clerk*	1868	Wm. Armstrong	Ballyfrenis	Donaghadee
William Cuthbertson	1868	Andrew M'Dowell	Portadown	Portadown
Robert Gray	1868	Alexander Lamont	Cullybackey	Belfast
[1]Isaac E. Marwick	1872	James Kirker	Loanends	Templepatrick

XIX. KELSO.

[3]Henry Renton, M.A.	1830	[1]James Ross	Kelso (1st)	Kelso
[4]William Barr	1834	Thomas Riddell	High Street	Jedburgh
[1]James Jarvie, *Clerk*	1834	Wm. Purves	Kelso, East	Kelso

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KELSO—*Continued.*

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
Charles Miller	1841	John Maxwell	Dunse	Dunse
[2]John Milne, M.A.	1854	George Sutherland	Greenlaw	Greenlaw
[1]David Cairns	1855	George Melrose	Stitchel	Kelso
[1]John Polson	1856	[6]William Deans	Blackfriars	Jedburgh
[1]Mungo Giffen	1864	[1]Thos. Scott	Morebattle	Kelso
[2]Andrew Ritchie	1864	Robert Shiel	Yetholm	Do.
[2]David K. Miller	1867	James Foster	Leitholm	Coldstream
[2]James Rogers, *Coll.*	1868	Henry M'Dougal	Kelso (1st)	Kelso

XX. KILMARNOCK.

[1]Peter Cairns	1827	James Brown	Stewarton	Stewarton
[1]William Orr	1830	[1]David Wylie	Fenwick	Glasgow
[1]David Thomas	1835	[1]Thos. M'All	Mauchline	Mauchline
Alexander M'Gregor	1836	Robert Goldie	Kilwinning	Irvine
[1]T. Matthewson	1843	[2]William M'Donald	Galston	Kilmarnock
W. B. Robertson, D.D.	1843	[4]William M'Caul	Trinity Church	Irvine
Alexander Dalrymple	1844	Andrew Howat	Tarbolton	Kilmarnock
David Young	1846	James Hodge	Muirkirk	Muirkirk
[2]George Morris	1850	[6]Thomas Biggart	Dalry	Dalry
[6]John Stillie	1852	John Lusk	Girvan	Girvan
[2]John Kirkwood	1853	James Dykes	Troon	Troon
John Carrick, M.A.	1854	Hugh Mair	Maybole	Maybole
Andrew Gray	1857	Robert Dickie	Kilmaurs	Kilmarnock
Robert M. Macinnes	1857	[1]William Flint	Darlington Place	Ayr
[2]G. Fairgrieve	1862	Edward Miller	West Church	Saltcoats
[1]Andrew Alston	1863	[3]Andrew Goldie	Newmilns	Kilmarnock
[1]George Philp, *Clerk*	1864	John Thomson	East Church	Saltcoats
George Copland, M.A.	1865	[4]William Turnbull	Cathcart Street	Ayr
[1]James Patrick	1865	Alexander Prentice	Patna	Ayr
[1]J. C. Balderston	1865	Robert Dunn	West Kilbride	Ardrossan
[1]James M. Copland	1867	Wm. Hamilton	Catrine	Mauchline
[4]George F. James	1867	William C. Logan	Portland Road	Kilmarnock
Henry Reid	1868	Thomas Dunlop	Relief Church	Irvine
[2]Alexander M'Donald	1871	[1]William Burns	Cumnock	Cumnock
[1]William G. Millar	1871	George Paton	Glengarnock	Kilbirnie
[2]James L. Murray	1872	George Y. Bain	Princes Street	Kilmarnock
[2]Alexander Brown	1872	[1]Daniel Park	King Street	Do.
		[1]James L. Bailey	Ardrossan	Ardrossan
		J. Stevenston, sen.	Holm	Kilmarnock

XXI. KINROSS.

[1]Charles Milne	1833	William Halley	Edenshead	Strathmiglo
[1]William M'Queen	1836	Thomas Ronaldson	Pathstruie	Bridge-of-Earn
[1]Thomas Kennedy, *Clerk*	1856	Wm. Groundwater	Kinross, East	Kinross
[1]Robert Anderson	1858	[2]Peter Henderson	Milnathort	Milnathort
[2]Alexander Aikman	1858	George Young	Muckart	Stirling
[1]Alex Duncan, M.A.	1863	[4]Robert Paterson	Balgedie	Kinross
[1]John Ruthven, M.A.	1866	[2]Wm. Blackwood.	Kinross, West	Do.

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XXII. KIRKCALDY.

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
James Hardie	1824	[4]John Gourlay	Kinghorn	Kinghorn
David G. Crawford	1836	[1]John Connel	Burntisland	Burntisland
[2]Robert Brown, *Clerk*	1847	[4]David Campbell	Markinch	Markinch
[1]Daniel Douglas	1848	Peter Dawson	Kennoway	Windygates, Fife
[3]Alexander Walker	1848	James Peattie	Crail	Crail
[1]Archibald Allison	1849	[4]Robert Pryde	Leslie, West	Markinch
[1]Gabriel Smith	1851	[3]W. Murray	Anstruther	Anstruther
[1]John S. Hyslop	1855	Alexander Horn	Leven	Leven
[1]James Scott	1856	[2]John Lornie	Union Church	Kirkcaldy
[1]James Parlane, M.A., *Coll.*	1857		Burntisland	Burntisland
David Malloch	1860	[2]David Allan	Largo	Leven
[1]Robert Alexander	1862	Robert Greig	Buckhaven	Kirkcaldy
[2]Robert Dick Brownlee	1862	[2]Robert Heggie	Bethelfield Church	Do.
Benjamin Martin, M.A.	1864	[4]Wm. Webster	Leslie, East	Markinch
[1]Robert Fisher	1864	John Campbell	Dubbieside	Leven
[1]James Pittendrigh, M.A.	1866	David Cook	Pittenweem	Pittenweem
[2]James Jenkins, *Coll.*	1868		Kinghorn	Kinghorn
[1]William Guthrie, M.A.	1871	[1]John Main	Dysart	Dysart
[1]Thomas B. Johnston	1871	James Kidd	Colingsburgh	Colingsburgh

XXIII. LANARK.

[2]George Johnston	1836	William Boyd	Hope Street	Lanark
[1]Robert D. Scott, *Clerk*	1845	[1]James Struthers	Roberton	Abington
Robert Cordiner	1847	Thomas Burton	Lesmahagow	Lesmahagow
[1]Alexander Banks, M.A.	1848	John Somerville	Braehead	Carnwath
[4]John Weir	1850	Walter Frame	Crossford	Lanark
[1]Daniel M'Lean	1856	[4]William Hood	Broomgate	Do.
[2]J. Henderson Scott	1859	[2]Adam Smith	Bonkle	Newmains
[1]James R. Houston	1862	[4]Robert Reid	Carluke	Carluke
[2]John Blair	1864	Peter Smith	Carnwath	Carnwath
[1]D. M. Connor, M.A., LL.B.	1867	[1]James Tweedie	Biggar, South	Biggar
[1]Alexander Miles	1868	[1]John Archibald	Moat Park	Do.
[1]James Fraser	1872	[4]William Graham	West Calder	West Calder
[4]Alex. Crighton Alexander	1872	James Johnstone	Douglas	Douglas

XXIV. LANCASHIRE.

Wm. M'Kerrow, D.D.	1827			Manchester
[1]James Towers	1833	George Taylor	Grange Lane	Birkenhead
Adam L. Simpson	1842	T. L. Gentles	Derby	Derby
[1]Alex. M'Leod, D.D.	1844	[1]Samuel Stitt	Claughton	Birkenhead
[1]William Graham	1846	[1]Cumming Andrews	Mount Pleasant	Liverpool
Alexander B. Grosart	1856	James Watson	St George's	Blackburn
[1]Duncan M'Owan	1856	James Quarry	Ramsey	Isle of Man
[1]James Muir, *Clerk*	1857	[1]Henry Coubrough	Egremont	Birkenhead

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LANCASHIRE—*Continued.*

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
Hugh G. Wallace	1859	William Findlay	Kendal	Kendal
[2]Jas. M. M'Kerrow, B.A.	1859	[2]Walter Graham	Birmingham	Birmingham
[1]Hugh T. Howat	1860	[1]James J. Hunter	Queen's Road	Liverpool
[1]William Rigby Murray	1861	[2]David Smith	Brunswick Street	Manchester
Alex. H. Drysdale, M.A.	1861	R. H. Brown	Rochdale	Rochdale
[1]Joseph Corbett	1862	[1]Philip Thomson	Coupland Street	Manchester
[2]And. Gibb Russell, M.D.	1865	Henry Gaskarth	Bradford	Bradford, Yorkshire
[1]Alex. M. Dalrymple	1868	Duncan Forbes	Smethwick	Birmingham
[1]John D. Bowden	1868	Robert Potter	Prince's Road	Liverpool
William Morison, M.A.	1868	J. W. Hindshaw	Pendleton	Manchester
John Robertson	1870	[1]Richard Mayger	Burton	Burton-on-Trent
[2]Arthur Macarthur	1870	Robert Watson	Mount Street	Blackburn
Wm. Ferguson	1870	James Bigg	Barrow	Barrow-in-Furness
T. M. Brunton, M.A.	1871	William Ainslie	Leeds	Leeds
Adam Gray	1873	William Just	Little Sutton	Chester
		David Bell	Bolton	Bolton
		[1]Robert Sumner	Derby Road	Liverpool
		B. B. Bantock	Wolverhampton	Wolverhampton
		George Hamilton	St Paul's	Birkenhead

XXV. LONDON.

Robert Redpath, M.A.	1828			London
John Macfarlane, LL.D.	1831	John Pickering	Trinity Church, Clapham Road	Do.
Jn. Edmond, D.D.	1841	Robert Wales	Highbury	Do.
W. Morison, B.A., D.D.	1853	Dr Small	St Paul's, Westbourne Grove	Do.
J. M. Erskine	1854	James Guild	Bow	Do.
James Kerr, M.A.	1854	William Deacon	Leicester	Leicester
[2]Alx. Hamilton, M.A., D.D.	1855	George Scott	Brighton	Brighton
Henry Miller	1858		St Andrew's, Hammersmith	Do.
William Boyd	1860	[1]F. J. Horniman	Foresthill	London
Robert Balgarnie	1862	David Bee	St Andrew's	Woolwich
[2]Robert Campbell, *Clerk*	1863	Thomas B. Baptie	Albion	London
[1]Andrew Black	1864	Alexander Keir	Stratford	Do.
[1]A. W. Carmichael	1864	Thomas Young	Oxendon	Do.
Peter Rutherford	1866	Matthew Dunlop	Bristol	Bristol
[2]George B. Carr	1869	Robert Eldrige	Silverhill	Hastings
George Drysdale	1871	Robert Main	New Barnet	New Barnet

XXVI. MELROSE.

John Law	1821	Wm. Collins	Innerleithen	Innerleithen
[1]George Robson	1834	[4]Walter Brodie	Lauder	Lauder
Robert Blair	1838	Andrew Johnston	West Church	Galashiels
[4]David Lumgair	1844	[1]Robert Somervaille	Newtown	St Boswells
[1]John Lawson	1850	Thomas Lees	Selkirk (1st)	Selkirk
John Kechie	1851	Johnstone M'Vitie	Earlston, West	Melrose
[1]William Young, M.A.	1857	[1]Robert Hislop	Lilliesleaf	Selkirk
[1]Robert Muir, M.A.	1860	[2]Robert Robertson	Allars Church	Hawick
[1]Hugh Stevenson, *Clerk*	1860	[1]George Mercer	Melrose	Melrose
[1]Alexander Mair, M.A.	1863	[4]Richard Tweedie	Stow	Stow
John Pollock	1865	John Jamieson	East Church	Galashiels
[1]James Davidson, M.A.	1866	John Scott	West Church	Selkirk
[2]Robert Finlayson, B.A.	1867	William Hogg	Earlston, East	Melrose
Thomas Cockburn, M.A.	1869	John Inglis	West Church	Hawick
[1]Andrew Morton, *Coll.*	1872			
		James Brydone	East Bank	Hawick

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XXVII. NEWCASTLE.

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
John Morris	1826	John Porteous	Bethany Chapel	Sunderland
[1]George Bell	1834	[1]Wm. Brown	Barras Bridge	Newcastle
[1]John Parker	1835	John Bowie	Smyrna Chapel	Sunderland
James Douglas	1843	Wm. B. Grey	Hartlepool	Hartlepool
Ebenezer G. Dall	1845	James Gray	Bedlington	Bedlington
[1]David Wilson	1846	James Aitchison	Wallsend	Newcastle
[1]William Fisken	1847	John Laurence	Stamfordham	Do.
John Mathison	1851	Thomas Younger	St Stephen's, Monkwearmouth	Sunderland
[1]John Thompson, M.A.	1852	T. R. Dove	Westmorland Road	Newcastle
[1]James G. Potter	1854	[1]John Thompson	St George's	Newcastle
J. M. Wilson	1856	Thomas Davidson	Hexham	Hexham
Thomas Boyd, B.A.	1857	Wm. Armstrong	Bishop Auckland	Darlington
[1]Robert Brown	1857	W. H. Hastings	Erskine Church	Newcastle
[1]John C. Weir	1857	[1]William Irving	Jarrow	Gateshead
[1]William Salmond, *Clk.*	1858	James Wait	North Shields	North Shields
[1]Thomas Campbell	1858	John Lamb	West Hartlepool	West Hartlepool
[1]Henry Angus, M.A.	1859	[1]Walter Turnbull	Trinity Church	Sunderland
[2]James Craig	1861	John Hindmarch	Blyth	Morpeth
[1]James Milligan	1861	Robert Potts	Houghton-le-Spring	Fence Houses
George Samuel	1862		Swalwell	Gateshead
[1]Richard Leitch	1863	[2]Rev. S. Houston	Blackett Street	Newcastle
[1]Charles Friskin	1863	T. Bramley.	Mount Pleasant	Ferryhill, Durham
[1]Thomas Dods	1863	Christ. Gibbon	Crook	Darlington
[3]Ernest F. Scott	1864	Edward Rutherford	Towlaw	Do.
Mat. Kinnaird, M.A.	1864	James Young	East Street	South Shields
[1]George Douglas	1865	George Burnet	Walker	Newcastle
James B. Whyte, *Coll.*	1865		Hartlepool	Hartlepool
[1]Thomas S. Trench	1867	[3]Wm. Cleland	Willington Quay	Newcastle
[1]William Steele, M.A.	1867	Joseph Crisp	Mile-End Road	South Shields
George Robertson, M.A.	1868	William H. Hustler	Whitby	Whitby
[1]Alexander Baillie	1869	[1]James Annandale	Blackhill	Co. of Durham
Alex. B. Muir	1870	Robert R. Hall	Otterburn	Newcastle
Robert A. Watson, M.A.	1871	J. M'Kendrick, jun.	Middlesborough	Middlesborough
[1]William Ney	1871	John Armstrong	Bellingham	Hexham
[1]John Forrest	1871	Geo. Wallace	Hull	Hull
[2]John Bogue, M.A.	1871	Robert Brittain	Stockton	Stockton
[1]Wm. Rogerson	1871	Walter Tait	Warkworh	Acklington
[1]James George	1871	Adam Beattie	Gateshead	Gateshead
[3]Allan Wilson	1872	George Anderson	North Middleton	Morpeth
[1]Wm. Arnot Mitchell	1873	Christ. Nisbett	Durham	Durham
			Redcar	Redcar

XXVIII. ORKNEY.

[2]John Paul	1830	Walter Scott	Sanday	Kirkwall
John M'Lellan	1837	Peter Garrioch	Rousay	Do.
[1]James Ingram	1839	John Tulloch	Eday	Do.
Andrew Key	1844	Neil Miller	Wick	Wick
Robert Reid	1845	John Linklater, jr.	Firth	Kirkwall
[1]David Webster	1865	Samuel Reid	Kirkwall	Do.
[3]James S. Nisbet, *Clerk*	1865	Joseph Angus	Stromness	Stromness

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ORKNEY—*Continued.*

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
Adam B. Rogerson	1863	William Park	Burray	Kirkwall
[1]James M. Cruickshank	1866	John D. Rendall	Westray	Do.
Henry M. Fleming	1868	James Mason	Shapinshay	Kirkwall
[1]Robert Edgar	1868	Wm. Norquay	South Ronaldshay	Do.
Charles Runciman	1870	John Laughton	Holm	Do.
David Buchanan	1873	Thomas Peace	Stronsay	Do.
		[1]Wm. Johnston	Sandwick	Stromness

XXIX. PAISLEY AND GREENOCK.

[1]William Steven	1830	John Broadfoot	Largs	Largs
[1]Sutherland Sinclair	1830	[2]James Reid	George Square	Greenock
[1]William France	1833	David Duncan	Oakshaw Street	Paisley
[1]George Brooks	1833	M'Ilroy Neilson	Johnstone, East	Johnstone
William Turner	1834	Robert P. M'Kell	Dunoon	Dunoon
[1]William M. Halley	1835	[6]Matthew Paul	High Street	Dumbarton
Wyville S. Thomson	1838	John Ure	Bridge-End	Do.
[2]George Alison	1842	[4]John Shaw	Kilbarchan	Paisley
[1]William Lauder	1842	[3]Neil Kelly	Port-Glasgow	Port-Glasgow
James Monteith	1843	Robert Orr	Lochwinnoch	Lochwinnoch
[1]James Martin	1843	[1]William Muir	Head Street	Beith
[1]Peter M'Farlane, B.A.	1845	[2]Bryce Ferguson	Rothesay	Rothesay
[1]Andrew Henderson	1847	[2]Matthew Blair	Abbey Close	Paisley
[1]John B. Smith	1848	[2]Allan B. Smith	Union Street	Greenock
[1]Gilbert Meikle	1849	Alexander Guthrie	Inverary	Inverary
[1]James Inglis, *Clerk*	1850	William Kerr	Johnstone, (1st)	Johnstone
[1]George C. Hutton	1851	[1]James Hamilton	Canal Street	Paisley
[1]James Dunlop	1852	Andrew M'Kinlay	Kilmaronock	Alexandria
William Reid Thomson	1854	[2]Abram Lyle	Sir Michael Street	Greenock
[1]David Duff, M.A., LL.D.	1856	[1]James Alexander	Helensburgh	Helensburgh
[1]James Brown	1859	[2]John Brown	St James' Street	Paisley
[1]Andrew G. Fleming	1860	[7]John Polson	Thread Street	Paisley
[1]James E. Fyfe	1860	James Laird	Kilmalcolm	Kilmalcolm
[3]William Smith	1863	John Craig	Bonhill	Bonhill
[4]Andrew Elder	1863	John Davidson	George Street	Paisley
[1]John Hutchison	1864	Matthew Gardner	Renfrew	Renfrew
[1]Robert W. Thomson	1864	[2]Robert Mitchell	Kirn	Dunoon
[1]John B. K. M'Intyre, *Coll.*	1864		Largs	Largs
[4]John C. Johnston, *Coll.*	1865		Dunoon	Dunoon
[3]James Mather	1867	George M'Kenzie	Langbank	Langbank
[1]Wm. T. Henderson	1867	[2]John Millar	Millport	Millport
[1]Henry Glen	1868	[4]Robert Reid	Mitchell Street	Beith
[1]Forrest F. Young	1869	Samuel Carson	Kilcreggan	Greenock
[1]John Boyd	1871	Adam Dickson	Wemyss Bay	Wemyss Bay
[1]David Macrae	1872	[1]William Cochrane	Gourock	Gourock
[1]James Drummond	1873	Joseph Russell	Alexandria	Alexandria
		[3]John Hunter	Innellan	Innellan
		A. C. Witherspoon	St Andrew Square	Greenock
		Alex. Stewart	Trinity Church	Do.

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XXX. PERTH.

Ministers.	Ordained.	Elders.	Congregations.	Post Towns.
John Lamb	1814	Dr Robt. Robertson	Errol	Errol
Wm. Marshall, D.D. *Clk.*	1830	[2]James Henderson	Coupar-Angus	Coupar-Angus
George Jacque	1835	John M'Laren	South Church	Auchterarder
[1]John Clark	1839	Andrew Peddie	Abernethy	Perth
[1]John Millar	1844	William Sword	Methven	Do.
[1]Alexander Pettigrew	1847	Peter Thomson	Balbiggie	Do.
Alexander Henderson	1847	Wm. M. Farney	East Church	Do.
[1]William F. Swan	1848	John MacCulloch	Comrie	Crieff
[1]Joseph Hay	1849	John Keay	Lethendy	Meikleour
[1]John Young	1849	Robert Morgan	Newburgh (1st)	Newburgh
[1]Robert Nelson	1851	Robert Dunsmore	Pitcairn	Perth
[2]Henry Stirling	1857	[1]Andrew Robertson	Dunning	Dunning
[2]Thomas Millar	1857	[2]William Fisher	Wilson Church	Perth
[2]James MacOwan	1859	[1]William Young	North Church	Do.
James Wardrop	1861	Thomas Duncan	Craigend	Do.
[1]John M'Neil	1864	Robert Mackenzie	Scone	Do.
[1]Matthew Howieson	1865	James Crichton	Auchtergaven	Do.
[1]John Brown	1865	James Watson	Kinclaven	Do.
[2]Archd. Sutherland, M.A.	1867	Alexander Scott	York Place	Do.
[2]George Duthie	1869	Alexander M'Ewen	Kinkell	Auchterarder
John C. Ingles	1870	[6]Dr Meikle	Crieff	Crieff
[1]James S. Scotland, *Coll.*	1871		Errol	Errol
		Joseph Scott	Pitrodie	Pitrodie
		Robert Young	North Church	Auchterarder
		Alexander Young	Logiealmond	Perth.

XXXI. STIRLING.

[2]Robert Frew, D.D.	1835	[2]Thomas Menzies	St Ninians	St Ninians
[2]John Macintyre, M.A.	1841	David Rutherford	Greenloaning	Braco
[2]John Steedman	1842	[1]Thomas Stirling	Erskine Church	Stirling
[2]James Muir	1851	[1]John M'Robie	Bridge-of-Allan	Bridge-of-Allan
[1]William M'Laren	1851	George Henderson	Blairlogie	Stirling
[2]Andrew Whyte, M.A.	1853	Thomas Gibson	Clackmannan	Clackmannan
[1]Wm. Blair, M.A., *Clerk*	1856	[2]Peter Gentle	Dunblane	Dunblane
[1]James Berry	1860	James M'Phie	Buchlyvie	Stirling
[1]John Talt Gowanlock	1861	[1]Archibald Glen	Allan Park Church	Do.
[1]William Galletly	1862	[2]James Paton	Tillicoultry	Alloa
[2]Andrew Liddell Dick	1862	Wm. Stevenson	Bannockburn	Do.
[1]John Young	1862	[4]John T. Paton	Alloa, West	Alloa
[1]William Huie	1867	David M'Arthur	Bridge-of-Teith	Doune
James Paton	1869	Andrew M'Allister	Holm of Balfron	Glasgow
Alex. F. Knox	1870	[1]David Yellowlees	Viewfield	Stirling
[2]William D. Moffat	1870	Archibald Porteous	Alva	Do.
[1]Wm. B. R. Wilson	1872	John Paterson	Dollar	Do.

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XXXII. KAFFRARIA.

Ministers.	Ordained.	Elders.	Station.	Post Town.
John F. Cumming	1839	Dukwana	Emgwali	King William's Town
Peter Davidson	1856	Mors Ngaba	Adelaide	Adelaide
John A. Chalmers	1860	Klaas	Henderson	King William's Town
James Davidson	1862	Umpini	Elujilo	Do.
John Sclater, *Clerk*	1863	John Ntintili	Paterson	Do.
Robert S. Leslie	1869		Somerville	Do.
John Dewar	1872	Plaatye Slanger	Glenthorn	Bedford

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STANDING COMMITTEES.

1873-74.

A fourth part of the Members retire annually, and no individual can be appointed at the same time to more than three Standing Committees.

I.—SCHOLARSHIPS.

THE PROFESSORS OF THEOLOGY.

Names of Members.	Presbyteries.	Names of Members.	Presbyteries.
Rev. John T. Gowanlock	Stirling	Rev. G. C. Hutton	Paisley & Greenock
" David Kinnear	Dumfries	" W. R. Thomson	Do.
" James G. Scott	Cupar	" Andw. Dickie	Aberdeen
" Daniel M'Lean	Lanark	" Robert Finlayson	Melrose
" James Buchanan	Glasgow	" David Thomas	Edinburgh
Dr Thomas Harvey	Edinburgh	Mr Wm. Robson	Edinburgh
Rev. Dr Duff	Paisley & Greenock	Rev. Andrew Gardiner	Edinburgh
" William Miller	Falkirk	" James Brown	Dunfermline
" Walter Roberts	Glasgow	" William Scott	Edinburgh
" Alexander Duncan	Kinross	" John Hutchison	Paisley & Greenock
" A. B. Connel	Dundee	" Erskine Frazer	Glasgow
Mr George Cotton	Edinburgh	Mr George S. Jack	Cupar

Rev. Dr Duff, Convener.

II.—THEOLOGICAL EDUCATION, &c.

THE PROFESSORS OF THEOLOGY.

Rev. Dr David M'Ewan	Glasgow	Rev. Dr James Taylor	Edinburgh
" Robert Cameron	Do.	" David Connel	Falkirk
" William Blair	Stirling	" Dr David Young	Glasgow
" James M'Owan	Perth	" John Clark	Perth
" Prof. Calderwood	Edinburgh	Mr James Young	Edinburgh
Dr Angus M'Donald	Do.	" George S. Jack	Cupar
Rev. James Muir	Stirling	Rev. D. M. Connor	Lanark
" John Stillie	Kilmarnock	" Wm. Hutton	Annandale
" Thomas Kennedy	Kinross	" David Cairns	Kelso
" James Jeffrey	Glasgow	" Charles Jerdan	Falkirk
Mr William Walls	Do.	Mr John Lumgair	Arbroath
Dr A. Robertson	Do.	" James Alexander	Glasgow

Rev. Dr David M'Ewan, Convener.

III.—CORRESPONDENCE WITH FOREIGN CHURCHES.

Rev. Dr James Taylor	Edinburgh	Rev. Dr Alex. MacEwen	Glasgow
" Dr James M'Gavin	Dundee	" Alex. F. Knox	Stirling
Mr John Millar	Edinburgh	Sir Peter Coats	Paisley & Greenock
Rev. Dr Eadie	Glasgow	Rev. Dr J. B. Johnston	Glasgow
" Andrew Morton	Edinburgh	" Forrest F. Young	Paisley & Greenock
Mr William Robson	Do.	Mr James Alexander	Do.

Rev. Dr Alex. MacEwen, Convener.

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IV.—GENERAL STATISTICS.

Names of Members.	Presbyteries.	Names of Members.	Presbyteries.
Rev. George M'Queen	Glasgow	Mr John Polson	Paisley & Greenock
" George L. Carstairs	Do.	" P. B. Junor	Glasgow

Home Secretary, Convener.

V.—PSALMODY.

Rev. William Blair	Stirling	Rev. George Allison	Paisley & Greenock
" James S. Mill	Edinburgh	" John Ruthven	Kinross
Mr John Brown	Paisley & Greenock	Mr Charles Wands	Glasgow
Rev. James Rennie	Glasgow	Rev. James Lamb	Glasgow
" Matthew Galbraith	Aberdeen	" Andrew Henderson	Paisley & Greenock
Mr James Clachan	Glasgow	Mr George Walker	Aberdeen

Rev. William Blair, Convener.

VI.—BOARD OF MISSIONS.

Rev. Dr James Black †	Aberdeen	Mr John Lumgair	Arbroath
" Dr W. Ritchie	Berwick	" Robert Dick	Edinburgh
" James Borwick	Cupar	" William Walls	Glasgow
" William France †	Elgin & Inverness	" Thomas Brownlie	Hamilton
" Thomas Millar	Perth	" Henry Coubrough	Lancashire
" J. Mitchell Harvey	Edinburgh	" John M'Ewen	Glasgow
Rev. Dr John Edwards	Glasgow	Rev. Wm. Galletly †	Buchan
" John Mitchell	Do.	Mr James Thin	Edinburgh
" Robert Rutherford	Edinburgh	" Wm. Eccles Russell	London
" Henry Angus	Newcastle	Dr J D. M'Laren †	Kinross
" James Dunlop	Paisley & Greenock	Mr James Alexander †	Banff
" William Orr	Kilmarnock	" George Pearson †	Ireland
Rev. A. B. Robertson	Berwick	Mr James Gibson †	Annandale
" Robert Russell	Dundee	" J. Sewell	Carlisle
" George Deans	Edinburgh	" R. T. Middleton	Glasgow
" James Scott	Kirkcaldy	" Thomas Scott	Kelso
" John Lawson	Melrose	" James Annandale	Newcastle
" Alex. Pettigrew	Perth	" James Morton	Paisley & Greenock
Rev. Matthew Crawford	Glasgow	Mr W. Inglis	Dunfermline
" R. D. Scott	Lanark	" J. Renton	Edinburgh
" Dr Robert Frew	Stirling	" W. White Millar	Do.
" James Muir	Do.	" Hugh Steven	Glasgow
" John M. Lambie	Falkirk	" George Brown	Kilmarnock
" William Clark	Glasgow	" William Burton	Edinburgh

With the Secretaries and Treasurer, *ex officiis.*

Dr Somerville, Honorary Member.

Mr David Anderson, Honorary Member and Chairman.

† Nominated and Appointed as Representative of a Presbytery other than the one in whose bounds he resides.

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VII.—APPOINTMENT OF PREACHERS.

Names of Members.	Presbyteries.	Names of Members.	Presbyteries.
(1.) Distribution.		(2.) Complaints.	
Rev. William Wood	Glasgow	Rev. Dr Frew	Stirling
" Dr D. Ogilvie	Falkirk	" J. C. Baxter	Dundee
" Thomas Kennedy	Kinross	" J. D. Brownlie	Kirkcaldy

Rev. Thos. Kennedy, Clerk and Convener. Rev. Dr Frew, Convener.

VIII.—TEMPERANCE AND PUBLIC MORALS.

Rev. George M'Queen	Glasgow	Rev. William Reid	Edinburgh
" Dr John Ker	Do.	" John Young	Stirling
Mr William H. Aitken	Do.	Mr John Todd	Edinburgh
Rev. Thomas M'Ewan	Edinburgh	Rev. Robert Whyte	Glasgow
" Peter Mearns	Berwick	" John W. Borland	Do.
Mr James Martin	Lanark	Mr John C. Watson	Cupar

Rev. Peter Mearns, Convener.

IX.—SABBATH SCHOOLS.

Rev. J. B. Smith	Paisley & Greenock	Rev. James M'Ewen	Glasgow
" James Rennie	Glasgow	" Robt. D. Brownlie	Kirkcaldy
Mr James Thin	Edinburgh	Mr W. P. Wilson	Stirling
Rev. Alex. Sorley	Arbroath	Rev. James Rodgers	Kelso
" James Ronald	Annandale	" Sutherland Sinclair	Paisley & Greenock
Mr James Stewart	Glasgow	" Dr Cairns	Berwick
		Mr William M'Kerrow	Glasgow

Rev. James M'Ewen, Convener.

X.—GENERAL FINANCE.

Rev. George Hill Dick	Glasgow	Rev. James Inglis	Paisley & Greenock
Mr James Renton, Jun.	Edinburgh	" George L. Carstairs	Glasgow
" Robert Paterson	Do.	Mr James W. Lindsay	Do.
Rev. Robert M. Macinnes	Kilmarnock	Mr William Balleny, Convener.	
Mr William Balleny	Edinburgh		
" William Meikle	Glasgow		

XI.—CONGREGATIONAL TITLES.

Mr James Peddie	Edinburgh	Mr James Duncan	Edinburgh
" James Mitchell	Glasgow	" J. B. Kidston	Glasgow

Not subject to rotation.

D. THOMAS,

Clerk of Committee of Bills and Overtures.

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COMMITTEE

OF

BILLS AND OVERTURES.

MAY 12, 1873.

I. PRESBYTERY OF ABERDEEN.
[1]Robert Hall.
[1]Alexander Milne.

II. ANNANDALE.
[1]James S. Rae.
[1]William Watson.

III. ARBROATH.
[1]J. P. Millar.
Alex. Clark.

IV. BANFFSHIRE.
[1]Alex. Millar.
William Nairn.

V. BERWICK.
Peter Whyte.
[1]George Henderson.
James Carter.

VI. BUCHAN.
[1]Wm. Balfour.
Charles G. Squair.

VII. CARLISLE.
John Tannahill.
[1]James Christie.

VIII. CUPAR.
John Gray.
[1]Thomas Davidson.

IX. DUMFRIES.
[1]George Rae.
[1]John Johnston.

X. DUNFERMLINE.
[1]James Brewn.
[1]George Birrel.

XI. DUNDEE.
James Ramsay.
James Small.

XII. EDINBURGH.
James Ronaldson.
[1]Alex. Shennan.
[1]George Brotherstone.
[1]Alex. Nisbet.

XIII. ELGIN AND INVERNESS.
John Whyte.
[1]Wm. Sharpe.

XIV. FALKIRK.
[1]George Wade.
[1]Dr D. Ogilvie.

XV. GALLOWAY.
Ephraim Smith.
D. F. Mitchell.

XVI. GLASGOW.
[1]Dr George Jeffrey.
Dr James Knox.
Dr John Dobbie.
[1]Robert Middleton.

XVII. HAMILTON.
[1]J. T. M'Farlane.
Peter Morton.

XVIII. IRELAND
[1]Dr R. Bryce.
[1]Walter Buchan.

XIX. KELSO.
[1]James Jarvie.
[1]James Ross.

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XX. KILMARNOCK.

Alexander M'Gregor.
George Copland.
[1]William Flint.

XXI. KINROSS.

[1]Thomas Kennedy.
[1]Robert Anderson.

XXII. KIRKCALDY.

[1]John S. Hyslop.
[1]Thos. B. Johnston.

XXIII. LANARK.

James H. Scott.
J. R. Houston.

XXIV. LANCASHIRE.

John Robertson.
W. Rigby Murray.
Philip Thomson.

XXV. LONDON.

Dr John M'Farlane.
Robert Campbell.

XXVI. MELROSE.

[1]Andrew Morton.
[1]Robert Somerville.

XXVII. NEWCASTLE.

[1]William Ney.
John Thompson.
[1]James George.
James Annandale.

XXVIII. ORKNEY.

[1]John Paul.
[1]J. S. Nisbet.

XXIX. PAISLEY AND GREENOCK

[1]William M. Halley.
John B. Smith.
[1]James Inglis.
[1]Alvan Ryle.

XXX. PERTH.

[1]John Millar.
[1]John Neil.
[1]William Young.

XXXI. STIRLING.

[1]William Galletly.
[1]John M'Robie.

D. THOMAS,
Clerk of Committee of Bills and Overtures.

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APPENDIX.

A.—(*See Minutes*, p. 631.)

REPORT ON SYNOD CLERKSHIPS.

THIS Committee was appointed at last meeting of Synod, with instructions, "to consider the whole question of the duties devolving upon the Synod Clerk and the Clerk of the Committee on Bills and Overtures, together with the Emoluments of their Offices, and to confer with them as to the best mode of expediting the business of the Synod." Following out these instructions, the Committee has conferred with the Clerks, and received from them full statements regarding the duties devolving on them; and after careful consideration of the whole subject, the following Report, recommendations, and suggestions, are respectfully submitted:—

I. *The Duties of the Clerks.*—These the Committee find to be both numerous and onerous beyond what many members of Synod are likely to be aware of, and to have materially increased in recent years, with the expansion of the business of the Church.

(1.) The *Recording Clerk* of Synod furnishes the following vidimus of the more important of his duties, which will give some idea of the time and labour required for their performance:—*Three copies* of the Proceedings of Synod are written with his own hand, including the Permanent Record, extending to some eighty pages of a large folio volume, with marginal index. The Synod Roll is prepared by him, and copied into the Permanent Record. The Proceedings are printed under his superintendence, and the printed copy compared with the Permanent Record, under the supervision of a Synodical Committee. Alterations in the Rules and Forms are extracted by him from the Minutes, and separately printed under their appropriate heads. And all the official correspondence of the Synod—with other Churches, Home and Foreign, and with members of the

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Government and the Legislature in the matter of Memorials, Petitions, &c.,—is conducted by him. When to these things are added the numerous applications which are necessarily made to the Synod Clerk for advice on points of ecclesiastical law and procedure —for extracts from the Synod's Minutes before and after they are printed—and for information of various kinds connected with the administration of the Church—it will be seen that the duties devolving on him, and the labour they occasion, apart from the strain to which he is unavoidably subjected during the actual sittings of the Synod, render his office both responsible and burdensome to no inconsiderable degree.

(2.) According to the statement of the *Clerk of the Committee on Bills and Overtures*, he also has a large amount of important business, involving many details, connected with his office. It belongs to him to make general arrangements for the meeting of the Synod, and for the preparation of its business. He corresponds with Presbytery Clerks and Conveners of Committees, in order to secure a timely transmission to him of their various Papers and Reports. All Papers, including often lengthened details of important causes, require his revision, and frequently necessitate correspondence both as to their form and their expression, before they can properly be laid before the Court. The system of printing Synodical papers has diminished his work in the Synod itself, but the superintendence of the printing has increased it in another direction. He prepares a Draft of the Roll of Causes, and presides in the Committee to which the same is submitted for alteration or approval. During the sittings of Synod, the Clerk of Bill requires to give constant attendance; to introduce the various causes, and give such explanations regarding them as may be necessary; to name Committees (with the sanction of the Moderator) for the examination of Presbytery Records, and to attest the same in accordance with the Committees' Reports; and to take charge of the printing and issuing of "Notices of Motions on Important Subjects." The correct recording of the Minutes of his Committee, of which two copies require to be written; the insertion, in the Proceedings of Synod, of the names of the Committee, and of all the Standing Committees of the Church; the assistance of the Synod Clerk in securing the accuracy of the printed and permanent Records; together with frequent correspondence with parties regarding decisions of Synod, and the interests affected thereby—are also items which add considerably to the demands made on the time and attention of the holder of this Clerkship.

II. *Emoluments.*—Each of the Clerks is paid £30 per annum, and

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this is the whole pecuniary advantage connected with their offices. The Committee are strongly of opinion that these salaries are inadequate. Even as payment for the amount of writing done—especially by the Recording Clerk—they consider them not more than sufficient, apart from what is due to the anxieties and responsibilities inseparable from the position of Synod Clerks, and the high standard of qualification which the Synod ought to require in those who hold it. The Committee do not suggest to what extent the salaries should be increased, in the event of present arrangements being continued; but they refer the Synod to the sketch which has been given of the duties of the Clerks, to the fact that these duties have been very considerably augmented since the present salaries were fixed, and to the consideration of the class of men whom it is desirable to secure for, or retain in, such important offices, as reasons why some increase seems imperatively demanded. It is well known that in the General Assemblies of the Established and Free Churches, the emoluments of the Clerks are much more liberal than with us, while no small portion of such work as is done by our Clerks personally is done in the business offices of the respective Churches.

III. *Suggestions for Expediting the Business of the Synod.*—The Committee are of opinion that, with the view of securing that the Minutes of the Synod shall be promptly and accurately framed, and at the same time due attention given to the orderly conduct of its procedure, a second Recording Clerk is required. When numerous motions are almost simultaneously proposed, or when decisions are rapidly arrived at on a series of details, a single Clerk finds it impossible to avoid distraction; and confusion or omission in the record is in danger of resulting. And at the best, a Clerk who, on most occasions, is fully occupied with the construction of his Minutes, and who is likely to be specially engrossed at the very moment when complications arise, can scarcely be expected to render to the Moderator and the Court the requisite assistance in determining those principles and points of order, on the right application of which decorum and despatch so much depend. The Committee have considered whether it might not be sufficient to appoint an assistant to the present Clerk, who might relieve him of a great portion of his more strictly clerical duties; but they have come to the conclusion that the services of a thoroughly competent Clerk are required, and that such a Clerk can only be obtained by calling one to the office who shall enjoy the full status and authority which the appointment ought to confer.

With the view of avoiding the creation of a third salary, and as an arrangement which they are prepared to recommend on its own

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merits, the Committee suggest that, sooner or later, the Clerkship of the Committee on Bills and Overtures should, as a distinct Clerkship, be discontinued. They propose that this Committee should be reduced by at least a half of its present numbers, and placed as a Business Committee under the charge of an Honorary Convener, who should be responsible for the due preparation of the business of the Synod, and for its proper introduction to the Court, in the order which the Court, as at present, shall have previously sanctioned. It should be assigned to one or other of the Clerks of Synod, or to each of them alternately, to assist this Convener in all clerical work required by him, to attend the meetings of the Committee, and to take charge of all its records. The duties of the Convener should be strictly those of a Chairman, responsible for the proper management of the business of the Committee, and representing it in the Synod. Were the Synod to appoint one of its most eminent business men (who might hold office for several years in succession) to such a Convenership, and entrust him, with the aid of his Committee and of the Synod Clerks, with the preparation and introduction of all causes and matters requiring to come before it, the Committee feel persuaded that the work would be efficiently done, and that greater simplicity and unity in the department of the Clerkships would be secured without involving an additional salary.

In addition to the arrangements thus suggested in regard to the Clerkships, the Committee have considered what other changes might be adopted with the view, more strictly, of *expediting* the business of the Synod. Various proposals under this head have received their careful attention; but they feel that almost all of them are encompassed with difficulties, and are likely, in one quarter or another, to meet with serious and conscientious opposition.

(1.) The Committee, however, are agreed in recommending that, at least, the receiving of the Report of the Committee on Correspondence with Foreign Churches, and the hearing of Deputies, should be combined with the proceedings of the Annual Missionary Meeting. They believe that by this change the interest of the Missionary Meeting would be increased, and a more worthy reception given to the eminent men who, from year to year, bring greetings to the Church from different parts of the world; while the whole of Thursday evening would be regained for business which, by that period of the week, has usually become complicated and pressing.

(2.) The Committee further recommend that the present Stand-

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ing Order in regard to adjournment at nine o'clock, should be rescinded, and that the Court should sit, as a rule, until all the business set down in the Roll of Causes for the day has been disposed of, only adjourning, while business still remains, when a motion to that effect has been duly proposed and carried. The discomfort of protracted sittings is, no doubt, great for many members; but the curtailment or adjournment of debates, and the dislocation of the scheme of business, are greater evils; and the Committee believe that, as in other deliberative assemblies so in ours—especially considering that our sessions are so brief—the inconvenience of late sederunts should be submitted to, and every endeavour made to prevent the disorder, and often injustice, which a swelling list of "lapsed causes" must necessarily involve.

(3.) With the view of preventing the disarrangement of the order of business, it is otherwise recommended that, instead of attempting to determine all the business to be taken up at each sederunt, important causes only shall be fixed; and that all other causes shall be arranged by themselves in the order in which they are to be taken up, when the business appointed for each sederunt has been despatched.

(4.) The Committee would suggest for the consideration of the Synod, though they feel less clear in bringing it forward as a distinct recommendation, whether the hour of the Synod's first meeting might not be advantageously changed from six in the evening to one in the afternoon, for the hearing of the Synod sermon, the election of Moderator, and the adjustment and adoption of the Roll of Causes. In favour of this alteration, the Committee would urge that a much larger number of members of Synod can now be in Edinburgh by one o'clock, than, not many years ago, could be forward at six; that presumably many of those who can arrive on Monday at all, or until late in the evening, may find it practicable to arrive by the earlier hour; and especially that an entire additional sederunt of the first week would be secured for the proper work of the Court.

(5.) The Committee have had under consideration a still more important change, which they deem it desirable to bring under the notice of the Synod, though probably it will not be entertained till the Overtures now on the table anent the formation of a General Assembly have been disposed of. As alternative to the suggestion last mentioned (4), it has seemed to the Committee that the great end of securing the fullest attendance of members of Synod during the days when its chief business is being discussed, might be gained if the Synod (like the General Assemblies) were to convene on

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Thursday instead of Monday, and to arrange that its meetings should terminate on the *Friday week* thereafter. The second week would thus become the principal week of the Synod, and members coming up on Monday would, as a rule, remain till the close. Were the sermon to be preached on the Thursday afternoon, and the Roll of Causes adjusted, the evening of Thursday and the whole of Friday could be devoted to routine business of inferior moment (the causes to be taken up being specified and understood), while all principal reports, important cases, and general questions, should be reserved till the second week. The Committee believe that a larger number would attend these preliminary sederunts than are now present at the closing sederunts of the Synod; and they feel confident that, were this change adopted, the complaints which are now rife of the discussion and decision of matters vitally affecting the procedure and reputation of the Church by a mere residuum of its Supreme Court, would cease to be heard. The Moderator, for obvious reasons, would require to be chosen the previous year. The Committee regard this proposal as worthy of the careful consideration of the Synod, whether the Overtures in favour of a General Assembly be adopted or not. Should the Overtures be adopted, of course the most serious objection to the proposal would, in great measure, lose its force.

All which is humbly reported for the Committee by

DAVID YOUNG, *Convener.*

I.—RECOMMENDATIONS OF THE COMMITTEE ON THE SYNOD CLERKSHIPS.

1. That an additional Clerk of Synod be appointed.

2. That the Salaries of the Clerks be increased as the Synod shall determine.

3. That the Committee on Bills and Overtures be reduced to one-half of its present numbers.

4. That, as an ultimate arrangement, the office of Clerk of the Committee on Bills and Overtures be discontinued, and an Honorary Convener of said Committee appointed, to take charge of the preparation and introduction of the Synod's business; the Synod Clerks rendering the Convener and the Committee all the clerical assistance that may be required.

5. That with the view of securing additional time for the Synod's regular business, the Report of the Committee on Correspondence

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with Foreign Churches be received, and Foreign Deputies heard, at the Annual Missionary Meeting.

6. That only important causes shall be fixed in the Roll of Causes for the day, and that minor causes, arranged in a separate list, shall be taken in their order when the business put down for the day has been exhausted. Or,

7. That the Standing Order which requires the Synod to adjourn at nine o'clock P.M., unless it be carried otherwise by a special vote, should be rescinded.

II.—SUGGESTIONS FOR THE CONSIDERATION OF THE SYNOD.

1. Whether the Synod should not hold its First Meeting annually at one o'clock instead of six? Or,

2. Whether the Synod should not convene annually on a Thursday instead of a Monday, and arrange for taking up its principal business during the second week?

Glasgow, 20th March, 1873.

B.—(*See Minutes*, p. 638.)

PETITION FOR DISESTABLISHMENT AND DISENDOWMENT OF ESTABLISHED CHURCHES OF ENGLAND AND SCOTLAND.

Unto the Honourable the COMMONS of GREAT BRITAIN and IRELAND in Parliament assembled,

The Petition of the Synod of the United Presbyterian Church, unanimously agreed upon by them, at their meeting held in Edinburgh on the 13th day of May, 1873,

Humbly Sheweth,

That your Petitioners, representing a Church of 611 Congregations, with a Membership of 183,000, are fully persuaded that civil establishments of religion are unscriptural, injurious to religion, and detrimental to the peace and prosperity of the nation, and ought to be abolished by the Legislature.

May it therefore please your Honourable House to adopt such measures as in your wisdom shall be deemed best fitted to Disestablish and Disendow the National Churches of England and Scotland.

And your Petitioners will ever pray.

Signed in name and by authority of the Synod,

(Signed) JOSEPH BROWN, D.D., *Moderator*.
WILLIAM BECKETT, *Synod Clerk*.

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C.—(*See Minutes*, p. 642.)

REPORT OF COMMITTEE ON UNION. MAY, 1873.

The Report of the Committee on Union this year needs only to be of the briefest character, as, for reasons which have commended themselves to the judgment of all its members, as to the members of the Committees of the sister Churches, the matter which might have been introduced by them into separate Reports to their Supreme Courts, is embodied in a Statement prepared for, and adopted by, the Joint-Committee, and herewith subjoined.

This Statement, along with earlier notices of an historical character, contains the record of the work of the year since last meeting of Synod; and it is only necessary to add, that the Joint-Committee has met in all four times—on the 7th of November, on the 22nd of January, on the 19th of March, and on the 15th of April—in connection with all of which meetings there have been separate meetings of the Synod's Committee.

The attention of the Synod is called to the recommendations of the Joint-Committee on the important subject of co-operation in Home, Colonial, and Continental Missions, inserted in the Statement already referred to; and it is hoped that, as the Synod last year adopted recommendations of a similar tenor in regard to Foreign Missions, an equally favourable response may be given to those now submitted; and that your Committee may be re-appointed to mature the proposed plans of co-operation between the negotiating Churches, and to act in the interests of Union as they may see cause.

As your Committee concurred, though with the deepest regret, in the Statement of the Joint-Committee that, for reasons there alluded to, and which are well known, negotiations for incorporating Union with the Free Church may require to be, for the present, suspended, it became their anxious duty to inquire whether the same course should, in that case, be adopted on the part of this Church in regard to the other negotiating Churches. Your Committee were most solicitous to avoid every appearance of serving themselves heirs in anything of a denominational spirit, to the great work of Presbyterian Union in which their honoured brethren of the Free Church have

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borne so noble and magnanimous a part, and from which they may be constrained reluctantly to withdraw; nor would the Synod, it is believed, for a moment have entertained the idea of separate negotiations, if these might have had the appearance of making light of their co-operation, or imperilling the result of speedy and comprehensive Union, in which all the Churches are equally concerned. Yet, as this Church has already, in the providence of God, been led into separate negotiations with the English Presbyterian Church—negotiations, of which, in their tenor, this Committee has generally approved—it has become a question of the gravest responsibility whether the same providence may not call us to consider the like course in regard to our Reformed Presbyterian brethren, and that equally in the interests of general union. After the fullest deliberation your Committee are unanimously of opinion that the Committee which may be re-appointed under the above recommendation, should have power not only to promote the cause of union with the English Presbyterian Church, but also to confer with the Reformed Presbyterian Church; and, if the representatives of both Churches are satisfied that there is a call to proceed in the work, to enter upon negotiations with a view to incorporating Union.

In thus recommending the Synod to acquiesce for the present, if it shall be found needful, in the suspension of negotiations for Union with the Free Church, the Committee, while unshaken in their conviction of the duty and advantage of Union with that great sister Church, and only bowing to a painful necessity, should such arise, put on record their warmest sense of the Christian honour, candour, and kindness which their brethren—from whom they may now for a season have to part—have from the first displayed; their deepest sympathy with them in the difficulties and troubles in which their Church, through its efforts after Christian Union, has been involved; and their most earnest prayer, that the delightful and profitable labours thus interrupted—if interrupted they must be—may speedily be resumed under the smile and blessing of Him who "doth build up Jerusalem and gathereth the dispersed of Israel into one."

JOHN CAIRNS, *Vice-Convener.*

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REPORT OF THE JOINT-COMMITTEE ON UNION OF PRESBYTERIAN CHURCHES.

For reasons that will appear as this Report proceeds, the Joint-Union Committee have come to apprehend that it may be found expedient, on the part of one at least of the Churches concerned, to suspend for the present the negotiations in which they have been for nearly ten years engaged, and to wait for better times. It is with profound sorrow, and not without grave anxiety, the Committee have felt themselves shut up to this view of the case. In adopting it, they humbly hope they have done nothing to justify the opposition from a section of one of the negotiating Churches, to which they are thus giving way,—and that their divine Master, whom by their labours in the cause of Union they have been seeking to serve, may be pleased to say of them, as He said in the case of His servant of old—who desired to do a work that was reserved for another—"Thou didst well that it was in thine heart." In view of the course thus indicated, it has seemed to the Committee to be their duty to put upon record, in a Joint Report, a summary of their proceedings since the date of their original appointment in 1863,—it being understood that the responsibility of those members of the Free Church Union Committee, who entered it on a special understanding, in 1871, extends only to that part of the Report which deals with what took place subsequently to their appointment. Some of these members consider that such a Report does not fall within the instructions to the Committee in so far as it deals with the question of incorporating Union.

The preparation of such a narrative, in the circumstances which have arisen, appears to the Committee to be due, in the first place, to themselves and to the Churches they have the honour to represent,—showing, as the narrative will do, by the extent of the Committee's labours, the pains they have bestowed on the important and arduous task assigned to them; and showing also, by the amount of agreement on vital points which has been elicited, the strength and sufficiency of the grounds which existed to justify the Churches in taking the subject of Union in hand. And, in the second place, the preparation of such a narrative is still more due to the interests and advancement of the cause of Union itself. By presenting, in a connected and authentic form, the results of this

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greatest effort of modern times to bring together the broken fragments of the Scottish Presbyterian Church, not only at home, but in the sister kingdom, it can hardly fail both to prompt and to facilitate fresh efforts in the same direction—when, at no distant period, as the Committee fervently hope and pray, the set time to favour our Scottish Zion will be found to have fully come.

For some time previous to the year 1863 many indications had appeared of a growing desire, on the part of Christians generally, and of many individual Christian Churches, to cultivate closer and more friendly relations with one another. The formation of the Evangelical Alliance in 1845 was one of the marked results of the growth and prevalence of this feeling, as affecting, more or less, nearly all the evangelical branches of the Christian Church in the United Kingdom. Another movement, much more akin to the one with the history of which this Report is to be occupied, took place in Scotland in 1857,—originated, and actively promoted, as is well known, under the auspices of Sir George Sinclair, by a number of distinguished office-bearers of the Free and United Presbyterian Churches, and which had for its aim the bringing of these two Churches into an incorporating union. The current of men's thoughts and sympathies, in the Scottish Churches, was still further turned to this subject by the unions which, about the period now alluded to, began to take place among the Presbyterian Churches in the colonies of the British Crown, and by the discussions to which these unions gave rise in some of the kindred Scottish Churches at home: discussions which gave strong expression to the cordial satisfaction with which these colonial Church unions were generally regarded. The same feelings were also much deepened and stimulated by the great spiritual awakening with which, about the same time, this country was graciously visited, and which tended powerfully to draw the hearts of God's people in different Churches together. Not only, therefore, did it excite no surprise when overtures in favour of union began to appear on the tables of some of our Scottish Church courts,—their appearance, on the contrary, was largely felt to be the simple and natural outcome of aspirations widely cherished by many of the most earnest Christians throughout the land—aspirations which were no doubt powerfully stimulated by the eventful character of the times, and more especially by the gathering forces of error and evil with which all the Churches of Christ found themselves called to contend.

It was in the Synod of the United Presbyterian Church, and on the 15th of May, 1863, that this Union movement took formal shape in the following minute:—

"*Inter alia.*—Transmitted and read overture by the Presbytery of Berwick anent Union with the Free Church of Scotland, the English Presbyterian Church, and the Church of the Original Secession,—with overture from the Presbytery of Lancashire on the same subject; and also overture by the Session of Broughton Place, Edinburgh, and by Dr George Johnston, in favour of union with the Free Church."

The Presbytery of Berwick, the Presbytery of Lancashire, and the Session of Broughton Place, were heard in support of their respective overtures. The other overturist, Dr Johnston, was not

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present, but a communication from him, addressed to the Clerk, was read by permission of Synod, explaining the cause of his absence, and expressing his mind on the subject of the overture.

After lengthened reasoning, the Synod resolved that a committee be appointed to consider the subject of Union with other Presbyterian bodies in all its bearings, and more immediately to meet with any committees that may be appointed by the General Assembly of the Free Church, or by the Synod of the English Presbyterian Church, the Reformed Presbyterian Church, or the Original Secession Church, and to confer with them respecting the relative position of these several bodies and the United Presbyterian Church, and the steps proper to be taken for their present co-operation and ultimate union.

In connexion with the resolution thus come to, Dr Cairns, at the request of the Synod, led their devotions in thanksgiving and prayer at the throne of grace.

This minute was transmitted forthwith to the General Assembly of the Free Church, which was then in session, accompanied by a letter from the Synod Clerk, which contained the following statement:—

"It gives me great pleasure, Moderator, to state that the resolution referred to was adopted with almost entire unanimity on the part of the Synod—178 votes having been tendered in its support, while no more than 17 votes were given in favour of two amendments, neither of which was opposed to Union—their supporters desiring only that the object should be attained in a somewhat different way. The cordiality and devout earnestness with which the Synod passed the resolution is indicated in their minute; and the day will long be remembered by the brethren present as a time of refreshing from the presence of the Lord."

On the 26th of the same month this subject was taken up by the Free Church General Assembly, on whose table several overtures from Synods and Presbyteries of the Free Church were at the same time laid; and after a full discussion the following resolution was unanimously adopted:—

"The General Assembly, cordially approving of the object contemplated in the overtures, and recognizing the duty, especially in present circumstances, of aiming at its accomplishment by all suitable means consistent with a due regard to the principles of this Church, appoint a Committee to take into consideration the whole subject of Union among the non-established Churches in Scotland. And, in particular, the General Assembly authorize the Committee to confer with the Committee on Union recently appointed by the Synod of the United Presbyterian Church, as well as with representatives of any of the other Churches named or indicated in the overtures, should occasion or opportunity of doing so arise. And the Assembly appoint the Committee to report on the whole subject to the General Assembly of next year."

At the first meeting—on the 17th June, 1863—of the Free Church and United Presbyterian Committees thus appointed by their respective supreme courts, steps were taken to open communications with the Synod of the Reformed Presbyterian Church, and with that of the Original Seceders. From the Reformed Synod, which then stood adjourned till the following month of May, they received in due time the subjoined extract minute, dated 4th May, 1864:—

"The Synod took into consideration the question of Union among the non-

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established Presbyterian Churches in Scotland, when, after communications from the General Assembly of the Free Church, from the Synod of the United Presbyterian Church, and from the Joint-Committees of these Churches, had been read by the Clerk, it was moved by the Rev. William Symington, and seconded by the Rev. Professor Binnie, 'That the Synod, recognizing with gratitude to God the large amount of attention which has recently been given to the subject of Union among the non-established Presbyterian Churches in Scotland, cordially acknowledging the Christian courtesy of the Committees of the Free and United Presbyterian Churches in the communications now on the table, and prayerfully desirous to promote the glory of the Head of the Church by co-operating in any way consistent with the principles of this Church, with those who are already seeking this desirable end, do appoint the following ministers and elders a Committee to confer with the said Committees, and to report to next meeting of Synod."—[The names were subjoined.]

From the Synod of the Original Secession Church a communication was also received, which, while it expressed a cordial interest in the cause of Union among the Presbyterian Churches, intimated that the Synod felt themselves precluded, by their primary obligations as Covenanters, from taking part in any negotiations for union which do not proceed upon the judicial recognition of these obligations.

At the meeting of its Synod in the spring of the same year, 1864, the English Presbyterian Church also appointed a Union Committee, with which communications were soon after opened by the Committees of the other Churches previously appointed; and from that date the negotiations for Union have ever since been carried on by these four Committees—the Free Church, the United Presbyterian, the Reformed Presbyterian, and the English Presbyterian, combined. The work of the Joint-Union Committee, however, was begun at once in 1863 by the two Committees first appointed—those, namely, of the Free and United Presbyterian Churches. After calling for the documents that were of authority, and that served to illustrate the position and principles of these two Churches, and after framing and adopting certain standing orders for the regulation of their proceedings, the Joint-Committee drew up a programme of the leading subjects which appeared to require consideration in the view of following out the great object of Union which had been remitted to them. The programme in question embraced the following heads:—

1. The extent to which the two Churches agree as to the province of the Civil Magistrate in relation to religion and the Christian Church.
2. Any other matter of doctrine about which explanations on either side may seem to be called for.
3. Theological curriculum, and the training and licensing of students, and arrangements regarding probationers.
4. Election of office-bearers, constitution of the Church Courts, and the relation of these courts to one another, and forms of ecclesiastical procedure.
5. Law and practice of the Churches as to public worship.
6. Extent of difference of the two Churches as to Education, with special reference to Government Grants.
7. Finance and Church Property, including such matters as the Free Church Sustentation Fund, Titles, administration of secular affairs by Managers or by Deacons' Courts.
8. Principles on which admission to sealing ordinances is regulated in the Churches.

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9. Relation of the Churches, if united, to ministers and congregations beyond the limits of Scotland.

To these heads of the programme of inquiry two others were subsequently added, as follows:—

10. The bearing of the contemplated union upon the working of the Foreign Missions of the various Churches.

11. The relation of the united Church, in its component parts, to the past ecclesiastical history of this country—particularly with reference to the duty and desirableness of effecting the union on a basis that would identify it with the Reformed Church of Scotland.

What is now proposed, in the present Report, is to lay before the supreme courts of the Churches the Joint-Union Committee represents a combined view of the results, in regard to this wide field of inquiry, at which the Committee were enabled to arrive.

REPORT OF NEGOTIATIONS UNDER THE FIRST HEAD OF PROGRAMME.

The first and perhaps most important year of the Union negotiations was occupied entirely with the first head of the programme of subjects which had been marked out for Conference between the Committees of the Free and United Presbyterian Churches. This, as already stated, was entitled, "The extent to which the two Churches agree as to the province of the Civil Magistrate in relation to Religion and the Christian Church." This was taken up first, because it was universally felt that the success of the whole negotiations hinged upon its being found that the Churches were sufficiently agreed upon it, either to remove their differences, or to make them matter of forbearance in a united Church. As soon, therefore, as the first two meetings had brought the brethren into friendly contact, and had settled the preliminaries mentioned above, this grave question of the province of the Civil Magistrate was taken up, and occupied not less than eight lengthened meetings of the Joint-Committee, with a corresponding number of meetings of the separate committees or sub-committees appointed to prepare or revise papers on the subject. As this first year's negotiations largely influenced all that followed, a fuller account of them may be given than would otherwise be necessary.

The difficulties in the way of those engaged in these conferences were very great. The matters treated of were in themselves by no means easy, and had repeatedly divided the Scottish Churches. They had quite recently been the subjects of prolonged and excited controversy, in which not a few of those who now met in conference had taken an active part on opposite sides. The whole field was still more or less seen through this medium; and even if the representatives of the Churches could have risen above this disturbing influence, it would have been hard for them to divest themselves of anxieties as to how far, in their approaches to each other, they could count on the sympathies of those without, who were naturally jealous, in the absence of full explanations, of every concession and accommodation, and prepared to resent it as a surrender of denominational integrity and honour. It must ever remain a matter of wonder and thankfulness

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that, by the good hand of God upon them, the Joint-Committee were carried happily through all these novel and trying circumstances,—were led to exercise full confidence in each other, as well as in the candour and large-heartedness of the Churches which they severally represented,— and were enabled to approach each other's point of view with respect and fairness, and by full and frank explanations, though often not without animated discussion and debate, to arrive at conclusions in which all could acquiesce.

Much help was afforded the Joint-Committee in their conferences by the ample, earnest, and thorough discussion which had preceded their appointment in the United Presbyterian Synod and Free Church General Assembly. Much assistance was also derived from two documents which had been referred to in that discussion—the United Secession Testimony of 1827, in its statements respecting the Civil Magistrate, which were found in Chapter Second and Section Twelfth of that work; and the articles of a Declaration on the same subject framed in connection with the movement to which reference has already been made as associated with the name of Sir George Sinclair, and signed by many laymen of the Free and United Presbyterian Churches in 1857. As early as the second meeting of the Joint-Committee, which was held on 28th July, 1863, the United Presbyterian Committee, feeling it desirable to make the first statement, submitted a paper, in which, while setting forth in the first article what is commonly called the Voluntary principle, as held by them, they incorporated in succeeding paragraphs the most important statements of the Secession Testimony and that part of the Declaration of 1857 which affirms the duty of the Magistrate in regard to the Christian Sabbath. The Free Church Committee produced a corresponding paper, embracing the statements in the Testimony and also those in the Declaration, but with some enlargements upon the latter as to the Sabbath; and while they introduced some fresh passages from the Declaration of 1857 as to the general duty of the magistrate beyond what the United Presbyterian paper had contained, they also set forth his duty in regard to days of humiliation and thanksgiving, and closed by an assertion of the so-called Establishment principle, in order to meet the expression of the Voluntary principle which had headed the document of the United Presbyterian Committee. These two papers were the starting-point of the lengthened and earnest discussions which followed, and which happily issued in the adoption, on the 10th of February, 1864, of what were first known as the "Articles of Agreement," and subsequently as "Principles held in Common,"—some not inconsiderable alterations having afterwards been made upon this statement of ascertained harmonies.

It is not going too far to say that the visible and signal approach of the negotiating Churches, made in this paper, filled those who prepared it not only with thankfulness but with surprise. Once and again, when some unexpected disclosure was made, which showed on the one hand, how earnestly those who contended for the exclusion of the civil magistrate from the work of establishing or endowing the Church, were prepared also to contend for his subjection in everything, and even in this, to the law of Christ, and for the regulation of all

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national affairs in the light of Christianity, and with a view to its furtherance; or which brought out, on the other hand, the primary and paramount place which those who contended for the lawfulness, in certain circumstances, of State aid, nevertheless assigned to the free-will offerings of the Christian people, the sense of harmony was so great that it broke out in mutual congratulations, and found, in due course, utterance in joint thanksgivings to God.

The chief difficulty in preparing the paper of agreements, when the general harmony was once established, lay in finding expressions which should be sufficiently precise without trenching on the differences which were felt still to remain, which should avoid the *voces signatæ* of controversy, and which should commend themselves to the negotiating Churches as a true harmony or *consensus*, instead of a victory of the one over the other. In this labour months passed away; and the renewed and prolonged conferences always deepened the conviction that the harmony was not in appearance or in word only, but in deed and in truth. When these points of agreement, extracted from the original papers, and others which succeeded, had thus been ascertained, the representatives of the negotiating Churches proceeded to consider more carefully the differences which remained, and which were commonly called "Distinctive Principles," though this appellation did not decide the question how far each Church regarded them as a part of its confession. The statement of these differences belonged to each separate Church, and could not be adopted by the Joint-Committee; but it was felt desirable to revise them in joint conference, partly because, in stating them, the representatives of either Church might, by implication, ascribe to the other something it would disclaim, and partly because, in the course of the discussion of the harmonies of the Churches, it had been found convenient to remit to the head of Distinctive Principles whatever was not readily admitted to be common, and thus the distinctive papers had been overloaded with clauses not agreeing with this title. This work of revision occupied the remaining time of the first year's negotiations, and considerable progress was made; but the articles in question still contained much which, at a later date, was referred to the more suitable columns of the "Articles of Agreement."

The results of the Joint-Committee's labours were published in March, and afterwards submitted to the Supreme Courts in May. They awakened lively interest, and called forth lengthened discussion; but the Joint-Committee had desired no formal opinion upon the substance of the Report at this stage, and the Church Courts pronounced none, thinking it sufficient to re-appoint their several Committees. The Synods also of the English Presbyterian and Reformed Presbyterian Churches, on the invitation of the Churches already engaged, now took part in the negotiations, and appointed Committees to share in the deliberations, which had proceeded so favourably.

As the second year of the negotiations was occupied with other heads of the programme, it added to the results of the first year little beyond the acceptance of these by the English Presbyterian and Reformed Presbyterian Churches. The English Presbyterian Church

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accepted them unconditionally. A paper was given in by their Committee, bearing that "they are prepared to accept as theirs the statement of the points on which the Committees of the Churches were agreed; and that in reference to the points of difference between these two Committees, they accept as their principles the statements made by the Free Church's Committee." The concurrence of the Reformed Presbyterian Committee was less formal and absolute. They gave in a lengthened paper, stating their views on all the points which had been embraced in the document accepted by the Joint-Committee of the foregoing year, and affirming "their substantial harmony with the 'Articles of Agreement,'" but desiring to "guard themselves against any absolute committal to the document in the same stringent sense in which they would have been committed had they been responsible for the preparation of it." In view of this declaration, the Joint-Committee were amply satisfied that they might in the meantime proceed to other matters, and leave the final concurrence of the Reformed Presbyterian Committee to the time when the conclusions under the first head of the programme should be revised by them, along with the representatives of the other Churches.

The third year of the negotiations (1865-6), being occupied with the remaining heads of programme, entirely excluded the first from reconsideration. The only step taken in regard to it was, to advise the Churches to send down the findings under it, as under the other heads, to their respective Presbyteries for suggestions, whereby the results already reported might be amended and improved. This course was accordingly taken by the Supreme Courts in April and May, 1866, being the first appeal to the Churches on the subjects embraced in the deliberations of their Union Committees.

Before the returns of Presbyteries with their various suggestions had been received, the Joint-Committee, in the summer and autumn of 1866, had returned, after an interval of two years, to the first head of programme, and a further revision took place in the light of the suggestions which the Presbyteries had made, the whole being completed in time for the meetings of the Supreme Courts in 1867. Nothing could exceed the interest of these discussions, increased as it was by the presence of the Reformed Presbyterian and English Presbyterian Committees, who now took part in them for the first time, and also by the long familiarity with each other, which the assembled brethren had acquired, in travelling over all the other difficult and complicated subjects embraced in the programme. It is hardly possible to conceive circumstances more favourable to the clear ascertainment of each other's views and sentiments; but the result was that the "Articles of Agreement," in their essential principles, passed unchanged, and only received alterations in the way of making some of their expressions more precise, and still more in the way of transferring to their record of full agreements not a few important statements which had hitherto been found ranked as modifications of the Distinctive Articles. At length, after the most earnest consideration. this work was finished, and the "Articles of Agreement" were adopted unanimously, and with the conviction that a great and important work had been consummated.

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It seems desirable to insert this document in its final shape as it was presented to the Supreme Courts in 1867, since it thus represents the views of the four negotiating Churches, and of the full Committee, when as yet no breach had been made in its original members. With the Distinctive Articles, also appended in their amended state, there is given the one drawn up for the first time by the Reformed Presbyterian Committee:—

FIRST HEAD OF PROGRAMME.

THE EXTENT TO WHICH THE CHURCHES AGREE AS TO THE PROVINCE OF THE CIVIL MAGISTRATE IN RELATION TO RELIGION AND THE CHRISTAIN CHURCH.

"I. That Civil Government is an ordinance of God for His own glory and the public good; that to the Lord Jesus Christ is given all power in heaven and on earth, and that all men in their several places and relations, and therefore Civil Magistrates in theirs, are under obligation to submit themselves to Christ, and to regulate their conduct by His Word.

"II. That the Civil Magistrate ought himself to embrace and profess the religion of Christ; and though his office is civil, not spiritual, yet, like other Christians in their places and relations, he ought, acting in his public capacity as a Magistrate, to further the interests of the religion of the Lord Jesus Christ among his subjects in every way consistent with its spirit and enactments, and that he ought to be ruled by it in the making of laws, the administration of justice, the swearing of oaths, and other matters of civil jurisdiction.

"III. That while the Civil Magistrate, in legislating as to matters within his own province, may and ought, for his own guidance, to judge what is agreeable to the Word of God; yet, inasmuch as he has no authority in spiritual things, and as in these the employment of force is opposed to the spirit and precepts of Christianity, which disclaim and prohibit all persecution, it is not within his province authoritatively to prescribe to his subjects, or to impose upon them, a creed or form of worship, or to interfere with that government which the Lord Jesus Christ has appointed in His Church, in the hands of Church officers, or to invade any of the rights and liberties which Christ has conferred on His Church, and which all powers on earth ought to hold sacred—it being the exclusive prerogative of the Lord Jesus to rule in matters of faith and worship.

"IV. That Marriage, the Sabbath, and the appointment of Days of National Humiliation and Thanksgiving, are practical instances to which those principles apply. (1.) In regard to Marriage, the Civil Magistrate may and ought to frame his marriage laws according to the rule of the Divine Word. (2.) In regard to the Sabbath, the Civil Magistrate, recognizing its perpetual obligation according to the rule of the Divine Word, especially as contained in the original institution of the Sabbath, in the Fourth Commandment, and in the teaching and example of our Lord and His Apostles, and its inestimable value in many ways to human society, may and ought, in his administration, to respect its sacred character, to legislate in the matter of its outward observance, and to protect the people in the enjoyment of the privilege of resting from their week day occupations, and devoting the day to the public and private exercises of Divine Worship. (3.) The Civil Magistrate may and, on suitable occasions, ought to appoint days on which his subjects shall be invited to engage in acts of Humiliation or of Thanksgiving; but without authoritatively prescribing or enforcing any special form of religious service, or otherwise interposing his authority beyond securing to them the opportunity of exercising their free discretion for these purposes.

"V. That the Church and the State being ordinances of God distinct from each other, they are capable of existing without either of them intruding into the proper province of the other, and ought not so to intrude. Erastian supremacy of the State over the Church, and Anti-christian domination of the Church over the State, ought to be condemned; and all schemes of connexion involving or tending to either are, therefore, to be avoided. The Church has a spiritual authority over such of the subjects and rulers of earthly kingdoms as are in her communion, and the Civil Powers have the same secular authority over the members and office-bearers of the Church as over the rest of their subjects. The Church has no power over earthly

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kingdoms in their collective and civil capacity, nor have they any power over her as a Church. But, though thus distinct, the Church and the State owe mutual duties to each other, and acting within their respective spheres, may be signally subservient to each other's welfare.

"VI. That the Church cannot lawfully surrender or compromise her spiritual independence for any worldly consideration or advantage whatsoever. And further, the Church must ever maintain the essential and perpetual obligation which Christ has laid on all his people, to support and extend His Church by free-will offerings."

II.—DISTINCTIVE ARTICLES.

By the Free Church Committee.

"As an act of homage to Christ, the Civil Magistrate, as the organ of the national will, ought, if necessary and expedient, to afford aid from the national resources to the cause of Christ, provided always that, in doing so, while reserving full control over his own gift, he abstain from all authoritative interference in the internal government of the Church. But it must always be a question to be judged of according to times and circumstances, whether or not such aid ought to be given by the Civil Magistrate, as well as whether or not it ought to be accepted; and the question must, in every instance, be decided by each of the two parties judging for itself, on its own responsibility."

By the United Presbyterian Church Committee.

"That it is not competent to the Civil Magistrate to give legislative sanction to any creed, in the way of setting up a civil establishment of religion; nor is it within his province to provide for the expense of the ministrations of religion* out of the national resources: That Jesus Christ as sole King and Head of His Church, has enjoined upon His people to provide for maintaining and extending it by free-will offerings; that this being the ordinance of Christ, it excludes State aid for these purposes; and that adherence to it is the true safeguard of the Church's independence. Moreover, though uniformity of opinion with respect to Civil Establishments of Religion is not a term of communion in the United Presbyterian Church, yet the views on this subject held, and universally acted on, are opposed to these institutions."

* On 9th Feb., 1869, the Committee substituted the words "the Church" for the word "religion."

By the Reformed Presbyterian Committee.

"1. That while friendly alliance ought always to be kept in view as the normal relation of the Church and the State, the question whether, or to what extent, the realization of it, in any given case, ought to be attempted, cannot lawfully or safely be determined without taking into account the circumstances, character, and attainments of both; particularly the degree of unity which the Church has attained, and the extent to which the State has become Christian. 2. That while the Church is bound to uphold Civil Government, founded on right principles, and directed to its appropriate ends; nevertheless, as a public witness for the truth and claims of Christ, it ought to testify against whatever is immoral in the civil constitution, or iniquitous in public policy. 3. That when the Civil Magistrate sets himself in habitual opposition to, and abuses his power for the overturning of religion and the national liberties, he thereby forfeits his right to conscientious allegiance, especially in countries where religion and liberty have been placed under the protection of a righteous constitution. 4. That while it is not lawful for the Magistrate to grant aid to the Church from the national resources, merely from motives of political expediency, it is competent to the Church to accept aid from those resources, provided that the terms in which it is given do not involve the Church in approbation of what may be evil in the constitution of the State; but the national resources cannot lawfully be employed for the support of truth and error indiscriminately."

At this stage of the negotiations, after these papers had been agreed to, but before they were presented to the Supreme Courts, the United Presbyterian Committee, seeing that, under other heads of the programme, it had been declared that whatever diversities had been found to exist were not regarded by the Joint-Committee

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as an insuperable bar to union, proposed that steps should be taken to ascertain the mind of the several Churches as to the gravity of the differences under the first head of the programme. As the Joint-Committee was not prepared to make a declaration on the subject itself, it was sought that it should recommend to the separate Committees to request their respective Supreme Courts to give a decision on the question, whether the differences which had emerged in regard to the province of the Civil Magistrate, viewed in the light of the agreements, which had also been ascertained, formed an insuperable bar to the union of the Churches. The Joint-Committee did not see their way to adopt this course, but left it to each Committee to act on its own judgment in this matter.

The question, however, was raised in all the Supreme Courts at their meetings in April and May, 1867, and formed an important turning-point in the negotiations. In all the Supreme Courts findings were come to, that the differences which had been ascertained to exist, taken by themselves, and viewed in the light of the ascertained harmonies, did not necessarily bar union; and on this footing the Committees were re-appointed to prosecute the negotiations. It was matter, however, of deep regret that several respected members of the Free Church Committee, who had hitherto taken an active part in the deliberations of the Joint-Committee, and concurred in all its decisions under the first head of programme, finding themselves called on to dissent from the deliverance of the Free Church General Assembly, retired from its Committee, and from all part in the projected work of union. Their places, however, were supplied by other brethren, and the conferences were resumed; but the whole of the year 1867-8 was devoted to other subjects than those embraced under this head; and it was not till the following year that, with a final report in view, the Joint-Committee returned to the starting-point of these long-continued inquiries. For the third time the province of the Civil Magistrate, in relation to religion and the Christian Church, was subjected to careful investigation, and the results were as harmonious as before. It was not judged needful or desirable to make any other than verbal changes upon the paper hitherto called "Articles of Agreement;" but as this title had given rise to some misconceptions, it was thought better to change it into "Principles which the negotiating Churches hold in Common." Some explanatory statements made by the Joint-Committee in answer to the inquiries of one of its members were also added; and thus ended the revision of a document which had probably been as frequently and carefully considered as any important paper ever given out in the history of the Christian Church.

With the so-called "Distinctive Principles" a different course was taken. It was judged better to incorporate them in a new paper, appended to the so-called "Articles of Agreement," and entitled "Statement as to the application of the preceding Principles, and their bearing on the present duty of the negotiating Churches." The design of this statement was, to present more clearly and fully in the light of history whatever might be regarded as distinctive in the posi-

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tion of the several negotiating Churches, to exhibit the relation of these subordinate differences to a common origin, as well as their actual tendency to approximation in the past, and to set forth the grounds on which, without compromise of truth or liberty, Churches so visibly of the same lineage and affinities should strive to be again one. The two papers which thus close and sum up the entire labours of the Joint-Committee in dealing with principles, whether common or distinctive, in relation to the Civil Magistrate, are here subjoined, as they were presented to the Supreme Courts in 1869:—

FIRST HEAD.—*The extent to which the Churches agree as to the province of the Civil Magistrate in relation to Religion and the Christian Church.*

1. PRINCIPLES WHICH THE NEGOTIATING CHURCHES HOLD IN COMMON.

(1.) That civil government is an ordinance of God, for His own glory and the public good; that to the Lord Jesus Christ is given all power in heaven and on earth; and that all men in their several places and relations, and therefore civil magistrates in theirs, are under obligation to submit themselves to Christ, and to regulate their conduct by His Word.

(2.) That the civil magistrate ought himself to embrace and profess the religion of Christ; and though his office is civil, and not spiritual, yet, like other Christians in their places and relations, he ought, acting in his public capacity as a magistrate, to further the interests of the religion of the Lord Jesus Christ among his subjects, in every way consistent with its spirit and enactments; and that he ought to be ruled by it in the making of laws, the administration of justice, the swearing of oaths, and other matters of civil jurisdiction.

(3.) That while the civil magistrate, in legislating as to matters within his own province, may and ought, for his own guidance, to judge what is agreeable to the Word of God; yet, inasmuch as he has no authority in spiritual things, and as in these the employment of force is opposed to the spirit and precepts of Christianity, which disclaim and prohibit all persecution, it is not within his province authoritatively to prescribe to his subjects, or to impose upon them, a creed or form of worship, or to interfere with that government which the Lord Jesus Christ has appointed in His Church, in the hands of Church officers, or to invade any of the rights and liberties which Christ has conferred on His Church, and which accordingly all powers on earth ought to hold sacred; it being the exclusive prerogative of the Lord Jesus to rule in matters of faith, worship, and discipline.

(4.) That marriage, the Sabbath, and the appointment of days of humiliation and thanksgiving, are practical instances to which these principles apply. (1.) In regard to marriage, the civil magistrate may and ought to frame his marriage laws according to the rule of the Divine Word. (2.) In regard to the Sabbath, the civil magistrate,—recognizing its perpetual obligation according to the rule of the Divine Word, especially as contained in the original institution of the Sabbath, in the Fourth Commandment, and in the teaching and example of our Lord and His apostles, and recognizing also its inestimable value in many ways to human society,—may and ought, in his administration, to respect its sacred character, to legislate in the matter of its outward observance, and to protect the people in the enjoyment of the privilege of resting from their week-day occupations, and devoting the day to the public and private exercises of Divine worship. (3.) The civil magistrate may and, on suitable occasions, ought to appoint days on which his subjects shall be invited to engage in acts of humiliation or of thanksgiving; but without authoritatively prescribing or enforcing any special form of religious service, or otherwise interposing his authority beyond securing to them the opportunity of exercising their free discretion for these purposes.

(5.) That the Church and the State being ordinances of God distinct from each other, they are capable of existing without either of them intruding into the proper province of the other, and ought not so to intrude. Erastian supremacy of the State over the Church, and anti-Christian domination of the Church over the State, ought to be condemned; and all schemes of connexion involving or tending to either are, therefore, to be avoided. The Church has a spiritual authority over such of the

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subjects and rulers of earthly kingdoms as are in her communion; and the civil powers have the same secular authority over the members and office-bearers of the Church as over the rest of their subjects. The Church has no power over earthly kingdoms in their collective and civil capacity; nor have they any power over her as a Church. But, though thus distinct, the Church and the State owe mutual duties to each other, and, acting within their respective spheres, may be signally subservient to each other's welfare.

(6.) That the Church cannot lawfully surrender or compromise her spiritual independence for any worldly consideration or advantage whatsoever. And further, the Church must ever maintain the essential and perpetual obligation which Christ has laid on all His people to support and extend His Church by free-will offerings.

2. STATEMENT AS TO THE APPLICATION OF THE PRECEDING PRINCIPLES, AND THEIR BEARING ON THE PRESENT DUTY OF THE NEGOTIATING CHURCHES.

The Reformed Church of Scotland held it to be the duty of the State, not only to protect the persons, liberties, and property of church-officers and members in the due exercise of their spiritual functions, and generally to recognize the Church as a divine institution; but also to give legislative sanction to her creed and jurisdiction, and to provide, as far as necessary, for the support of her ministers and ordinances. But it was not held that the sanction and support of the State were essential to the existence of the Church, or to the validity of her acts; nor was it deemed lawful to accept of legislative countenance and material aid from the State on the condition of surrendering the Church's spiritual independence.

These views are clearly marked in connection with the origin and history of the several bodies now engaged in conference.

They were maintained by the fathers of the *Reformed Presbyterian Church* when they refused to recognize the Revolution Settlement, because in their judgment it did not present a scriptural and faithful adjustment of the relations between the Church and the State, and involved a departure in several important particulars from the Covenanted Reformation; and they are still maintained by that Church. The *Reformed Presbyterian Church* holds that, while friendly alliance ought always to be kept in view as the normal relation of the Church and the State, the question whether, or to what extent, the realization of it, in any given case, ought to be attempted, cannot lawfully or safely be determined without taking into account the circumstances, character, and attainments of both, particularly the degree of unity which the Church has attained, and the extent to which the State has become Christian. In her published testimony this Church gives a full exhibition of the sense in which she adheres to the Covenanted Reformation: declaring, at the same time, that she is "not pledged to defend every sentiment or expression" to be found in the Covenants and the Westminster Standards, and explicitly asserting that "to employ civil coercion of any kind for the purpose of inducing men to renounce an erroneous creed, or to espouse and profess a sound scriptural one, is incompatible with the nature of true religion, and must ever prove ineffectual in practice."

They were also generally held by the fathers of the several bodies now represented by the *United Presbyterian Church*, when they separated from the judicatories of the Established Church, because of the defections of the prevailing party, the suppression of ministerial freedom in testifying against their errors, and their violation of the rights of the Christian people.

They were maintained in the claim of right and the protest of the *Free Church* when she separated from connection with the State, and voluntarily relinquished her temporalities by reason of the encroachments of the civil courts on the spiritual rights and liberties of her office-bearers and members, and they have been asserted since then in various Acts of the Assembly of that Church. It is held that, as an act of national homage to Christ, the civil magistrate ought, when necessary and expedient, to afford aid from the national resources to the Church of Christ; provided always that in doing so, while reserving full control over his own gift, he abstain from all authoritative interference in the internal government of the Church. It is held that it must always be a question to be judged of according to times and circumstances, whether or not such aid ought to be given by the civil magistrate, as well as whether or not it ought to be accepted; and that the question must, in every instance, be decided by each of the two parties judging for itself, on its own responsibility. In the Act on the Formula, the Free Church disclaims intolerant

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and persecuting principles, and repudiates as ungrounded any exposition of the Confession according to which it should be understood to favour intolerance or persecution, or to inculcate principles inconsistent with liberty of conscience and the right of private judgment.

The *English Presbyterian Church* has always expressed adherence to the same views, and at the period of the Disruption in 1843, her countenance, sympathy, and friendly aid were cordially given to the Free Church.

It is well known that at an early period in the history of the bodies now composing the *United Presbyterian Church*, difficulties began to be felt as to the province assigned by the Reformed Church of Scotland to the civil magistrate in relation to religion and the Christian Church. These difficulties were met by introducing into their formulas a clause which authorized a qualified acceptance of the Westminster Standards on this Head, and which now stands thus:—"It being understood that you are not required to approve of anything in these documents (the Westminster Standards) which teaches, or is supposed to teach, compulsory or persecuting and intolerant principles in religion." More recently, views adverse to Church establishments have prevailed. Uniformity of opinion on this subject has not been made a term of communion or a test of admission to office in the *United Presbyterian Church*; but her office-bearers and members generally hold that such institutions are unscriptural. They hold that it is not competent to the civil magistrate to give legislative sanction to any creed, in the way of setting up a civil establishment of religion; and that it is not within his province to provide for the expense of the ministrations of the Church out of the national resources; that Jesus Christ, as sole King and Head of His Church, has enjoined upon His people to provide for maintaining and extending it by free-will offerings; that this being the ordinance of Christ, it excludes State aid for these purposes; and that adherence to it is the true safeguard of the Church's independence.

As to the bearing of these facts on the present duty of the negotiating Churches, the circumstance of our common separation, on grounds of principle, from State connection, forms a strong *prima facie* argument for our aiming at an incorporative union, if it be attainable on sound principles. Holding in common the general principles already set forth, it is also important to observe that there is no question as to their practical application, in the direction in which we avowedly differ, pressing at present for solution. Again, all the aspects of providence,—the divided state of religious opinion in the country, the Erastianism of the existing Established Churches, the maintenance and exercise of the royal supremacy in all causes, spiritual and ecclesiastical, the open and determined avowal of Erastian sentiments by leading Statesmen, and specially the gracious dealings of the Lord with us in our disestablished state,—clearly indicate that whatever views any of us may hold as to the lawfulness and advantages of civil establishments of religion and State endowments to the Church, it is our present imperative duty, in faithfulness to our Divine Head and to the interests of true religion, to remain, as Churches, entirely free of State connection. All the negotiating Churches, it is believed, are at one in this view of present duty; and also in regarding it as of the highest importance for the more efficient prosecution of the practical work of the Church, that a sound scriptural union should be attained. If, therefore, the findings under the first head of the programme should prove to be satisfactory to the negotiating Churches, and if by God's blessing these Churches should find themselves on common ground as to the other important subjects of inquiry, and should thus see their way to Union, this conclusion must be held on the distinct understanding that it will be the duty of the United Church freely to consider and decide on any question which may arise in the course of providence as to the future practical application of the above principles; and that neither office-bearers nor members in any of the Churches shall be held as compromised with respect to the sentiments which they have hitherto maintained as to the duties of the Church and the State respectively with reference to the public interests of Christ's kingdom.

17th March, 1869.

At the request of a member of Committee, it was minuted that a question had been put as to the sense in which the terms "religion of Christ," and "the Church," are used in the Statement of Principles heretofore called "Articles of Agreement;" and that this question was answered, with the unanimous assent of the Committee, to the effect that these terms are, of course, employed in the sense in which they are used in the common Confession of the negotiating Churches.

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It was further asked whether the magistrate, in "furthering the religion of the Lord Jesus," is understood to have a right to do anything in behalf of Christ's true Church which he ought not to do for every religious society. It was answered, with the unanimous assent of the Committee, that the second, third, and fourth heads of the Statement of Principles afford instances of duties which the magistrate is to perform, that in their very nature promote the interests of the Church, and not of all religious societies indiscriminately. To give any exhaustive enumeration of all that may or may not fall within the magistrate's competency in this respect is not possible; for this reason, among others, because the circumstances in which the principle has to be applied are variable, and what is suitable at one time is not suitable at another. And the Committee are not to be understood as meaning that there are no circumstances in which the magistrate might not, in other ways additional to those specified in the Statement, manifest his recognition of the claims of Christ's truth, and Christ's Church, without leaving his own province or trespassing on the rights of conscience.

The Joint-Committee, in presenting such a revised Report, had not judged it desirable to recommend the immediate judicial consideration of it by the negotiating Churches; but, believing that much misconception existed, and that the indifference or opposition to union which had appeared might be abated by better instruction and the lapse of time, they recommended the Supreme Courts to send down, in the mean time, the Report for the information of Presbyteries, offering them, at the same time, an opportunity of making fresh suggestions, and also to call the Churches to special exercises of prayer in the view of an approaching decision upon the points at issue. This accordingly was done by all the Supreme Courts; and thus, though the Committees continued to meet, the year 1869-70 was, in a great measure, one of suspended effort so far as their labours were concerned.

Before, however, the meeting of the Supreme Courts in 1870, a new direction had been given to the efforts of the Committees. A great union had been effected among the leading Presbyterian Churches of America, on the basis of their common Standards; and it was hoped that the negotiating Churches at home might be prepared to follow a somewhat similar procedure, the more especially as this would obviate all appearance of making the common principles which had been ascertained to be held virtually a new Confession or Basis of Union. For this proposal, which was made to the other Committees by the Committee of the Free Church, and after deliberation accepted, the way had been prepared by repeated consideration of the Formulas by which the respective Churches expressed, and at the same time qualified, their adherence to the Westminster Standards. As early as April 30, 1867, the following deliverance had been come to in regard to these Formulas:—

"The Joint-Committee entered into conversation on the subject of Formulas used in the several Churches, and relative questions, in connexion with the Report of the Free Church Committee thereanent. After comparing the statements in the several Formulas and questions put to office-bearers at ordination and admission, as well as to students previously to their being licensed as probationers, and after conversation thereanent, the Joint-Committee hereby record their gratification that there appears to be no intended difference of meaning in the diversity of expression in adhering to the Westminster Confession of Faith, and that there does not appear to be any difficulty connected with that diversity as to an agreement by the several Churches in a common Formula. In this finding the Committee do not embrace any definite conclusion as to the manner in which the views of the several Churches on the sub-

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ject of the relation of the Civil Magistrate to religion and the Christian Church are at present expressed in their respective Formulas, or in which they ought to be dealt with in the Formula of the proposed United Church. The fitting time for framing such a Formula will not arrive till a basis of union shall have been agreed on."

Though in this finding the Joint-Committe did not embrace any conclusion in regard to the qualifications of the existing Formulas, they pointed to a Formula which might harmonize their differences; and this, with the clear assertion of the equal assent by all the Churches to the general doctrine of the Confession, encouraged the hope that the Churches would respond favourably to an appeal founded on the measure of their confessional unity. Hence the Joint-Committee unanimously recommended the Supreme Courts to request the Presbyteries of the several Churches, not in the way of ecclesiastical enactment, but of judicial counsel, to answer this question, "Whether the amount of agreement ascertained to exist among the negotiating Churches is such as to warrant union on the basis of their common Standards, with the explanations whereby the Churches respectively qualify their adherence to these Standards?" This recommendation was adopted by all the Supreme Courts; and the Committees were reappointed to receive the returns of Presbyteries, and to prosecute otherwise the negotiations.

On the answers of Presbyteries being received, it was found that all the Presbyteries of the English Presbyterian Synod that had reported, all of the Reformed Presbyterian Synod, and all of the United Presbyterian Synod, had responded to the question in the affirmative, and that, in the Free Church, by a great majority the same reply had been given. As it came out, however, that in several of the Presbyteries of the Free Church difficulties had been experienced in giving a decided answer, on the ground that the so-called "Articles of Agreement" had not been sufficiently accepted by the negotiating Churches to be regarded as the basis of a judgment, and as allegations to the same effect were circulated elsewhere, the Committee of the Free Church proposed to the other Committees, before the meeting of the Supreme Courts in 1871, to recommend to these Courts that steps should be taken by them of such a nature as would leave no room for doubt that the "Articles of Agreement," or common principles, did fairly represent the mind of the Churches. The Joint-Committee had already had its attention turned to this subject, and had, in the face of the allegations referred to, adopted a minute, of which the following is an extract:—

"After full consideration, the Committee thought fit to place on record the expression of their unanimous and entire conviction not only that the common principles do express the mind of the Churches severally, but also that the decisions and findings of the Courts of the Churches, supreme and subordinate, have afforded, and will continue to afford, evidence on this subject which is absolutely conclusive."

As the subject, however, was of such importance, the Joint-Committee judged it right, in the interests of union, to adopt the proposal of the Free Church Committee, and to make an appeal to the several Supreme Courts to give forth a declaration of such a nature

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as would remove all ground of challenge or objection. In the meetings of these Courts accordingly this was done. The Reformed Presbyterian Synod, which had already formally declared its acceptance of the Joint-Committee's Report, renewed its approval; and the United Presbyterian Synod and Free Assembly, which had given an indirect but sufficiently distinct testimony previously, now converted this into an act of express adoption. These deliverances of the Supreme Courts, in so far as they bear on the first head of the programme, are subjoined:—

REFORMED PRESBYTERIAN SYNOD.

"That according to the express terms of the Remit, both in the Report of the Union Committee last year, and in the motion receiving and adopting it, special regard was to be had to the 'Statement of Principles held in common by the negotiating Churches,' as substantially embodying, according to two unanimous decisions of the Synod in 1867 and 1869, the doctrine of the Church's testimony on the mediatorial dominion of Christ over the nations; and in now affirming the recent decision of the Presbyteries, the Synod regard their conclusion to this effect as in perfect harmony with their unswerving adherence to this great principle."

UNITED PRESBYTERIAN SYNOD.

"That the Synod adopt the Report, and in compliance with the request of the Committee, and in accordance with the former acts of Synod, especially that of 1867, declare that the Committee has fairly represented the principles of this Church, both common and distinctive, under the several heads of the Report submitted to Presbyteries last year."

FREE CHURCH ASSEMBLY.

"That the Assembly record their great satisfaction that the United and Reformed Presbyterian Churches had accepted the Articles of Agreement, and declared that there was no objection to union in point of principle; that the Assembly also record their satisfaction that a decided majority of the Free Church Presbyteries have expressed the same opinion; but that, having regard to present circumstances in the Free Church, the Union Committee be instructed, instead of proceeding to the further consideration of the heads of inquiry, to direct their attention for the present to measures for friendly co-operation with the sister Churches; further, that the Assembly declare their unalterable adherence to the Headship of Christ over His Church and over the nations."

Such was the closing act of the Committees and of the Churches[1] in dealing with the province of the Civil Magistrate in relation to religion and the Christian Church; and with this record of their publicly avowed unity in the midst of subordinate differences, this narrative may fitly terminate. But in concluding it, there may be advantage in calling attention to *three* points, which the course of this history must have made so manifest that a simple enumeration of them will suffice. The *first* point is the amount of earnest, anxious, and ever-renewed labour which the several Committees and the Joint-Committee bestowed on this subject for a period of well-nigh eight years, from 1863 to 1871. The *second* point is the large, unexpected, and ever-increasing measure of harmony which their inquiries and conferences discovered. The only mark of distinction which the later results of their labours show in comparison with the earlier,

[1] The English Presbyterian Synod, being engaged in negotiations for separate union with the English Congregations of the United Presbyterian Church, did not deem it necessary formally to adopt the "Articles of Agreement."

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is found always and visibly in the growth of concord and not of divergence, the evidence becoming more and more clear that, in regard to the great doctrine of the universal supremacy of the Lord Jesus Christ, and of the obligation of nations and their rulers to acknowledge their subjection to Him, and to be guided by His word, they were entirely at one, and that the only point of difference on this head of the programme, existing among them, had respect to the lawfulness of civil establishments of religion. And the *third* point is the large amount of support and countenance which their deliberations and conclusions have received from the negotiating Churches, amounting in the last decision given by the Supreme Courts, to a formal ratification of their work in the cause of Union. In these things they would devoutly acknowledge the goodness of Him who is at once Head of the Church, and Head over all things to the Church, which is His body, and they would humbly leave the issues of their labours in His hands.

REPORT OF NEGOTIATIONS UNDER SIXTH HEAD OF PROGRAMME.

The sixth head of programme, as already stated, was entitled "Extent of Difference of the Churches as to Education, with special reference to Government Grants." It was known beforehand, however, that the whole difference respected religious education, and the duty of the national authorities in regard to it; and as this limited the field, so it also involved a perpetual return to the questions raised under the first head of programme relative to the general duty of the Civil Magistrate toward religion and the Christian Church. It seems therefore desirable to take these two heads of programme together, as they involved essentially the same principles, started the same difficulties, and conducted to the same results of large ascertained agreement, with a remaining difference, and that difference in both cases the same.

It was not till June 1865 that this subject was entered upon by the Joint-Committee, when authorized statements of the views held on it by the several Churches were presented. The following extracts from these sufficiently bring out the position of the several Churches. The Act of the Free Church General Assembly of 1850 declares "that this Church has ever maintained the importance of securing the godly upbringing of the young, by having the true religion taught in schools, and the entire system of instruction based upon the principles of the Word of God, and conducted in full accordance with the spirit of the Gospel." The following among other resolutions of the Reformed Presbyterian Synod was adopted in 1854:—"That there is a loud call for the establishment in Scotland of a national system of education based on Scriptural principles, thoroughly imbued with the spirit of the Gospel, and adequate to provide the whole land with sound literary and religious instruction." On the same subject, resolutions of the United Presbyterian Synod were passed in 1847, and re-affirmed in 1865, to the effect "that it is not within the province of civil government to provide for the religious instruction of the subject, and that this department of the education of the young belongs exclusively to the parents and the Church;" and "that the system of Privy Council grants to denominational schools is on many grounds most reprehensible and ought to be abolished."

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When conference on these and other documents was gone into, it was fully explained on the part of the United Presbyterian Committee that they did not exclude the civil Government from the work of providing religious instruction for the young on the ground of any difference with the other Committees as to its paramount importance; since they held religious instruction to be fundamental in every scheme of training, and desire to see it maintained in all national schools; but solely because they looked on this arrangement as not belonging to the Government, but to the parents and the Church, who should furnish it without anything of the nature of a State endowment, and apart from that indiscriminate support of truth and error which all the Churches alike condemned. At the same time, it was held that the State ought to give every facility for the combination of religious instruction with that which it should itself provide, and thus to testify its sense of the supreme importance of religious instruction.

In the discussions which arose as to the harmonizing of these differences in a United Church, much help was furnished by a clause in the Act of the Free Church General Assembly of 1847, which, without deciding it, raised the question, "How far, in the embarrassments which the religious divisions, especially in other parts of the empire, occasion, the Government might not be warranted in acting upon the plan of giving aid to all schools which profess to furnish the secular branches required, to the satisfaction of the Government Inspectors, without taking any cognizance at all of anything beyond these branches?" As a view akin to this, in the default of a hoped for system of National Education, which should supersede Government grants, and be accepted by all the negotiating Churches, was generally regarded with favour by the Free Church and other Committees as a solution of the difficulty, and was concurred in by the representatives of the United Presbyterian Church, the Joint-Committee found themselves able, on the 18th October, 1865, to adopt the following minute:—

"The Committee find that the question as to the aid given by Government for religious or secular education may be appropriately taken up in connection with the first head of programme, when the subject shall be resumed. The Committee, therefore, postpone the further consideration of the question as to Government grants for education; but hereby record their satisfaction with the evidence furnished by the conversation now held, that this question may be solved in a manner which will prevent it from causing any bar to union between the several Churches."

The same conciliatory spirit appeared when this question was reopened in June, 1866, and repeatedly discussed till the date of the meeting of the Supreme Courts in 1867. In particular, in answer to queries addressed by the Committee of the Free Church, as to the continuance of Government Grants in a United Church, the United Presbyterian Committee replied that the mission schools of the Free Church might, in a United Church, continue to receive Government aid for the secular instruction taught in them, on condition that they were open to the public, and admitted scholars to the benefit of secular instruction, who might not accept the religious. This referred to schools where Government took no cognizance of religious instruction; but in regard also to the Normal and Congregational Schools of the Free Church, which were aided on the footing that religion was taught,

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and as to which a similar question was asked, the United Presbyterian Committee, though objecting in itself to this Government requirement, were willing to leave the question of the reception of Government aid to the decision of a United Church. From this answer in the case of Normal and Congregational Schools, one member of the United Presbyterian Committee dissented.

In this stage the question of National Education remained till the last revision of the Joint-Committee's Report, which was laid before the Supreme Courts in 1869. The whole subject was then reviewed in the light both of the fresh discussions and of the final findings under the first head of programme; and the results of these lengthened and repeated inquiries were embodied in the following deliverance, which is the last utterance, and one unanimously adopted, of the Joint-Committee on the subject:—

"1. The Committee find that the Churches are all agreed in approving of a national system of education, and in holding that the education of the young ought to be based upon the Word of God, and pervaded by the inculcation of moral and religious truth as therein revealed.

"2. That as regards the part which it belongs to the State to take in providing for the religious instruction of the young, there is among the negotiating Churches a difference of view similar to that which, under the first head of programme, has been shown to exist in reference to State aid for the support of the ordinances of the Christian Church.

"3. That as regards Government grants in aid of education, it is believed that no objection on the ground of conscience exists to the acceptance of such grants when made in aid of secular instruction only; and when no right is claimed by the State to interfere in any way with the liberty of School managers to provide religious instruction.

"4. That with respect to any action which might affect existing arrangements in any of the Churches in connection with Government school grants, the United Church should be left to decide.

"In view of these findings, the Committee record their satisfaction that any difficulty which is likely to arise under this head of the programme may be solved in a manner which will prevent it from becoming a bar to union among the negotiating Churches."

These findings would in all probability have ended the connexion of the Joint-Committee with the sixth head of programme, had not circumstances arisen which required a brief return to it. In the public agitation connected with a Government scheme of education for Scotland, and also in the discussions and controversies which preceded a final appeal to the Churches in regard to the Report on Union, strong assertions were made as to the position of the United Presbyterian Church in reference to religious education, and it was even stated to be the aim of that Church to drive religion from the National Schools. In particular, an attempt was made to show that a proposed addition, suggested by the United Presbyterian Committee on National Education, to the conscience clause in the Government Bill, was designed to discountenance religious instruction as it had hitherto been imparted in the parochial schools of Scotland. These misrepresentations were naturally, in the interests of union, referred to in the Joint-Committee; and the members of the United Presbyterian Committee deemed it right to oppose to them the following resolutions, which, when submitted to the Joint-Committee, were regarded by them as well fitted to confirm the findings already come

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to, and to demonstrate the practical harmony of the Churches in regard to religious education:—

"I. That the United Presbyterian Church has always been the strenuous advocate of having religion taught in all common schools, and of having for their teachers pious men, whose Christian spirit will pervade the whole management of the schools.

"II. That she holds, and has always maintained, that the right way of having religion taught in these schools, is to have this department of the religious education of the young left in the hands of the parents (who may be regarded as represented by the ratepayers) and of the Church.

"III. That the object of the addition proposed to be made to the conscience clause in the late Bill by the United Presbyterian deputation was not in any way to interfere with the practical carrying out, under the direction of the local school committees, of what had been the use and wont as to religious education to Scotland, but simply to secure to the children who may be withdrawn from the special religious instruction the full benefits of the common education."

From this review it will appear (1.) that the negotiating Churches were all equally alive to the paramount importance of religious instruction, and equally anxious to have it maintained in National Schools; (2.) that they all lamented and sought to discourage and terminate the indiscriminate teaching in National Schools of truth and error; (3.) that their only difference, as they themselves avowed, was that which had emerged under the first head of programme, as to the application of State funds to religious instruction; and (4.) that they were prepared to surmount this as a bar to union by the mutual confidence of the Churches in each other that Government grants, if it came to a choice, would not be preferred to permanent good understanding after a union had been effected, and by leaving the whole matter to the conscience and heart of a United Church.

The Joint-Committee recall the harmony of their action under this head of programme with peculiar gratitude; and they cannot doubt that their deliberations and the practical issues to which they led in dealing with recent legislation have, under God, had a vital bearing on the progress of education, both secular and religious, in Scotland.

SECOND HEAD OF THE PROGRAMME.

Doctrine—"Any other matter of doctrine about which explanations on either side may seem to be called for."

Among the elements in which the unity of the Church is in Scripture declared to consist, a special place is assigned to the "one faith." There could be no real success in any negotiations for Union, unless a cordial agreement was ascertained to exist in reference to the doctrines of the Gospel. No subject accordingly was more thoroughly sifted and considered by the Joint-Committee. In the very place which doctrine received in the programme, and in the frequency with which the questions raised were subjected to examination, evidence was afforded of the care taken to ascertain how far identity of view on various important doctrines prevailed in the different negotiating Churches.

The principles on which the inquiry was conducted were mainly

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two. It was agreed to confine the inquiry to the points on which some explanation might seem to be needed. Not only was the loss of time thus avoided, by refusing to discuss general doctrine on which no diversity of view was alleged or believed to exist, but the investigation in regard to questions which it was found necessary to consider fully and in detail was all the more rigid and thorough. These questions, it was frankly admitted from the outset, chiefly related to controversies that had prevailed in one of the negotiating Churches on the subject of the Atonement. It is simple justice to the representatives of that Church, when the fact is recorded that the utmost willingness was exhibited on their part to supply the fullest information in regard to the views held in their denomination on all the subjects directly and collaterally embraced in the inquiry. It must be added that opportunity, encouragement even, was afforded to any member to raise a question in regard to any other doctrinal subject, and in regard to any other of the negotiating Churches. No other question, however, was mooted under this head. Secondly, the course taken to elicit the state of belief on the subject to which the inquiry was confined had reference to the Westminster Confession of Faith. It was found that this was the common Standard of all the Churches; and moreover, that on the subject of the Atonement it was accepted by them all without qualification, reservation, or explanation. Only two inquiries remained: in what sense its statements were accepted, and whether the form in which assent was required and expressed to them was sufficiently definite and explicit in all the negotiating Churches.

Having come to some understanding as to the principles which should guide them in this important inquiry, the Joint-Committee entered formally and at great length on the inquiry itself. In tracing the history of the discussion during the ten years of negotiation, this head of doctrine was often revived and re-considered, but on three different occasions it formed the subject of special discussion.

So early in the negotiations as July 1864, the Joint-Committee engaged in conference upon various portions of the Confession of Faith, relating (1.) to man's fallen state, in particular, the guilt, depravity, and inability of man; (2.) to Christ the Mediator, in particular with reference to the nature, sufficiency, and extent of the Atonement; and (3) to the application of redemption, in particular the necessity, sovereignty, and efficacy of the Spirit's work therein. The Joint-Committee found, after various conferences had been held and the fullest explanations had been given, "that holding, as all the Churches represented do, the Westminster Confession of Faith as their common Standard, they were in entire harmony as to the views which the Confession gives of the teachings of the Word of God" on these fundamental truths.*

The conclusions of the Joint-Committee having been remitted to the Presbyteries of the negotiating Churches, not for final judgment on them, but with the view of receiving any suggestions as to their

* See "Revised and Completed Findings," in the Appendix.

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improvement in substance or form, the Joint-Committee again, in 1867, had several discussions on this head of the programme, and full attention was given to the suggestions emanating from the Presbyteries. The results of the consideration given to them were—1. The addition of another passage of the Confession of Faith to those in regard to which the Joint-Committee had already affirmed that unanimity had been found. 2. The insertion among its findings on this head of the 30th, 31st, and 32nd Questions of the Larger Catechism. 3. The ascertainment, in accordance with suggestions that inquiry should be made as to the sense in which the statements of the Confession were understood, that in the formulas of the different Churches "there appears to be no intended difference of meaning in the diversity of expression" employed. And lastly, the refusal, on full consideration, to accept any new propositions on the subject of doctrine.

A new proposition, indeed, on the subject of the death of Christ, had been submitted for the adoption of the Joint-Committee. It was to the effect "that Jesus Christ, in the purpose of the Father and in His own intention, offered Himself to satisfy Divine justice, only for the sins of the elect." The Joint-Committee declined to adopt it, on two grounds—the inadequacy of the statement itself on the great subject to which it refers, and the inexpediency of substituting, in a formal official deliverance, other language than that of the Confession of Faith, in setting forth the *doctrines* of the Churches. The Joint-Committee felt itself all the more constrained to this conclusion, as it found that it could re-affirm with confidence its previous reports to the Supreme Courts of these Churches, that "there was entire harmony as to the views which the Confession gives of the teachings of the Word of God."

For the third time, the consideration of this head of the programme was resumed in 1868. Proposals were made, and adopted, for its completion and amendment. An important explanatory statement was prefixed to the findings under this head, declaring that there had been "the fullest and freest discussion" regarding it, and at the same time detailing and vindicating the course pursued by the Joint-Committee in its inquiries, and summarizing the results. Solemn and special prayer was offered up in thankfulness to God for the gratifying issue of these deliberations.

The labours of the Joint-Committee on this subject were thus brought to a close. No change has been subsequently made on its findings. In the completed and revised form to which they were thus brought, they were submitted to the Supreme Courts of the various Churches. In 1870 in was agreed to append to them the Formulas of the Churches, that the terms in which adherence was required to the Confession of Faith might be seen. At the same time, the Joint-Committee felt that the real and substantial harmony on the questions of doctrine regarding which they had prosecuted such prolonged and anxious inquiries was so manifest and decided, that they ventured to recommend to the Supreme Courts union on the basis of the Westminster Confession of Faith. In this conclusion the Joint-Committee was unanimous.

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So much for the history of the process by which the Joint-Committee reached its general conclusions on the subject of doctrine, though it should be understood and remembered, at the same time, that much important work was done in the Union Committees of the Churches separately, the benefit of which accrued to the Joint-Committee in the shape of important suggestions reported to it. It is of more consequence, perhaps, that a distinct summary be given of the general substance of the conclusions adopted by it, and reported from time to time to the Supreme Courts.

1. It was found that all the Churches negotiating held the same confession in regard to doctrine—that by whatever form adherence to it was expressed, whether by signature or declaration, the extent of obligation in the acceptance of it was identical: that any variety in the phrases of the formula implied no diversity in the meaning conveyed or the obligation imposed; and that no difficulty need on this ground be anticipated in framing a common formula in which all the Churches could acquiesce.

2. In particular, on the subject of the atonement and the doctrines usually regarded as essential to the Calvinistic system of theology, there was entire harmony in accepting the statements of the Confession of Faith, and they were accepted as expressive of personal conviction without reserve or qualification.

3. Still further, it was found and affirmed that all the Churches had resisted "Pelagian and Arminian tendencies" in their "strong determination to maintain Calvinistic doctrine," while anxious to the utmost for the full and free offer of the Gospel to all sinners of mankind.

4. Lastly, there was an equal jealousy in all the Churches against any deviation from the exact doctrinal ground of the Westminster Confession by attempts to formulate new propositions, which detached from the general system of truth might be vague and insufficient in themselves, and while removing no ambiguity in the Confession, might only lay that document under the suspicion of ambiguity.

There was accordingly this vast measure of agreement—a measure of agreement for which, in the present conflict of opinion elsewhere, it is not wonderful that the Joint-Committee united in fervent and solemn thanksgiving to God—agreement in accepting the same subordinate standard of religious belief—in accepting explicitly its particular statements on the points on which any difference of view might be supposed to exist—in condemning all the errors opposed to these statements, and in adhering rigidly to the form of sound words in which the Fathers of the Westminster Assembly had expressed the faith once delivered to the saints. A very slight examination of the important and weighty extracts from the Confession in regard to which this harmony of view was so emphatically affirmed should satisfy any mind that a degree of unity had been attained, warranting the hope of a united Church, with less of division and of doubtful sentiment in it than even in the Westminster Assembly itself.

It is the simple fact, therefore, that among all the Churches repre-

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sented in these negotiations, there was not a single tenet in which one of the Churches differed from the rest. There was one point on which a difference of view emerged, but it was a difference not between Church and Church, but between different members in each of the Churches. It had reference to the Atonement in connexion with the offer of the Gospel, whether the universality of the offer was to be based on an element in the Atonement itself, such as its infinite sufficiency, or exclusively on the simple authority of a Divine commission. There was no difference as to the entire Calvinism of the Confession on the subject of the Atonement—as to the truth that redemption is certainly and effectually applied to all those for whom Christ purchased it (Chap. VIII., sect. 8, *Confession.*) But after thorough and keen investigation, the Joint-Committee embodied its conclusions on the one point on which diversity seemed to exist in the following terms, which really express all that can be said on the matter, "more especially in regard to the extent of the Atonement; after explanations given and received, it has been clearly ascertained that the general expressions more or less used in all the Churches are simply different modes of stating the truth held by all the negotiating Churches, that the Atonement is sufficient for all and adapted to all, and that its benefits are freely offered to all to whom the Gospel comes."

It only remains to state how far these conclusions of the Joint-Committee were endorsed by the Churches, when they were submitted for the consideration and approval of their Church Courts, supreme and subordinate.

So far as relates to the Reformed Presbyterian Church, its Synod, "rejoicing in the amount of agreement already ascertained," transmitted to Presbyteries the Report of the Joint-Committee in 1866—rejoiced to find in 1867, "in regard to the second head of the programme, that there is on the part of all the Churches, so far as can be ascertained by the inquiries of the Committee, a *bona fide* adherence to the statement of these doctrines as set forth in the Confession of Faith;" and in 1870, by a majority of 54 to 4, approved of the proposal to base the Union on the Westminster Confession of Faith "as a scriptural and sufficient basis," and sent it down for the consideration of Presbyteries. All the Presbyteries resolved in favour of the proposal.

The Assembly of the Free Church also, in 1866, transmitted the Report of the findings of the Joint-Committee to Presbyteries for suggestions: in 1867 expressed "grateful satisfaction with the reiterated assurance of entire agreement under the second head;" and, in 1870, sent down the Report of its Union Committee to the Presbyteries, with a special instruction to inquire whether there was any objection in principle to an incorporating Union on the Westminster Confession as at present accepted by the Churches. The motion carried in the Assembly of 1871 recorded its satisfaction that a decided majority of the Free Church Presbyteries had expressed the opinion that there was no objection to the Union on principle.

The United Presbyterian Synod transmitted the findings of the Joint-Committee to its Presbyteries in 1866: in 1867 "rejoiced in the

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testimony which the Joint-Committee, after the fullest inquiry, has again borne to the unity of the Churches in Christian doctrine, as set forth in their Common Standards;" in 1870, accepted with satisfaction the unanimous proposal of the Joint-Committee to send down to Presbyteries the question as to Union on the basis of the Common Standards, as presently qualified; and in 1871 it was found by the Synod that the Presbyteries had been unanimous in favour of the course proposed.

No conclusion of the English Presbyterian Synod can be found at variance with the results attained in the Courts of the other Churches; on the contrary, in 1867, they "thankfully rejoiced in the completion of the labours of the Joint-Committee, embodied in the certified copy of their findings on the several heads of the programme."

The general result is, that, so far as the voice of the Churches can be heard through majorities—and large majorities—in the Supreme Courts, they are unanimous in ratifying on the subject of doctrine the main decision of their Union Committees, when assembled in one conference for the special purpose of inquiry regarding this momentous subject, namely, that "AFTER FULL MUTUAL INQUIRY AND INTERCHANGE OF OPINION THE NEGOTIATING CHURCHES ARE CORDIALLY AT ONE AS TO THE VIEWS WHICH THE CONFESSION GIVES OF THE TEACHINGS OF THE WORD OF GOD."

THIRD, FOURTH, FIFTH, EIGHTH, AND TENTH HEADS OF PROGRAMME.

Of the remaining heads of inquiry there are five, which have respect to the constitution and to the internal action and arrangements of the negotiating Churches on such important spiritual matters as (third head) the training and licensing of students for the Christian ministry; (fourth head) the election of office-bearers and constitution of the Church Courts, together with the mutual relations of these Courts, and the forms of their ecclesiastical procedure; (fifth head) the law and practice of the Churches as to public worship; (eighth head) the principles on which admission to sealing ordinances is regulated in the Churches; and (tenth head) the bearing of the contemplated Union upon the working of the Foreign Missions of the various Churches. Without substantial agreement on matters such as these, it was obvious that an incorporating Union must be all but impossible. All of them were, in consequence, made the subject of careful inquiry and thoughtful consideration; and the result was, that no difference which did not admit of comparatively easy adjustment, was found to exist among the Churches concerned, in the case of any one of them. In regard to the third head, after noticing the substantial agreement of all the Churches in their common aim to secure an educated and pious ministry, and in their plans for promoting that vital object; and after alluding to some difference in details which, it was allowed on all hands, would at once disappear so soon as a union took place, the Committee resolved "to report to their constituents their great satisfaction with the harmony of view which prevails in all the four Churches on the topics embraced under this third head of the programme."

Again, in reviewing the whole subject of the fourth head, the Committee found "with much satisfaction that there is great harmony

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of opinion and practice in all the four Churches with respect to the principles which should regulate the nomination, the election, the judgment as to qualifications, and the ordination, both of elders and ministers, and that a similar harmony prevails regarding the constitution and functions of the several Church Courts;" . . . "also, that the four Churches were agreed in the principles upon which the forms of procedure are based for the admission of members' and office-bearers, and for the licensing of probationers." And they added that they saw "no probability of any hindrance to the proposed Union arising under the department of Presbyterian order which the fourth head of the programme embraces."

Next, as to the fifth head—that of the law and practice of the Churches as to public worship—the Committee "having carefully considered the whole subjects requiring attention under it, find that there is, on the whole, much harmony both in principle and practice, with relation to these subjects in all the four Churches." After quoting those passages in chapters xx. and xxi. of the Confession of Faith, bearing on this head, and which lay down the great principles on which public worship must be regulated, and in the cordial acceptance of which the Churches were entirely at one, the Committee further found that a like agreement exists in regard to the subordinate principle that "uniformity of practice in public worship, so far as the Church may regard it as conducive to edification, ought to be observed, and divisive courses avoided according to the ordination engagements of ministers and elders in all the four Churches." In their finding the Committee also took notice of the existence of some diversity of practice, in particular arrangements connected with the observance of some of the ordinances of public worship, and as to the use of paraphrases and hymns, but concluded, on the whole, that "there is no such difference either in these arrangements or in any other matter under this head of the programme, as is likely to stand in the way of an incorporative Union."

Once more, in regard to the eighth head of the programme, the Committee's brief but highly satisfactory finding was embodied in this single sentence, "that there is substantial agreement with reference to the terms and modes of admission to sealing ordinances."

And finally, as to the last of the five heads of the programme thus grouped together—the bearing of the contemplated Union upon the Foreign Missions of the Churches,—it was never anticipated that there would or could be found any real difficulty. Enough was known already, by the negotiating Churches, of each other's views and action in this great branch of the Christian Church's work, to make it certain beforehand that they would find themselves entirely at one. That it really was so, their official inquiries abundantly proved. As the result of their earnest conferences on this subject, it came clearly out that all the negotiating Churches do, in their corporate ecclesiastical capacity, recognize God's eternal purpose with regard to the evangelization of a lost and ruined world, and their own correlative obligation to do what in them lies for the furtherance of that blessed end; that all of them are, as Churches, practically engaged in this work; that their fields of labour have been so chosen as to avoid all interference with each other's operations; and

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that, wherever it has been practicable, there has been the most brotherly intercourse between their respective missionaries. In a word, the decision of the Committee was emphatically expressed in the following terms:—"That there appears to be nothing in connexion with this head of the programme of a nature to hinder Union."

SEVENTH HEAD OF PROGRAMME.

The questions which belong to the department of the Church's secular affairs, are all embraced under the seventh head of the programme of the Committee's inquiries. Among these a prominent place was given to the Free Church Sustentation Fund, which all the negotiating Churches were known to regard with great interest, both on account of its intrinsic merits and of the invaluable results it had been the means of securing for the Church with which it is so closely and honourably identified. From the commencement of these Union negotiations, it was avowed by the Free Church Union Committee, and acknowledged by all the others, that the maintenance of the Sustentation Fund scheme, in its essential features and arrangements, was indispensable, humanly speaking, to the Free Church itself; and that it was eminently desirable, in order to the right and harmonious working of a united Church, that in it the financial system of ministerial support should, as soon and as far as possible, be unified in substantial accordance with the plan and methods of the Free Church Fund. The course which events have recently taken, in the way of obstructing the present prosecution of the Union movement, to which reference was briefly made at the outset of this Report, and to which further and more special reference will yet be made before the Report is closed, has prevented the Committee from completing, on the subject of Finance, the recommendations that were so hopefully begun. These recommendations evinced an amount of agreement, which made it all but certain that, in the event of a union of the Churches taking place, the satisfactory settlement of this most important practical question would present no serious difficulty. The finding of the Joint-Union Committee on this head shows that entire unanimity existed on such fundamental points as these:—That the minimum stipend for the ordinary charges of the united Church should not be less than £150; that for the purpose of securing this minimum stipend there ought to be a central fund, similar to that of the Sustentation Fund, and having the same ends in view; that the Supreme Court of the united Church should take all competent means to secure that there shall be an association in every congregation for the support of the central fund; that every congregation should, if able, be self-supporting up to the amount of the minimum stipend; and that the aim of the united Church should be, to bring about uniformity in the practice of all the congregations, both in the support, and in the maintenance and use, of the central fund. With the view of reaching this uniformity, as will be seen by consulting the finding itself, as given at length in the Appendix, suitable arrangements were suggested—arrangements which also made provision for cultivating and keeping alive, over the whole united Church, an earnest and cordial interest in the raising of the central fund, and in guarding it against abuse; as well as for instituting mission and church extension charges in con-

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nexion with the central fund. In a word, in dealing with this great subject, the Joint-Committee were so much of one mind in realizing its importance, and in their views of the manner in which its interests might be best promoted, that they felt themselves encouraged to cherish the most sanguine hopes as to the augmented prosperity which, under the Divine blessing, a united Church would secure for the support of the ministry, and for the maintenance of gospel ordinances all over the land.

Under the same seventh head of the programme there fell to be considered the question of the administration of the Church's secular affairs by Managers or by Deacons' Courts. On this subject no difference of opinion was found to exist in regard to the Scripture principles bearing upon the subject. The negotiating Churches were all agreed that the office of Deacon is of Divine institution, and were substantially at one as to the functions proper to the office. It was ascertained that there are some congregations in all the Churches in which deacons are found; that in the Free Church there are few congregations without them; and that in the Reformed Presbyterian and United Presbyterian Churches it is, for the most part, by managers the secular affairs of congregations are administered. In all cases the managers are chosen by the members of the congregation, and are elected for a limited period of time, and only those are eligible who are, at the time, members of the congregation.

In regard to "Property and Titles" which the seventh head also embraced, there will be found in the Appendix to this Report statements as full as the nature of the case admitted, and representing the state of matters, in regard to the above subject, in all the four negotiating Churches.

Looking to these several findings connected with the different sections of this head of the programme, the Joint-Committee placed this sentence on record, that "they do not see any difficulty therein which should prevent an incorporating Union."

NINTH AND ELEVENTH HEADS OF PROGRAMME.

The only other heads of the programme which remain to be noticed —IX. and XI.—refer to matters of a quite different kind, viz., (ninth head) to the relation of the Churches, if united, to ministers and congregations beyond the limits of Scotland; and (eleventh head) their relation to the past ecclesiastical history of this country. The conclusion to which, on the ninth head, the Joint-Union Committee came, was substantially this,—that there should be one united Church for Scotland, and which should consist of the Free Church, of the Reformed Presbyterian Church, and of that greatly preponderating section of the United Presbyterian Church, which has its seat in this northern kingdom; that there should be another united Church for England, consisting of the English Presbyterian Church, and of the portion of the United Presbyterian Church which is located in England; and that the relation of these two united Churches to one another should be, not of an incorporative, but of a federal kind. Though the finding of the Joint-Union Committee on this subject does not assume to be final, nor to anticipate the ultimate decision of the Supreme Courts, to which it may be submitted, it at the same time contains

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suggestions of a nature to indicate the sort of arrangement by which the two Churches, while maintaining each a separate and independent jurisdiction, might secure and exhibit so large a measure of real unity as would carry with it all the benefits, without the inconveniences, which an incorporating union might be expected to produce. In connexion with this finding of the Committee, it is interesting to observe that the English part of the arrangement, now alluded to, seems about to be realized.

On the eleventh and *last* head of the programme a very few words will suffice. The Committee, after fully considering it, came to be unanimously of opinion that the time had not come for entering on the large and deeply interesting questions to which it refers. It seemed to them that all that was needful at the stage of these negotiations at which the Churches had arrived, was contained in the statement under the first head, appended to the "principles which the negotiating Churches held in common," and already quoted in this Report, pp. 14, 15, 16. That statement briefly but clearly points out the historical position of the several negotiating Churches, in relation to the Church of the Scottish Reformation. It shows their ecclesiastical descent from it, and their essential identity with it, in doctrine and worship, discipline and government, in the efforts and sacrifices they have all made to maintain its purity, and to vindicate its cardinal principle of Christ's Headship over it as the only King of Zion. The statement further shows that in supporting this conflict, they have been driven, all of them, one after another, into entire separation from the State.

It shows, moreover, to use the language of the statement—"that all the aspects of Providence—the divided state of religious opinion in the country, the Erastianism of the existing Established Churches, the maintenance and exercise of the royal supremacy in all causes, spiritual and ecclesiastical, the open and determined avowal of Erastian sentiments by leading statesmen, and specially the gracious dealings of the Lord with us in our disestablished state—clearly indicate that whatever views any of us may hold as to the lawfulness and advantages of civil establishments of religion and State endowments to the Church, it is our present imperative duty, in faithfulness to our Divine Head, and to the interests of true religion, to remain, as Churches, entirely free of State connexion." The Committee have said all this in the firm belief that it is in following the course thus described, the Churches concerned will best approve themselves as legitimate representatives of all that was noblest and most scriptural in the Reformed Church of Scotland.

PROCEEDINGS TILL MAY, 1871.

The findings of the Joint-Union Committee, in the precise form in which they have now been presented and described, were not sent up to the Supreme Courts of the negotiating Churches till 1869. In a less complete form, however, they had been reported to these Courts so early as 1866, and by these Courts were then transmitted to the Presbyteries of the several Churches, with a view to obtain from these Presbyteries such suggestions as might aid the Joint-Union Committee in making their inquiries more complete. With the suggestions thus obtained before them, the Committee, in the course of the same year, made further progress in the way of revision, chiefly in the case of the first and second

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heads of the programme, and which progress they accordingly reported in 1867. In that year resolutions were adopted by the several Supreme Courts, to the effect that they found no insuperable bar to Union existing in connexion with the first head of the programme. At the same time the findings reported at that date were sent back to the Union Committees for further consideration. In this work they had proceeded so far in the course of the succeeding twelve months, as to have found themselves in a position to say, in their Report of 1868, that another year would probably suffice for enabling the Committee not only to complete their examination of those heads of the programme which still stood over for further and more careful treatment, but also to make a more thorough revisal of the whole. This anticipation, as has been already stated, was actually realized. And accordingly, in the appendix of the Report sent up in 1869, there appeared the "Revised and Completed Findings of the Committee on the several heads of the programme." That Report the Supreme Courts allowed to lie on their tables till the following year; directing that, in the meantime, it should be published for the information of all the office-bearers and members of the Churches concerned. Their object in so doing was to ripen the mind of the Churches on the great question of an incorporating Union. With this view it was earnestly recommended to all the Churches to abound in prayer to God for light and guidance, and to cultivate fraternal intercourse and brotherly love.

As almost no suggestions were sent, to any of the Committees during the year thus set apart for prayerful deliberation, the only addition they deemed it needful to make to their previous findings, was the brief one upon Formulas, to which attention has been already directed in an early part of the present Report. In the Report, however, sent up to the Supreme Courts in 1870, they appended all the Formulas presently in use in the negotiating Churches; the questions put to office-bearers at ordination and admission, and to students on being licensed; and also, the "bases" adopted in unions recently consummated, among kindred Presbyterian Churches, in the various colonies of the British Crown. It appeared to the Joint-Committee to be highly important that, at the stage the Union negotiations had then reached, the documents above mentioned should be brought under the notice of the Churches. The Committees, at the same time, took occasion explicitly to state, that the findings they had reported were never meant to be regarded, or treated, either as a basis of Union or as supplying doctrinal articles or statements to be added, in the event of Union, to the existing standards of the Churches, but were intended simply to supply the requisite information for enabling the Churches rightly and wisely to dispose of the great question of an incorporating Union. As the inquiries proceeded, and especially since the auspicious event which had meanwhile taken place, of the union of the two great branches of the American Presbyterian Church in America, it had become the unanimous opinion of the Joint-Committee, that if it should please God to open a way to the union of the Churches they represented, *that* union ought, like the one in America, to be based on the standards common to all the Churches, with the explanations or qualifications with which these standards are at present received.

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The action of the Supreme Courts in 1870, upon the Reports thus laid before them, has been already noticed at p. 18 of this Report, and was as follows. They resolved to send down the Report of 1869, together with the supplementary Report of 1870, to the Presbyteries of the several Churches, with a view to their carefully considering the whole subject, and sending up, in the following year, the results of their deliberations; and more especially, while keeping the question of Union entirely open and undecided, the Presbyteries were requested to send up their opinion on this single point, viz., Whether there is any objection in principle to the formation of an incorporating Union among the negotiating Churches on the footing or basis of the Westminster Confession of Faith, as at present accepted by the said Churches?

In regard to this remit to the Presbyteries, the report made to the Supreme Courts in 1871 has been given at p. 19. On the same occasion the Joint-Committee further stated that, whereas in certain Presbyteries doubts appeared to exist as to whether there was sufficient evidence to show that the Articles of Agreement, or principles held in common, reported under the first head of programme, really represented the mind of the negotiating Churches, steps ought to be adopted by the Supreme Courts of these Churches, to take all grounds for such doubts completely away. The prompt and explicit response made by each of the Supreme Courts to this appeal—a response which gave forth an emphatic assurance of the precise nature, and to the precise effect, which the Committee sought—will be found on p. 19 of this Report.

PROCEEDINGS SINCE MAY, 1871.

Having thus carried on, continuously, the narrative of the Joint-Union Committee's proceedings, and of the contemporaneous action of the Church Courts on the same subject, from 1863 to 1871, it is necessary at this point to make special reference to the opposition to this Union movement which had meanwhile arisen, to a limited extent, in the Free Church Union Committee itself, and to an extent, somewhat greater in proportion, in the Free Church at large. This opposition within the Free Church Committee took its most decided shape in 1867, when six of its members withdrew from it altogether; and, outside of the Committee, it found expression both in Free Church Courts and among a considerable section of the Free Church people. This opposition had become sufficiently considerable to force, especially upon the General Assembly of the Free Church, the necessity of considering, at its meeting in 1871, how far it was consistent with Christian expediency, or even with the interests and ultimate success of the Union cause, to proceed, in such painful circumstances, any further for the present towards an incorporating Union. It was under the influence of views and feelings of this kind that, after recording its "great satisfaction with the result reached in the Reformed Presbyterian and in the United Presbyterian Churches; . . . that their Presbyteries have all without exception declared their opinion that there is no objection on the ground of principle to an incorporating Union among the negotiating Churches on the footing or basis of the Westminster Standards as at present accepted," etc., etc.; and after referring, with similar gratifica-

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tion, to the assurances given by the Synods of these two Churches that the common principles or articles of agreement do fairly represent the principles of these Churches; and after noticing this large measure of agreement as a fact which appears amply to justify the confident expectations that the Lord will, in His own good time and way, bring the contemplated Union to pass,—the Free Church General Assembly of 1871 felt itself called on "to acknowledge that much consideration is due to the difficulties which still appear, to an important minority of esteemed and honoured brethren, to stand in the way." In this spirit the same Assembly went on, in its deliverance, to say, that—

"having respect to the great desirableness of affording adequate opportunity to all parties calmly and fully to weigh the whole import and bearing of the opinion pronounced by the Presbyteries, and to consider the position and duty of the Church in connexion therewith, the Assembly, in re-appointing the Committee as they now do, instruct them, instead of proceeding to the further consideration of any of the matters outstanding under the programme of Heads of Inquiry, to direct their attention for the present to those measures which may seem best fitted to draw the negotiating Churches into closer and more friendly relations to one another, to encourage and facilitate their co-operation, and thus, while allaying the heat and irritation of controversy, to cultivate that more intimate knowledge of each other, and to call forth and cherish those mutual sympathies and kindly feelings which cannot fail, under God, to promote that seeing of eye to eye, and that coming to be of one heart and one soul, which is the needful and fitting preparation for the more perfect union with a view to which these profoundly important negotiations have all along been carried on."

In anticipation of, and in kindly deference to, the considerations which prompted the Free Church Assembly to follow the course thus indicated, the United Presbyterian Synod of the same year, in re-appointing their Union Committee, had instructed it to proceed in a somewhat corresponding line. The Synod of the Reformed Presbyterian Church, on the other hand, having met at a somewhat earlier date, and when the reasons for making any change had not yet appeared, re-appointed their Committee in terms similar to those of previous years. In consequence of this state of things a difficulty arose which the Reformed Presbyterian Committee brought before the Union Committees of the Free and United Presbyterian Churches, at their first meeting thereafter, by the following minute:—

"The (Reformed Presbyterian) Committee having taken into consideration the terms of the motion carried at last meeting of Synod, and having compared them with the terms of the appointment of the Committees of Union of the United Presbyterian and Free Church Committees respectively, is met, at the outset of the business of another year, by the difficulty that, while the United Presbyterian Synod appoints its Committee 'with instructions to consider what steps ought to be taken towards the formation of federal relations between all the negotiating Churches, and otherwise to prosecute the negotiations for incorporating Union;' and while the Free Church Committee is 'instructed to direct its attention to those measures which may seem best fitted to draw the negotiating Churches into closer and more friendly relations with one another, to encourage and facilitate their cordial co-operation,'—the Committee of the Reformed Presbyterian Church are simply appointed to 'consider, along with the Committees of the other Churches, any further step by which the movement towards Union may be prudently advanced, without reference to federal relations or measures of co-operation.'"

In bringing forward this difficulty, the Committee of the Reformed

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Presbyterian Church indicated that it would no longer embarrass them if they were allowed to assume, that the relations and measures in question were fairly to be classed among the steps by which "Union may be prudently advanced." In response to this appeal the Free Church Union Committee adopted the following minute:—

"That while the basis on which an incorporating Union ought finally to take place is a matter with respect to which some of the members guarded themselves on entering this Committee, they are all agreed that the measures of co-operation referred to in the Act (of the Free Church General Assembly) were contemplated by the Assembly as measures intended and fitted to conduce to incorporating Union of the Churches, and to prepare the Churches for it; and in this view of them, as the mind of the Assembly, and as implied in the nature of the case, they are all cordially prepared to proceed in the consideration of these measures of co-operation which may most advantageously be adopted by Churches so situated."

This minute, which was laid before the Joint-Union Committee, having completely satisfied all parties, the business of the year was at once proceeded with.

In this new line of inquiry on which the Joint-Committee entered, the Free Church Committee, at the instance of whose Assembly it had been adopted, naturally and appropriately undertook the responsibility of suggesting the matters which the inquiry ought to embrace. These were three in number, viz.:—1. The training of ministers, or, in other words, the consideration of the question how far it might be expedient and practicable to make some arrangement by which the theological students of any one of the Churches might be allowed to avail themselves of some part of the teaching in the Halls of the other Churches, the part so taken being allowed to count as an equivalent for some corresponding portion of the curriculum of their own Church's Hall. 2. The mutual and reciprocal eligibility of the ministers of fixed charges in any one of the Churches to fixed charges in any of the others. 3. Co-operation in Home and Foreign Missions.

The Joint-Committee having cordially adopted this programme, proceeded at once to investigate, through a large Sub-Committee, the matters which it embraced. The Reports of the several sections of that Sub-Committee will be found in the Appendix to this Report, and will be seen to contain very full information both as to the existing law and practice of the several negotiating Churches on each of the three subjects specified, and also as to the practicability and expediency of taking joint action regarding them.

With respect to the first of the subjects in question—Ministerial Training—the Joint-Committee reported to the Supreme Courts in 1872 that, as the result of careful investigation, nothing had come out "to affect the accuracy of the view at which the Committee had arrived in 1869, when, in its revised and completed finding on this subject, it affirmed that the Churches 'are entirely at one in their desire for both an educated and pious ministry; that their plans for this purpose are substantially the same; and that in particular they all require the same amount of preparation before entering the Hall, and the prosecution of the same studies within the Hall.'" It was added, that while this general concurrence of

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aims and methods "warranted the hope that some co-operative measure might be discovered and adopted by which the Churches could derive some mutual advantage from their respective Halls," the Committee was not in circumstances as yet to recommend any definite or specific proposal for that end.

On the subject of the Mutual Eligibility of Ministers, the recommendation made in the same Report was as follows :—

"The Committee find that the orderly calling and translating of ministers of charges in any one of the negotiating Churches, on the footing of their signing the Formulas of the Churches into which they are thus received, would create an important bond of sympathy and fellowship among these Churches; would tend powerfully to interest them in each other's welfare; and would promote their co-operation and further their usefulness in advancing the cause and kingdom of their common Head and Lord; therefore the Joint-Committee consider it to be desirable that such relations should be established among the Churches which they represent; and they accordingly recommend that this matter should be brought respectfully under the notice of the Supreme Courts of their Churches at their next meeting."

As regards the third head—Foreign and Home Missions—the Reports of 1872 dealt only with the former,—the latter being then reserved for further consideration. The resolutions with respect to Foreign Missions, which the Joint-Committee unanimously and cordially adopted, after conference held through their Sub-Committee with the Foreign Missions Committees of the Churches concerned, will be found in the Appendix to this Report. They are seven in number, and embrace such recommendations as the following:—The holding of Joint Conferences from time to time, by members appointed for this purpose by the several Foreign Missions Committees, on matters of common interest; the inserting in the Missionary Records or Magazines of the several Churches of notices of each other's work in the Foreign Mission field; the occasional employment of Joint Deputations in stirring up the Churches in behalf of the missionary cause: the taking of measures with a view to a common understanding as to salaries of missionaries, allowances, furloughs, etc., especially as regards those labouring in the same field; the holding of joint missionary conferences, where this may be practicable, in India, China, and elsewhere: the holding of joint meetings of the several Mission Boards or Committees for special prayer; and lastly, that the first of these recommendations—viz., that of Joint Conferences by delegates appointed for the purpose—should be held to apply not only to the Foreign Missions Committees of the negotiating Churches, but also to the Colonial and Continental Committees of the Free Church.

The action which the Supreme Courts of the negotiating Churches took in 1872, on the report thus briefly described, was in entire accordance with the recommendations the Report contained. 1. On the subject of Ministerial Training no judgment was pronounced. 2. On that of "the Mutual Eligibility of Ministers," the resolutions adopted by the several Churches, while going all in one direction, were not identical. The English Presbyterian Church adopted the recommendation, and formally resolved "in future to

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receive such of the ministers of the Reformed and United Presbyterian Churches as may be called to charges in the English Presbyterian Church, in the same manner in which ministers of the Free and the Irish Presbyterian Churches have hitherto been received." The Reformed Presbyterian Church reciprocated the adoption of it, which had already taken place by the English Presbyterian Church, in so far as that Church is concerned. In a similar spirit, the Synod of the United Presbyterian Church declared, by formal enactment, "that ministers in the other negotiating Churches are now eligible to vacancies in the United Presbyterian Church." The General Assembly of the Free Church, on the other hand, not being a cumulative body, like the three Synods now named, but only representative of the Presbyteries, adopted the only course which was open to it by the law and practice of the Free Church; that is to say, the Free Church Assembly resolved that the proposal of the Union Committee with reference to the Mutual Eligibility of Ministers in settled charges "is a measure specially calculated to promote the ends for which the Committee was appointed last year, and being in harmony with the relation which this Church already sustains towards sister Presbyterian Churches, both at home and in the colonies, is one that ought to be adopted, and they accordingly direct an overture to be prepared and sent down to the Presbyteries under the Barrier Act, adding the United Presbyterian and Reformed Presbyterian Churches to those specified in the Act 1850 as holding this relation." The Clerks of Assembly were directed to prepare this Act accordingly, and otherwise to take the steps necessary to carry out the Assembly's resolution—all which was subsequently done. 3. On the subject of Foreign Missions, the recommendations made by the Committee were cordially approved of by the Supreme Courts of all the negotiating Churches, but in accordance with a resolution of the Free Church Assembly, action in connexion with these recommendations has been postponed till the mind of the Free Church on the second fundamental part of this scheme of co-operation should be ascertained.

The Union Committees of the several negotiating Churches having been all re-appointed—that of the Free Church under a special instruction to bring up to the Assembly of 1873 a final Report on all the matters contained in the remit of the Assembly of 1871—it now only remains to notice the proceedings which have occupied the attention of the Joint-Union Committee during the current year.

The only matters under the programme of the preceding year which it still remained to consider and dispose of were those of Ministerial Training and Home Missions. On the former of these two subjects, the Committee, after full deliberation, came unanimously to the conclusion that, while granting its great importance, and the desirableness of having a united system, "any adjustment of it should be postponed at present." On the subject of Home Missions, it appeared to the Committee that many and strong reasons existed for the adoption of co-operative measures in connexion with it, and that there did not appear to be any difficulties

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of a nature to hinder such measures from being carried into practical effect. In disposing of this subject the Committee dealt with it under the two-fold arrangement of the Lowlands and the Highlands, under which Home Mission operations are carried on in the Free Church. But the Committee did not confine itself to the Home field. It appeared, after much earnest conference on the point, that co-operation was hardly less called for in the vast Colonial possessions of the British Crown and on the continent of Europe, where all the negotiating Churches have an open door, and a great work set before them. The result of their consultations on this whole branch of their inquiries was finally embodied in a series of resolutions which will be found in the Appendix.

CONCLUSION.

The Joint-Union Committee have thus traced, as briefly as the nature of the case admitted of, the progress of their ten years' work. They are deeply conscious of much imperfection and of many shortcomings, in discharging the difficult and responsible duty, which the Churches they have the honour to represent, committed to their hands. It is their comfort, however, to be able to cherish humbly and thankfully the conviction that it has been throughout their prayerful desire and aim to discover and to do their Lord's will. When they entered on their task, it was in the midst, to all human appearance, not merely of unanimity but of enthusiasm on the part of all the Churches concerned. It has pleased Him who is over all to permit the fond hopes, to which such a beginning was so well fitted to give birth, to be painfully disappointed; but only, as the Committee firmly believe, for a time. The Church of Christ, at all periods of her history, has had occasion to remember, and to realize, the memorable saying of the great Teacher sent from God, that except a corn of wheat fall into the ground and die, it abideth alone, but that if it die it bringeth forth much fruit. This seed of Union needed, perhaps, to be sown in tears, that the long and sinfully divided Churches might be rightly prepared to reap its rich harvest in joy. So glorious a result as that which these Union negotiations have had in view—the healing of some of the sorest breaches of our Scottish Zion—was a cup so brimful of blessing as perhaps to require that the hand that was to carry it should first be steadied by the discipline of a painful trial. Of one thing the Committee feel assured,—that the labour bestowed on an object so dear to the Saviour's heart as that of the manifested unity of His Church and people cannot be altogether for naught and in vain. That labour has arrested attention upon divisions which are not only a great evil, but which, especially in these critical and eventful times, constitute also a great peril for Christ's kingdom and cause. It has done more,—it has shown that while there are grounds as numerous as they are cogent and strong for bringing the evil to an end, there are none which—viewed in the light whether of right reason or Scripture principle—either necessitate or even justify its continuance.

It is profoundly true, as the Committee have been made to feel,

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that in working out the ends of His holy providence, the way of the Most High is in the deep, and His path in the great waters, and His footsteps are not known. They would therefore desire to be still, and to know that He is God. Meanwhile they devoutly and gratefully recognize His good hand upon them in making them the means of developing and demonstrating that thorough agreement of the Churches concerned on all questions vital to them as Churches of Christ which this Report exhibits, and in granting to the members of the Joint-Committee themselves, the spiritual edification and heartfelt joy, which their long and truly fraternal intercourse has so richly supplied. Bonds, they doubt not, have thus been formed between both them and the Churches they represent, which time will only strengthen and perpetuate, and which cannot fail more fully to predispose and prepare them for that incorporating ecclesiastical Union which cannot be far off, and for which, more than ever, they long and pray.

JAMES HARPER, *Convener,*
JOHN CAIRNS, *Vice-Convener,*
United Presbyterian Church Committee.
ROBT. BUCHANAN, *Convener,*
Free Church Committee.
W. H. GOOLD, *Convener,*
Reformed Presbyterian Church Committee.
JAMES ANDERSON, *Convener,*
English Presbyterian Church Committee.

D.—(*See Minutes*, p. 655.)

PETITION AGAINST CONTAGIOUS DISEASES ACT.

Unto the Honourable the COMMONS of GREAT BRITAIN and IRELAND in Parliament assembled,

The Petition of the Synod of the United Presbyterian Church, representing 611 Congregations and 182,810 Members in Church Communion,

Humbly Sheweth,

That the Contagious Diseases Acts of 1864, 1866, and 1869 have repeatedly been brought under the consideration of the Synod, and have received its unanimous and emphatic condemnation:

First, Because they are opposed to morality as involving the national sanction to prostitution, inasmuch as they provide for the Government superintendence of profligate women in their immoral course of life, that they may be enabled to prosecute it with impunity to their guilty associates.

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Second, Because they invade the personal liberty of the subject, as they summarily deprive these unhappy women of power over their own persons, subject them to degrading and infamous treatment; and further, as they expose women who are not of that class to imprisonment and revolting indignities on the suspicion of a policeman, which may have no other ground than mistake or malice.

Third, Because they brutalize and harden the depraved women who are subjected to them, and induce in them the idea that, being certificated to follow their evil course, they occupy a privileged position of Government *protegées*; while, by the manner in which these Acts are carried out, other women are drawn into submission to them without knowing its real and full import, to their irreparable injury and the furtherance of immorality.

Fourth, Because similar Acts have long been in operation in France and other countries, and their effects have not been to abate disease but to foster vice, to the lamentable increase of licentiousness and physical degeneracy of the race in those countries.

For these reasons your Petitioners earnestly pray your Honourable House to adopt the motion set down for the 21st current by Mr Fowler, for the immediate and total repeal of these Acts.

And your Petitioners will ever pray.

(Signed) JOSEPH BROWN, D.D., *Moderator.*
WILLIAM BECKETT, *Synod Clerk.*

SYNOD HALL, QUEEN STREET, EDINBURGH,
16th May, 1873.

E.—(*See Minutes*, p. 657.)

PROPOSED MISSION TO JAPAN.

The Church has been fully apprised of a proposition, which has met with the unanimous and cordial recommendation of the Foreign Committee of the Mission Board, that the Synod should undertake a mission to Japan. At its meeting in 1872 the Supreme Court had its attention drawn to this subject, and remitted to the Foreign Committee the question relating to the toleration of Christianity in Japan, with instructions to memorialize Her Majesty's Government in favour of such interposition on behalf of religious liberty there, as would tend to the abolition of those edicts which had for generations been in force against the propagation of the Christian religion. In considering this subject under the light of accumulating information, the Committee was led to revert to the wider reference of their minute of last year; and they did so under the distinct assurance, that no negative had been expressed in the Synod, in reference to our actual entrance into Japan as an additional mission field. Accordingly, under the direct sanction of the Committee, application has been made for a preliminary fund; and a response has been returned, of a kind so prompt and liberal as to encourage the Board to come before the Synod with the same unquestioning expectation of its acquiescence, as when, on two separate

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occasions, their predecessors laid on the table proposals to initiate missions in India and China. In the present instance the preliminary subscriptions largely exceed those which were obtained in originating our other two missions to the East. The amount already secured is £9812, and all this from a limited number of persons;—the Church at large having the prospect, at the close of the year, of entering into fellowship with the existing subscribers in the form of a New Year's offering, to be gathered by the young people of our congregations.

Encouragements afforded by our own History.

Our own history as a missionary Church has encouraged us to enlarge the place of our tent, and to stretch forth the curtains of our habitations. We have strengthened our stakes just in proportion as we have lengthened our cords. We have gone out into "the field," which is "the world," in different directions. We have broken forth on the right hand and on the left. The result of this enlarged enterprise has been the expansion of effort to sustain our *Inner Mission* as a Church; for under that name we may justly comprehend our augmented efforts in more recent years, to aid our feebler congregations, many of them doing our work in rural districts, where our presence is required. The Foreign Mission, as has often been justly urged, preceded the Inner Mission of our Church, and prompted its very existence. But, apart from this happy reaction on the general liberality of the Church, originating in our foreign undertakings, these, instead of being weakened by expansion, have grown in strength as well as in number. Our older missions are, all of them, stronger than they were, when we first went into India, stimulated into duty by the Mutiny. The Indian mission is now, even in European agency, twice as strong as when we went to China; since then its native agency has increased fourfold; and now, when we propose laying among Easterns the foundations of a third mission, we do so with a growing native agency in Jamaica, in Calabar, and in Caffreland, which not only constitutes much of the strength we possess, in those three fields, but fulfils some of the conditions which justify the expansion of our circle. Every new step we have taken in multiplying our liabilities has led to the increase of our resources, instead of involving us in straits. In the year 1858, when our Foreign missionary expenditure was £17,286, and our staff of educated agents abroad numbered 100, including 35 European missionaries, we entered into the Indian field. Four years later, when our expenditure abroad was £20,461, and our educated agents were 137, of whom 43 European, we entered China; and now, eleven years later, with an income of £33,081 (including what comes from reserved funds), with an educated agency of 291 persons, no less than 51 of that number being Europeans, we propose to go into the empire of Japan, with a guarantee of nearly £10,000 for the first five years. During this period of progress our Foreign Fund has risen from £17,286 to £33,081; the number of our European agents has been raised from 35 to 51; and of our native agents, schoolmasters, catechists, and evangelists from 65 to 240. At the three dates specified, our

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Synodical income *devoted to Home objects*, by Synodical Committees, has consisted of these three progressive sums—in 1858, £7,684; in 1862, £14,993; and in 1872, £26,954. For the same three years the total contributions of the Church for all purposes has been—in 1858, £171,757*; in 1862, £202,875; and in 1872, £330,953, an income which amounts to £900 a day. These figures demonstrate that any financial difficulty connected with the new mission must be conjured up, not by the experience of the past, and not by any eminent faith either in God, or in the resources or good faith of His people.

Special Claims of Japan.

Surely those isles are waiting for that message with which we are entrusted; and we are bound, as a Church, having had our attention so specially summoned to this field, to consider the inviting and commanding circumstances which call us to enter. We have already the sanction of that aggressive and universal commission, which embraces not merely the globe, but every tribe and every human creature within its deepest recesses, and on its most distant shores. If there be limits within which the Church of Christ *must* concentrate her work, these limits are prescribed simply by the narrowness of her own enterprise, and not by any restricted range in her commission. If she must converge and centralize on only a few fields, it is because of her own limited zeal and feeble faith. The commission speaks of dispersion and diffusion, much more directly than of centralization. When we find a people, like the Japanese, inhabiting salubrious and fertile islands, far advanced in civilization, hitherto secluded from the rest of the race, suddenly throwing open their harbours and their cities to men of all nations; when we are told not merely of their inviting climate, of their love of order, of their soft and not formidable language, but of their intense inquisitiveness, and their readiness to adopt Western ideas and improvements; especially when we see them relaxing their grasp of their national religion, and consider that the alternative before them, for which to the extent of our influence we are responsible, is either the acceptance of the truth or a fresh lease of ruinous error, new or old; when, in a word, we see them already possessing, or rapidly acquiring every national advantage except the Gospel; when commerce and science are freely entering, and diffusing their gifts to them every day, suggesting a future maritime greatness suited to their position in the eastern hemisphere,—are we to hesitate, as if our call to enter into that empire, with our message from the Lord of the whole earth, were doubtful and uncertain? If our call *be* doubtful, let us at least give that great people the benefit of the doubt; and while we stimulate our consciences by looking afresh at the immeasurable fields, before us in India and China, let us also hear the startling and sudden cry for help to Japan, and find encouragement in sending that help, from Christ's commission and from the interpretation of it given by the apostles.

* Including £165,052 of congregational contributions, besides £6705 not congregational.

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A glance at certain Objections.

The general and cordial approbation with which this proposal has been hailed renders it unnecessary to dwell on supposed difficulties or objections standing in the way. Yet the Foreign Mission Committee would not have it understood that they have not looked at every possible objection. It is not to be doubted but that the section of India, to which we were guided, after considering many providential indications, could afford room enough for more missionaries than we are likely to send abroad for many years to come, unless our contributions, and missionary candidates, be multiplied by some new and blessed illapse of zeal. In regard to Northern China, moreover, we have the testimony of one who knows it as fully as any European, that it would afford scope and opportunity to our entire ministry should every pastor in our Church devote himself henceforward to gospel work in China. Such is the testimony of Dr Williamson, who, notwithstanding, hails with joy and thanks our proposal to go into Japan. Many considerations besides the area and population open to a Church must be taken into account, in deciding the question as to the number of countries, or the number of points in a country, where a Church should kindle the heavenly light, in the hope that when kindled it will spread. The concentration of our agencies on a few points, and the consolidation of the work where these agencies are at work, is unquestionably more wise and practical, than to dilute our influence and disperse our force at too many positions, far distant from each other. Yet the *degree* of concentration on the one hand, and of diffusion on the other, which is most effective, involves the whole question; and this cannot be safely determined without taking into account a multitude of considerations, to which justice can be done only by prayerful and practical wisdom. The number of mission fields to be occupied by the Church depends partly on the number of such fields that are truly open to the Church. Are we to pray for the opening of fields, without any thought of entering them when they are thrown open? Are we to wait till funds be spontaneously offered without asking them? or are we to hold back our funds, until we see the men on whose commission and support they are to be expended? Do not men, in every enterprise, augment their resources and increase their success, not by waiting till these come, by some happy accident, to their hands, but by dint of trying to do more? And is it not a solemn question for the Church, as it is for our missionary contributors and missionary candidates, whether the very proposal to enter into Japan, so mysteriously shut hitherto, but now so surprisingly thrown open, will not induce many to say: "We shall sustain such a mission;" and prompt one after another, moved by the Spirit of God, to say: "I will go in the strength of the Lord."

A consideration, demanding more deference than the supposed lack of means, relates to the want of men. The time has come when we must ask labourers for the harvest more earnestly than ever from God. This new mission will provide new occasion for recourse to prayer, reminding us that, for this God will be inquired of by us, to do it for us. We need the men, but still further we need the new errand to the Throne. If our Church is to be a blessing to Japan, we may be assured Japan will become a blessing to our Church.

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Though the heathen world, as it lies open to the Universal Church, and as it is at this hour occupied by her missionaries, would afford scope for all these missionaries though multiplied an hundredfold; would that justify the Church of God in simply saying, "Our hands are full, our harvest is boundless, and our labourers are few?" This would indeed express the case precisely as it stands, in relation to ourselves; but would it justify Christendom at large, or would it justify us in saying: "Our men and our resources are so pre-occupied, that we cannot enter into newly opened fields?" One answer to such hesitating loyalty to the commission would be this, that the *men*, and the *resources*, would be more likely to be laid hold of by a spirit of faith, than by a spirit of despair; but the true answer to this hopeless spirit would be found in the principles and the example of the Apostles, who had all full scope for their energies in Palestine, or perhaps in Jerusalem itself, but who, though only twelve in number, instead of concentrating and consolidating at a few points, viewed their commission as pointing conspicuously to dispersion and diffusion, and accordingly preached the gospel "as a witness unto all nations;" so that, at no late stage of their career, the most widely travelled of them all could testify that the message had been "preached to every nation that is under heaven." Who can look at their course and doubt that, if Japan had been as accessible to them, as it is now to us, some one of them at least would have boldly and hopefully entered in? The conclusion is irresistible now, when that empire is open, and when we remember that *our* commission, in its meaning, in its authority, and in its range and comprehension, is identical with *theirs*, "Go ye into all the world, and preach the gospel to every creature." The one great question which remains unanswered is, "Who will go for us?" And if, in helping to answer it, the Synod could search out its foremost man; first in all the gifts and graces, supereminent in wisdom, in piety, in talents, and acquirements; and should say to that man, "Go," he would honour himself, and would not overestimate the Mission, by relinquishing his present position, however elevated that may be, and saying, "Here am I, send me."

F.—(*See Minutes*, p. 664.)

MEMORIAL AND PETITION ANENT ASSESSMENTS FOR PARISH CHURCHES IN SCOTLAND.

To the Right Honourable WILLIAM EWART GLADSTONE, First Lord of the Treasury, &c.,

The Memorial of the Synod of the United Presbyterian Church, agreed to at their meeting in Edinburgh, on the 20th day of May, 1873,

Humbly Sheweth,

Your Memorialists represent a church having 610 congregations in Scotland, and embracing a membership of about 180,000 persons.

The members of the church raise annually, for the support of

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their religious institutions, a sum of upwards of £310,000. But while providing liberally for their ecclesiastical buildings, and for the support of their ministers and other religious purposes, many of them are subject to assessment for building and maintaining the churches and manses and for providing and enlarging the glebes of ministers of the Established Church.

That church is greatly more numerous than the United Presbyterian Church. It includes, indeed, upwards of one-third of the people of Scotland, and among these the great bulk of the wealthier classes.

But while thus numerous and wealthy, the burdens falling on the members in connection with the support of religious institutions are small, when compared with those borne by the members of the great Dissenting Churches of the country.

It is estimated that the whole revenue of the Church of Scotland, including the legal provision for ministers, and voluntary subscriptions, does not exceed £350,000, whereas the United Presbyterian, and the Free Church, and the other dissenting Presbyterian Churches raise annually, by voluntary subscription, a sum not less than £800,000.

That the members of these churches should be subject to assessment for the ecclesiastical buildings and glebes of another church, especially of one so much more wealthy, and bearing a burden so light compared to that borne by them, is felt to be most iniquitable. Such assessments, iniquitable and oppressive in their nature, have weighed most heavily on many members of this church.

Although these assessments differ in the mode in which they are laid on, and in their first incidence, from Church Rates in England, your Memorialists fail to perceive any such difference in principle between them as to render it fair and equitable that Church Rates having been abolished in England, these assessments should be continued in Scotland.

The abolition of compulsory Church Rates in England has been found most advantageous in allaying the bitterness of feeling between Churchmen and Dissenters, while it has done but little to diminish the proceeds of the rates, since by many they are voluntarily paid, by whom, when payment was compulsory, they were strenuously resisted.

Your Memorialists do not doubt that the abolition of compulsary assessments in Scotland would be found equally beneficial.

Two years ago, Mr Duncan M'Laren introduced a Bill into Parliament for the abolition of compulsory assessments. That Bill was received with the greatest satisfaction by your Memorialists, who presented a petition to Parliament in support of it, but it was opposed by the Lord Advocate, and withdrawn by Mr M'Laren on the understanding, which your Memorialists shared with him, that Government would early deal with the matter. Your Memorialists have anxiously awaited what they regarded as the promised measure of Government, and it is not without much surprise and disappointment that they now learn that the Lord Advocate disclaims any such promise as he was understood to

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have made, that he represents his undertaking to have been that he would deal with the matter when a reasonable opportunity presented itself, but as to the time when that would occur, he is not yet in a position to give any definite reply.

Your Memorialists are at a loss to understand why it should be difficult to find time to deal with a matter affecting the rights and conscience of many of the people of Scotland when there seems no want of time for dealing with measures affecting other parts of the empire, and especially Ireland. But they cannot avoid perceiving that the attention of Government is not given to measures in proportion to their inherent claims, but that that is conceded to violence and agitation which is denied to respectful representation, urged only by sound argument and temperate statement, although proceeding from those who have been the steady and reliable supporters of order and of Liberal Government. Your Memorialists respectfully request that you will not allow a matter which seriously affects the rights and conscience of many of the people of Scotland to remain longer without satisfactory settlement.

Signed in name and by authority of the Synod,

JOSEPH BROWN, D.D., *Moderator.*
WILLIAM BECKETT, *Synod Clerk.*

To the Honourable the COMMONS of GREAT BRITAIN and IRELAND, in Parliament assembled,

The Petition of the Synod of the U.P. Church, met at Edinburgh on 20th May, 1873,

Humbly Sheweth,

That two years ago a Bill was introduced into Parliament for the Abolition of Compulsory Assessments for Erecting and Maintaining Churches and Manses, and for Providing and Enlarging Glebes.

That, regarding these assessments as unjust and oppressive, your Petitioners welcomed said Bill with the liveliest satisfaction, and presented a Petition to your Honourable House in support of it.

That said Bill was withdrawn on the understanding, which your Petitioners shared with the country generally, that Government would early deal with the matter; that your Petitioners have anxiously waited what they regarded as the promised measure of the Government, and that it is not without much surprise and disappointment that they learn from the recent statement of the Lord Advocate that the Government is not prepared to deal with the matter.

That, considering the essential injustice of these assessments, and that by recent legislation compulsory assessments for similar purposes in England have been abolished, your Petitioners earnestly trust that legislation in regard to these assessments in Scotland may be no longer delayed.

May it therefore please your Honourable House to take steps for the immediate abolition of assessments for erecting and maintaining Churches and Manses, and for providing and enlarging Glebes, in Scotland.

And your Petitioners will ever pray.

Signed in name and by authority of Synod,

JOSEPH BROWN, D.D., *Moderator.*
WILLIAM BECKETT, *Synod Clerk.*

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G.—(*See Minutes*, p. 669.)

REPORT ON ROYAL PROCLAMATIONS OF FASTS, ETC.

The Committee, in fulfilling instructions to "watch over the form in which Proclamations may be issued in future, and to report improvements they may observe or secure," have embraced opportunities of making suitable representations to those in authority, with a view to the further improvement of the style conceded 29th June, 1869, especially by bringing it into the form of simple invitation; and it is with satisfaction they report that this object has been gained. Following up previous representations, a formal Memorial, dated 14th January, 1873, was addressed to the Right Honourable the Home Secretary, which obtained his best attention, and was submitted by him to the consideration of the Government, with the result of securing the exclusive use of the language of invitation in future Proclamations. The following is the reply to the Memorial:—

Home Office, Whitehall, 4th March, 1873.

Sir,—With reference to the Memorial which you forwarded on the 31st of January from a Committee of the United Presbyterian Synod, praying that in all Royal Proclamations of Fasts or Thanksgivings the word "invite" may be substituted for "exhort," I am desired by Mr Bruce to state that the matter has received the attention of the Government; and a note has been made of the humble request of the Memorialists, in order that on the next occasion the desired change of expression may be adopted,—I am, Sir, your obedient servant,

R. SIDNEY MITFORD.

The Rev. G. C. Hutton.

The Committee gratefully record their obligations to the Right Hon. H. A. Bruce for his courteous attention and good offices, as well as to the members of the Government for compliance with the request of the Memorial. Judging that they have now substantially accomplished the objects of their appointment, the Committee lay papers on the table, and ask to be discharged. They cannot conclude the Report without expressing devout thankfulness to the Head of the Church for the issue attained in His providence, and gratitude to the Synod for the unfailing confidence and support accorded to them as a Committee throughout the labours of eighteen years, which they believe will furnish materials for a not unimportant page in the history of recent efforts for the advancement of the cause of the rights of conscience and the honour of the Hearer of prayer.

They only suggest that, as usual, relative documents be inserted in Appendix to Synod Minutes.

GEORGE C. HUTTON, *Convener.*

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(MEMORIAL REFERRED TO ON PRECEDING PAGE.)

Unto the Right Honourable HENRY AUSTIN BRUCE, Her Majesty's Principal Secretary of State for the Home Department,

The Memorial of the United Presbyterian Synod's Committee on Royal Proclamations of Fasts, Thanksgivings, &c., met at Glasgow, 14th January, 1873,

Most Respectfully Sheweth,

That the Church to which your Memorialists belong has ever been distinguished by loyalty to the throne, and obedience to the law; that it has never received, and on grounds of principle could neither ask nor accept, from the State any pecuniary gift, or distinctive benefit; and that the present, like all previous appeals, is rested solely on the warrant of propriety and justice. That Memorials respectfully and earnestly calling for the removal of the language of authority and other expressions offensive to the religious feelings of Memorialists, from the frame of Royal Proclamations or Orders having reference to national concerts for prayer, have been submitted to those in office under the Crown by the United Presbyterian Church or its representatives at intervals since 1855, and that these were invariably received with promises of favourable attention; but that so late as 1869, although fluctuating improvements had showed themselves in certain Proclamations or Orders, of the intervening period, it was impossible to conclude that any definite amount of change had been gained. In these circumstances, Memorials were addressed by the Synod to the Premier, the Lord President of the Council, and yourself as Home Secretary, and a deputation sent to present them in June, 1869, when the important result was attained of a writing addressed to the Lord Advocate in behalf of Memorialists by authority of the President of the Council, engaging that future Proclamations should be altered in accordance with certain notes placed on the records of the Council Office. These promised changes embrace the larger number of alterations mutually agreed upon between the Lord Advocate and the deputation as proper to be specifically asked, omitting, however, a highly necessary deletion requested, and rejecting suggested alternatives for "appoint." Deleting "appoint," which had been strongly objected to, the Lords' Committee substitute "proclaim" or "declare," instead of "recommend," which, with alternative specimen contexts, Memorialists suggested; and in particular they retain "exhort," the deletion of which had been earnestly urged. Upon Report, the Synod, while gratefully expressing its sense of the attention bestowed upon the Memorials of 1869, and of the value of the important changes secured by the deletions, re-appointed the Committee; and it has continuously renewed the appointment, with instruction to use all competent means to obtain a more perfect result. For this purpose, your Memorialists subsequently addressed to you letters calling attention to the unfinished state of the case. (For detailed narrative of circumstances above briefly sketched, *vide* document marked No. I. herewith sent, being "Report on Royal Proclamations of Fasts," &c., presented to the Synod, 1870.) And they now venture, with much reluctance, more formally to express the disappointment felt, that Government should not have been able, while making the other indispensable deletions, to consent to delete the term "exhort," and confine the language of the Royal communications to such terms as convey simple, earnest invitation to the subjects to join in proposed religious services. Of this style the Queen, nobly innovating on usage, and under the guidance of the finest instincts of nature and piety, has given illustrious example in the letter, the first of its kind emanating from British Royalty, and marking an era in the history of Royal communications to the people—addressed by Her to the Nation during the

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precarious convalescence of the Prince of Wales, expressing Her deep sense of the sympathy of Her faithful subjects, and requesting their continued prayers for his complete recovery. (*Vide* document No. II., pp. 606-610; being "Report on Royal Proclamations of Fasts," &c., presented to the Synod, 1872, with special reference to the Queen's Letter, and the Thanksgiving in St Paul's.)

Your Memorialists hope still to be allowed, through this Memorial, most respectfully and earnestly to urge on the Government the deletion of "exhort"—a term of evil history in this connection, and repugnant to the sense of self-respect on the part of all who conscientiously refuse to acknowledge the right of the Civil Ruler to "exhort" the subject at will on matters of supposed religious duty. To remote sympathies the point may seem minute, but its real magnitude might easily appear were a Ruler, less honoured than our gracious Queen, to use this freedom of address from the Throne. The resentment excited by the contempt of the holiest rights of the individual, expressed in such assumptions by Rulers known for any qualities but those of personal piety, has already left its record on the history of our country. The objection of principle remains whatever the personal character of the Sovereign, of which the Constitution can take no note. And if a term,—as in this case,—"exhort," is apparently retained as being suitable to a particular theory of Royal prerogative in religion, it is, on that account alone, liable to the strongest objection.

Referring to the language of the Lords of Council, your Memorialists beg most respectfully, in accordance with tenor of Letter to you of 12th March, 1870, and of conversation at interview courteously afforded our Convener at Glasgow on the 10th January, to submit the following considerations:—

It is one thing to use the word "exhort" in a connection which excludes the idea of authority in religion, as when it is used as an instrument of persuasion among equals, or in recognized ecclesiastical relations; and another to employ it as a part of the exercise of Royal authority, in virtue of the duty and right of civil office, as it has hitherto been employed in the text of Royal Proclamations, and as it may too easily seem to be employed even in the promised modified edicts which still retain so much of the general frame of authority. Besides, while it is true as the Lords of the Committee observe, that "exhort" may mean "to incite to a good action," it is to be distinguished that the action to which Royal Proclamations are meant to incite, is not the exercise of prayer simply considered, but it is some particular prayer,—prayer in a particular form, at a particular time, and for a particular object, which may approve itself to the Sovereign as good, but not necessarily to the subjects, who may be found divided in sentiment in reference to its propriety, necessity, utility, or lawfulness.

It is scarcely to be doubted that "exhort" does carry a certain assumption of authority not belonging to "invite," "recommend," "entreat," or "request," and it is not rendered appropriate either because it means, or is designed "to incite to a good action." On the latter ground the worst terms already deleted might be palliated, but the end does not justify the means. It is happily not necessary, in order "to incite to a good action," to use the term "exhort," and it is plain that the incitement desired is not produced by simply using the term—as in the text of a Royal Proclamation. "Exhort" may appear in a document or speech, and proper exhortation be wanting. Considered strictly, "to exhort" is to incite to some supposed good action by words or arguments—assuming warrant. The incitement following exhortation proper, is produced in rational minds neither by the assumption of warrant, nor by the naked vocable "exhort," but by the suitable arguments or appeals. In point of fact, the incitement may be secured by using other and

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very different words; and it is most effectively produced by the force of example and the use of language most removed from the sense of authority, as the effect of the Letter of the Queen evinced, which it may safely be said incited more powerfully to the desired action, the exercise of prayer, than any number of Proclamations could have done though studded with "exhort."

Even were it held part of the Royal prerogative to "exhort" to prayer, considered simply as a religious duty, the question would arise whether it were really a legitimate or wise exercise of powers to "exhort" the "loving subject" to specific acts of petition, confession, or thanksgiving, in view of particular circumstances, and events (such as particular exploits of arms, incidents of political change, etc.) which the most loyal and pious may lawfully very differently estimate. But when it is certain that many of the best members of society believe it to be a stretch of prerogative on the part of Royalty, as well as an undue pressure upon private feelings, to "exhort" the subject in such matters, the use of the style of exhortation in documents addressed to "all loving subjects" appears still more inappropriate. Were the action of the Sovereign in initiating a movement for prayer understood to be simply personal, a great cause of conflicting sentiment would be removed. The simply personal action of the Sovereign, promoting union for prayer by inviting to its exercise, would seldom be misconstrued, and would in general receive due consideration; while Official action, by suggesting the assertion of a civil or divine right of office to interpose, inevitably awakens opposition and jealousy. A simple earnest invitation to the subjects to join with the Sovereign in a concert for prayer, is apparently the utmost that can wisely and rightly be attempted in a matter so grave and delicate, and affecting the most sacred exercises and rights. It is therefore greatly to be desired that "exhort" should yet be withdrawn from the frame of Proclamations and Orders having reference to prayer, and "invite," or some other clearly unauthoritative term, substituted.

Your Memorialists had indulged the hope, after the friendly reception of the Memorials of 1869, of being able to finish a protracted labour through a more perfect concession to their wishes on the part of a Liberal Ministry. They do not plead any claims of political friendship, while they trust it may be granted that they have been neither impatient nor extravagant in the tax they have laid upon the attention of the Government during eighteen years in this case, as they hope they have, as citizens, been not entirely unserviceable in the exigencies of Liberal policy. They ask only the disuse of terms which are employed solely by a stretch of prerogative, and which they are confidently persuaded the Queen would be forward to reject, could Her Majesty only know how distasteful and painful they are to so many of Her loving subjects, as well as the frustration they cause to desired union for prayer. While they ask no political favour, they do most respectfully and earnestly ask you and the members of the present Government to do them the distinguished kindness implied in the service of securing for them the remaining concession to which they believe themselves on just grounds entitled.

May it therefore please you to take the steps necessary to obtain the deletion of the term "exhort" from the frame of Royal Proclamations of Fasts, Thanksgivings, &c., and to give to these, and all similar documents intended for all loving subjects, the form of a simple invitation, recommendation, entreaty, or request.

And your Memorialists will ever pray.

Signed in name and by the authority of the Committee,

GEORGE C. HUTTON, *Convener.*

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H.—(*See Minutes*, p. 670.)

STATEMENT BY THE COMMITTEE ON DISESTABLISHMENT AND DISENDOWMENT OF THE ESTABLISHED CHURCHES OF ENGLAND AND SCOTLAND.

I.—Position of the State Church System.

The question of the continuance or discontinuance of the State Church system is rapidly coming to the foreground. Disestablishment and Disendowment are watchwords of an increasing party in the State. The Irish Church has been disestablished; and motions, precursors of others, have already been submitted to Parliament, with powerful exposition of principles, by the Nonconformist leader, calling for similar legislation in reference to the remaining Church Establishments of England and Scotland. Both in the ecclesiastical and political world the abolition of civil Establishments of religion is known to be only a question of time, and it may become sooner than many expect the question of the day. Involving deeply the interests of religion, the subject demands the most serious attention of the religious community, and eminently of members of the United Presbyterian Church, if they would prove themselves "men having understanding of the times, to know what Israel ought to do."

In accordance with the well-known position of the denomination, the Synod has uniformly, as occasion required, declared its disapproval of the State Church system. Of late years it has repeatedly taken action and passed resolutions in this sense, bearing on various branches of the question, and has laid its testimony before our rulers. In particular, at its last meeting, upon overture by one of its Presbyteries, the Synod adopted a petition to Parliament, in which it declared, "that in its judgment the time had arrived when, in the interests of sound policy, as well as of justice and religion itself, State Establishments and Endowments for the teaching of religion ought to cease and determine in England and Scotland, as well as by recent legislation they had come to an end in Ireland;" and praying for the Disestablishment and Disendowment of these Churches. The Synod further appointed a committee "to watch over the attempts of the friends of State Churches to prop up the existing system, and to adopt all suitable means to secure the end contemplated by the overture." Other bodies, influenced by events, have adopted measures in the same direction.

A movement like the present must plainly seek its basis in sound principles, as well as its inspiration in the highest motives; and it is of primary moment that these principles be prominently exhibited, and that there go forth from their advocates in the coming conflict no uncertain sound.

The United Presbyterian Church has been conspicuously identified with the assertion and illustration of the principles of Christian Voluntaryism, and upon these alone it can go forward honourably and hopefully to the new battles of religious freedom. Never were distinct utterance and firm attitude more indispensable. Co-operation among the several forces now menacing the State Church system itself depends on the unfaltering counsels of those who lead the van. We may expect in this, as in every moral struggle, to see victory crown at last the arms of truth and justice rather than those of policy or numbers; and minorities, animated by definite principle, influence events more powerfully than larger bodies governed by elastic maxims. While, therefore, United Presbyterians will know how to avail themselves of all common ground proper to citizens, they owe it to the cause of truth identified with their history, to hold forth as well as to hold fast a distinctive testimony against civil Establishments of religion, as radically injurious to the interests of religion, opposed to the genius of its institutions, and fraught with political and social injustic.

It is a source of advantage that the verdict against the system may be equally reached by a due study either of the civil constitution, or of the special requirements

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and laws of the ecclesiastical. The latter has been the process by which members of our Churches, aided by the results of experience, have chiefly been led to their conclusions. They have become satisfied, from the nature of religion and Christianity, that civil Government ought not to interfere in their regulation or temporal maintenance. From the nature of common citizenship, it has also been shown that civil legislation ought not to extend beyond the outward and secular affairs of communities. Holding the divine authority of the Scriptures, we are prepared to find the dictates of enlightened reason in harmony with their teachings, and to admit its decisions.

"To the law and to the testimony," the only infallible rule of faith and practice, we first confidently appeal. Neither in the Old Testament nor in the New has the State Church system the slightest countenance.

II.—Features of the System.

The State Church system has assumed various forms, but the radical feature of statutory enactment, patronage, or control of religion pervades them all. Its most recent advocate fairly enough describes its elements:—"The first is, that the State should recognize and support some religious expression of the community; the second, that this religious expression should be controlled and guided by the State. These two elements are inseparable, and must be attacked and defended together." This principle, carried through, extends to any expression—Pagan, Moslem, or Christian—although its author appears to confine it to Christian forms. Of these, however, all possible varieties are included as competent. And the description applies to all leading forms and theories of the system—to the union of the temporal and spiritual jurisdictions in the Royal prerogative, or to their legislative distribution; to the toleration of non-established bodies, or their suppression by law; to the establishment of orthodoxy or of heterodoxy; to the levelling up by indiscriminate endowments of miscellaneous religionists, or the pensioning of favoured sects; to the paying of sums for the support of truth as an occasional duty, or as a permanent obligation. It applies to all forms of civil endowment, and of the exercise of lay or Government patronage; to all regulating of the Establishment, whether by the Legislature, the Executive, or Courts of Law.

As we view the system historically, we find Paganism, Mohammedanism, Popery, Prelacy, and Presbytery establishing as exclusively legal their respective types of religious organization, until the growth of some form of dissent has led to a side patronage, or defined toleration of other sects. The history of the British Empire itself affords illustration of this varied result. As now existing in England and Scotland, and but yesterday in Ireland, the features of the system fully appear. Created by legislation, one of the State Churches of the United Kingdom has just been abolished by Act of Parliament, while the others stand on the sole foundation of the Statutes.

In England, the articles of faith, the terms of the liturgy, the exercise of patronage, the properties and revenues of the ecclesiastical corporations, the jurisdiction of the Courts and of Parliament, the headship of the Sovereign, the ecclesiastical ceremonies and ornaments, are fixed by the Statutes. The Acts of Supremacy and of Uniformity are the basis of the English Church.

On the Acts of the Reformed Parliament of Scotland, the Revolution Settlement, the Treaty of Union, and other Acts, rests the structure of the Scottish Establishment. In the Act 1649, ratifying the Confession and Catechism, the Estates of Parliament "ordain them to be recorded, published, and practised." By the Act of Anne 1711, the yoke of patronage was firmly reimposed.

In the Confession of Faith itself, which is the legalized creed of that Church, it is declared that "the magistrate hath authority, and it is his duty, to take order that unity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered, and observed. For the better effecting whereof he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God." These words are inconsistent with the statement elsewhere, that "God alone is Lord of the conscience;" but as no chain is stronger

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than its weakest link, the latter far-reaching doctrine is qualified and neutralized by the former.

It is not less true of the Scotch than of the English Establishment, that in point of history the Courts of law and legislation have taken order affecting both its temporalities and the decisions of its judicatories, that patronage reigns in the appointment of its ministers, and the Royalty assumes to convoke and dismiss its Assemblies.

III.—The System is Unscriptural.

1. *Tested by the general principles of Scripture regarding the nature of religion and the Church, the system is condemned.*

(1.) *It invades the divine prerogative.*

Nothing is more plainly taught throughout Scripture than that the obligations of religion lie exclusively between man and God, who claims an undivided and sovereign control over its institutions and acts. Erroneous conceptions on this point lie at the root of the State Church system. It is forgotten that religion can be furthered only in accordance with its own special laws, and that these regulate both its outward form and inward life. Its temporal support has in particular been regarded as something outside of itself, that may be equally or better made a civil arrangement, instead of being part and parcel of its own divine polity. But religion consists solely in those services and exercises, public, private, and secret, which reverence for the divine character and law alone can inspire, and it has its appropriate divine institutions and methods, which admit neither of being supplemented nor improved.

All religion is voluntary, the free act of the individual dealing with God: and collective exercises are genuine only when the individuals uniting in them render to God their personal offerings and services.

Governments and Parliaments do not offer to God their personal property when they vote grants or impose taxes for religion. Neither do they express any faith but their own—if they necessarily express that—by the act of adopting Confessions. In neither case can their deed be held the deed of the future or unborn citizen, or in the eye of Him who will be worshipped in spirit and in truth, of any who are indifferent to the act, or dissent from it. And there is no religion by proxy. To attempt it is to follow a false analogy from civil transactions. National endowments and legal creeds, fixed by statute centuries since, however they might express the piety of their authors, express nothing of the subsequent forms and fluctuations of religious life, and are valueless as continued testimonies or gifts, wanting the vital element of voluntary adhesion or renovation which the free life of the Church secures.

Authority in matters of religion includes authority both over the worshipper and the worshipping society, over conscience and over the Church, the whole individual and collective religious life, and is competent only to the Author of the soul, who can have no Vicar either in Church or State. As God cannot deny Himself, He cannot confer on magistracy or society a power of interference between Him and His worshippers. The powers of society are therefore limited by the rights of God and of the individual, as first a subject of God, and then of the State; and it is the first duty owed to God by rulers to leave the religious life, individual and collective, a free course, and its entire sphere inviolate to the Divine Sovereign.

But the State Church system invades the divine province. It thrusts human government into the place of the divine, and requires the subject, however orderly, to account at law for his religious opinions or practices. It fixes either the creed he shall confess, or the worship to which he shall conform, or the Church he shall support, or the observances which he may legally practise. When it does not presume to forbid, it presumes to authorize obedience of the divine law, and enacts that which admits of being enacted only by the Divine King, enforcing by the sword-power those gifts and services which He Himself refrains from enforcing except by moral means.

Its toleration of dissent, extorted not without martyr blood and hard political struggles, is only an abatement of the grosser forms of its assumption and tyranny, and no concession of principle.

Even when best intentioned, and not, as it has been often seen, coarsely adopted

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as an engine of government, this attempt to rule men in matters of religion, to shape by civil power the faith, worship, and offerings of a people, is a profane meddling with things of the kingdom not of this world. "There are two kings and two kingdoms in Scotland," said Andrew Melville to his sovereign: "there is Christ Jesus, the King of the Church, whose subject King James the Sixth is, and of whose kingdom he is not a king, nor a lord, nor a head, but a member." Yet this worst of usurpations, that of Christ's undelegated rights in matters of faith and worship, has been strangely regarded as homage to the Heavenly King.

(2.) *It violates the rights of conscience.*

These are the rights of men as religious beings. The rights of the Lord of the conscience, and those of the subjects of His authority, are necessarily invaded together. Society was made for man, and not man for society, and the right to obey God precedes the obligation to obey man. Peter and John, when receiving dictation on the great religious question of their day, asserted the right to judge for themselves what was agreeable to the will of God. But private judgment means more than right to think—that cannot be wrested away by legislation; it means also the right to give effect to conviction, subject to the Lord of the conscience, and the just order of society. It includes the liberty of worship, and of acting by persuasion on other minds, the whole liberty required for the free exercise of religious life, whether in its individual or associated acts. Such rights being primary, may not be sacrificed to the caprices or artificial necessities of Government, which ought to limit itself strictly to the restraint only of those departures from order, in the name of religion, that trespass on the equal rights of all. Respect to these lies at the foundation of national liberty and well-being.

But they have been uniformly disregarded and violated, in the working of the State Church system, which neither in Popish nor Protestant times has ever yielded spontaneously an atom of privilege. To secure religious conformity, or exact tribute, the mildest expedients have been fine and imprisonment, while in less scrupulous times the stake and the scaffold were freely employed. Not Popery only, or Prelacy, but Presbytery has practised intolerance and coercion in its interests. The old policy, which made refusal to worship the golden image a political offence, and sacrificed the Lord of the conscience to its fears and jealousies, has constituted the simplest form of dissent an iniquity to be punished by the judge, as the history, not yet remote, of tithes, church rates, and annuity tax bears witness. It has been attempted to slight such questions as these last, as only questions of money, as if no sacred feelings and rights were affected by taxation. But there is plainly no difference in principle between compelling a citizen to part with his money, and compelling him to part with his time or labour, for alleged sacred purposes. The freedom implied in the rights of conscience applies to the whole field of private judgment, and of the action which it dictates, and includes the right of the citizen to act for himself in all matters of religion, not excepting the disposal of his means for its support, the duty of rendering property to God. It is a right for which he may earnestly contend, that he be left free from any commandments of men, to employ his resources, time, or labour, for the promotion of such religious objects only as conscience approves. To exact by legal process his labour, time, or property, in order to furnish the means of religious endowments and grants, is legalized robbery; and to constitute his refusal to render them a legal offence, is an act of civil wrong and contempt; while the method of mixing up the charges of the State Church with the ordinary civil charges, seems only ill-disguised compulsion and circuitous theft for religious purposes.

But this is the system under which the inhabitants of this country are placed. Dissenting subjects are still liable for the support of the Churches, the clergy, and the religious stipendaries of Government. While the older forms of persecution and disability have ceased with a former age, State Churchism remains true, as far as it dares, to what lies at the root of all,—compulsory principles in religion.

2. *It is opposed to the special rules and examples of Scripture.*

It is contrary to Old Testament institutions.

In these we look in vain for the features of civil enactment, support, or control of religion, except in the impieties and indiscretions of kings or rulers assuming to be a law to themselves.

Primitive and patriarchal times yield no trace of it. Abraham voluntarily

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presenting tithes to Melchisedec of the spoils of war, is vainly likened to a modern heritor, and the priest-king of Salem to a parochial incumbent. Heathen monarchs proclaiming fasts, and decreeing religion under penalties, are not approved for their threats or injunctions as models of zeal with knowledge, but they and their people are accepted on their personal repentance by Him who is rich in mercy.

The Jewish Church was a polity unique and alone, a pure theocracy or Church-State, in which God was all. So far from being a civil establishment of religion, it was wholly a divine establishment of religion and civil life, set up by infallible Deity, who guided its administrators, by supernatural rules and counsel. Jehovah was at once God and King, political and spiritual Head; and human kings, when employed, were but royal vassals of the theocratic Sovereign. Its Divine Ruler was careful then, as now, to make it known that He alone was Lord of the conscience. "Thus saith the Lord," "This is the thing that the Lord commanded," was the preface of Moses and David to all regulations. But we have no such feature in our State Churches. God spake by Moses and David and others, but we look in vain for proof that He spake by Constantine, Henry VIII., or William of Orange. We know that Hezekiah, Josiah, and other kings, had prophets at their ear; but this will not be alleged of the Jameses, Charleses, Marys, the Tudors, Stuarts, or their successors, or of the Parliaments that passed the Acts of Supremacy and Uniformity, or even that ratified the Confessions and Catechisms. Men in whatever station are now referred for rules and principles to a completed Scripture, without power to enforce on others the interpretation they may adopt. It was certainly not enjoined by God that the Confession of Faith, or the Thirty-nine Articles, should be made the law of the land; or that Henry VIII. should constitute himself head of the Church in England in room of the Pope; or that James should establish Presbytery, or Charles II. swear the Solemn League and Covenant. The deeds of these kings and Parliaments were of their own policy alone, inventions of men, not ordinances of God. And they were unwarranted inventions; for the divine law and not the divine procedure forms our rule of duty; and that which is fitting in God does not therefore become His creatures. On the contrary, however pious it may superficially seem for rulers to enact religion, there is nothing more truly impious, because belonging solely to Himself. Jewish rulers had in no case a legislative, but only a strictly defined ministerial power in religion, which itself passed away with Judaism, when Christ appeared as the end of the law.

In contrast with the system of appointment in State Churches, it is undoubted that the appointment of the ministers of religion lay exclusively with God.

In regard to the support of religion, the contrast was not less striking. The tabernacle in the wilderness was erected, not by the fruits of taxation, but by free-will offerings. The first and second temples were built on the same principle—kings, like nursing-fathers, contributing willingly, as did the people, of their own proper good. The repairs of the fabrics were provided from sources strictly sacred and voluntary. The history of the synagogues points the same lesson. They were the fruit not of the taxing power of rulers, but of the cheerful liberality of men like the pious centurion.

The payment of tithes to the Levites shows a system of ministerial support bearing no resemblance to civil endowments or tithes, which are compulsory, purely of human origin, and without moral features. The Levitical tithes were expressly appointed by God, and, while obligatory, were voluntary. God's command was laid on the conscience, and neither priests nor rulers had power to collect them by legal pains. Penalties were enforced for breaches of the judicial and ceremonial law, but only the penalties of providence attached to neglect of tithes and offerings. Besides, the tithes were founded in equity and wise adaptation to the system of which they were part. The Levites, being destined to special duties, obtained no share in the division of the land, except the cities and suburbs of their residences, and the tithes were assigned them in lieu of this means of support, and, along with the things of the altar, as remuneration for their services in the sanctuary and commonwealth. Derived from the soil of the great Proprietor, they were His wages to His servants, who were also the servants of all; and as paid by the human tenants, represented at once the dues they owed to God and to His servants who served them in spiritual things. Thus were the claims of the latter impressed on all worshippers, and the ministers of religion themselves taught to labour with diligence for God and the people, and to look for support alone to the Divine King, and those who loved His altar.

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The prophecies in which kings and rulers are represented as doing homage to Christ, are to be interpreted of a homage consistent in its matter and form with the interests and law of His kingdom. They plainly indicate not the exercise by rulers of authority in the Church, or civil exactions for its support, but the enrolment of kings and rulers in its active membership, the existence and administration of just laws, the prosperity and final triumphs of the Church under its own institutions, the weapons which are not carnal, but mighty through God.

It is opposed to the teaching of the New Testament.

The law was a schoolmaster until Christ. Then the Church received its new and advanced form of a kingdom, catholic and spiritual, instead of local, typical, and national. The temporal nationality of Israel was dissolved, and the temple itself laid in ruins, and everything but moral principles and eternal lessons abolished. And what do we find when the whole old growth has been cleared down to the roots, continued under the new economy? The principle of liberty of conscience and of freewill offerings.

It is not, indeed, pretended that the New Testament Church had any features of resemblance to State Churches. The Lord Jesus left behind Him only a model of a self-governing, self-supporting religious society, guided by His word, and animated by His Spirit, a "kingdom not of this world," yet divinely adapted to exist and work out its ends freely everywhere, in harmony with the just arrangements and order of civil life.

It has, however, been said, that there was no opportunity at the inauguration of Christianity for obtaining the support of earthly rulers. But Jesus came in "the fulness of the time," at the most fitting moment, when the theatre of the world was best prepared for the display of the true form of the Church. He who then came could have come equally at the time of Constantine, or at a time when rulers would have been ready to take His cause by the hand; or He could have inclined the hearts of kings to establish His Church by the civil arm; but He acted otherwise: His kingdom was to win, not force, its way in the world.

But we best know what Jesus meant by what He did and taught (John xviii. 36). He repudiated the sword. He chose to be supported during His ministry by the freewill offerings and services of His friends. In sending forth the seventy and the twelve, He instructed them to depend on similar aids. And "for His name's sake they went forth, taking nothing of the Gentiles;" refusing the carnal things of those who rejected their spiritual things.

In reply to false teachers, Paul vindicates his right to "forbear working," and to be supported by the Churches; while declining for special reasons support from Corinth, he accepted it from Philippi, and other quarters. The right he shows to be founded on equity, acknowledged in Mosaic law, and permanently established by Christ. The soldier goes not to war at his own expense; the husbandman eats of the fruit of the vineyard; the shepherd of the milk of the flock. The ox is unmuzzled while treading the corn. The Levites lived of the temple; the priests were partakers of the altar. The source of ministerial support is spiritual, the offerings of faith. It is not the promiscuous body of citizens on which the servant of the Church depends, but the Church itself, and primarily the flock or vineyard which he feeds or tends. "Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel." "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (1 Cor. ix. 1-14.) "Let him that is taught in the word, communicate unto him that teacheth in all good things." (Gal. vi. 6).

In these apostolic expositions we have the supreme law of the Lord Jesus Christ. The gospel is for all time; and this is an ordinance for the support of its ministers in all time,—no more a preliminary arrangement of the new dispensation than the altar and the offerings were of the old, but permanent as the preaching of the word. This ordinance remains till it can be shown to be superseded by a new law of Christ. But it has been superseded by all State Churches, and glaringly by those of our own land, where ministers are required to live of the rates more than of the gospel, and to partake of the exchequer rather than of the altar, eating the fruit of all vineyards and the milk of all flocks but their own.

From all this it is evident that giving for the cause of Christ has been denied its rank as an ordinance of Christianity in State Churches. Praise and prayer are not more truly acts of religion than offerings of substance, and not more suitable to be

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performed or regulated by Act of Parliament. All are duties to be spontaneously practised, and all are privileges to be freely chosen.

Nothing has more degraded prevailing ideas and practices regarding the duty and privilege of giving than the State Church system, by which it has come to pass that if money is got by any turning of the screw, by intricate construction of musty documents, or shameless knocking at the door of Parliament, the object is held as gained; forgetting the rule of the house of Christ; "Every one as he purposeth in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver."

It is opposed to the teaching of the New Testament regarding the Magistrate's power.

Magistracy is an ordinance of God, but it is also an "ordinance of man," and the submission required to it when set up, like that of the natural relations, is only "in the Lord;" and both civil authority and civil obedience have their limitations prescribed by the higher law.

Scruples existed among the Jews regarding allegiance to foreign rulers, as among early Christian converts regarding tribute to heathen kings; and our Lord solved honest fears as well as silenced crafty questions by His maxim, "Render to Cæsar the things which be Cæsar's, and unto God the things which be God's." (Luke xx. 25.) The impression on the coin showed the Jews to be subject to Cæsar. Civil government is necessary to the protection of society, and taxation to the support of civil government. It is therefore lawful to render tribute. As the exiles in Babylon were enjoined to seek the peace of the kingdom, the Jews were now to pay tribute to Cæsar in things not contrary to the law of God. Thus Jesus baffled his enemies, by distinguishing the sphere in which Cæsar lawfully ruled—that of secular things—and the sphere which God reserves to Himself—all sacred things. In the spirit of his Master, Paul teaches that even heathen government had its claim as a crime-punishing and peace-protecting ordinance, and that, as thus ministerial for the common good, it was to be supported and obeyed. (Rom. xiii. 1-7.) When it should enjoin or demand aught contrary to Heaven's law, the rule came instantly to apply, "We ought to obey God rather than men."

Such passages, instead of favouring the loose notions of civil prerogative which the State Church system implies, rather shut up the ruler within his proper domain.

IV.—The System is Injurious to the Interests of Religion.

Of this we might be assured from its unscripturalness. "The foolishness of God is wiser than men, and the weakness of God is stronger than men." The delicate plant of religion thrives under the nurture of Heaven, but withers in the mould of human artifice. It is confusedly thought that because civil order is promoted by the influence of religion, religion may therefore be employed as a State machinery. Even were it lawful to lay hold of such an instrument simply as a tool of State, its benefits are not thus secured. The ark of God, carried down into the battle, will not ensure the victory. The institutions of religion yield their peaceable fruits only when scripturally administered. The abuse of the best things gives rise to the worst; and the perversion of divine ordinances by the State Church system has inflicted more injury on religion than the amount of Church life adhering to it has benefited law or order.

Religion ought to be felt as a sunshine, a fragrance, a sacred force in society. The State is society in its promiscuous form, embracing all sects and classes, and ruling by physical sway, and is unfit to be the organ of the highest form of life. The Church is the divine organization of Christianity. Unlike the State, to which men belong of necessity, the Church is a purely voluntary society, to which men, attach themselves freely, and in which they voluntarily worship and labour under law to Christ teaching by His word and Spirit, and enjoy the highest sense of order and liberty. It is thus the only form of society that can provide for the culture of religious willingness, and for perfect freedom from coercive influence in its acts.

In contrast with this divine method, the State Church system makes religion geographical, without the power of affecting individual faith or practice. It makes religion official instead of being first personal, as when a profligate must take the sacrament because he is a State functionary, or an atheist pay Church rates because he is a shopkeeper. It makes religion political, more a thing of the civil community

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than of the Church. It makes it conventional, a matter of custom and fashion rather than of principle and conscience. It makes its collective deed that of promiscuous populations and Parliaments, instead of being the distinctive act of Christ's professing followers in their free capacity rendering personal homage; leading to compromise of religious truth, quickening error and deadening orthodoxy by converting them into statute.

Exerting a pressure foreign to the nature of religious impressions, which arise through persuasion of the truth alone, it awakens repugnance, contempt and fear with the hypocrisies, evasions, resentments, and active hostility that follow; and engenders by the surest process the worst forms and manifestations of irreligion and infidelity.

Besides that it injuriously moulds by law ideas and habits which acquire their proper form only in the process of free growth, it debases and secularizes ecclesiastical life. It destroys the mutual dependence, sympathy, and obligations of the ministry and their flocks. It rears up a membership without self-reliance or intelligent interest in religion, indifferent to their spiritual rights, and a clergy more careful of civil status than of popular privilege. It builds up Churches, not, as has been said, for the poor, but really for the rich and fashionable, with relaxed discipline, repressed spiritual growth, slight demands on private liberality and enterprise; seats of servility to governments and obstruction to progress, with the other evils arising from the false authority, responsibility, and influence which it has imported into religion.

V.—The System is Opposed to Political Equity.

This last consideration appeals naturally to a large class of minds not influenced by other objections. Although secondary in its form, it is obviously of the utmost political weight, and none ought to be more earnest to give it due place than the friends of religion. It is not only true that, while religious institutions remain associated with the sense of social or political wrong, they cannot accomplish their beneficent ends; but justice has from its nature indefeasible claims, and is in truth a branch of practical Christianity. If injustice can be fairly charged, as it can against the State Church system, it forms of itself an adequate reason for seeking its overthrow.

Now the rights of conscience are not those of a class or sect, but of men, and must be equally recognized in all persons. As nothing more nearly or powerfully affects personal feeling than religion, nothing more strongly affects the comforts of citizenship than the manner in which its rights are treated by the civil power. Other grievances may be borne, but contempt of these arouses the keenest sense of injustice. The most perfect religious equality can alone meet their just demands. If a final solution of politico-religious difficulties is to be reached, the various bodies composing society, which is not accidentally but necessarily a mixed multitude, must cease to compete for the recognition and subsidy by the State of their religious distinctions; and Government must impartially cease either to affix the stamp of its patronage or the brand of its tolerance on religious parties, giving all the equal right of a fair field. Any other policy but complicates the evil. It is a striking fact, that the religious system laboriously disestablished at the Reformation by Knox, has been for a lengthened period eating again the bread of the State in its colleges and schools, and is still extending its demands. The political cause is obvious. It is the necessity of meeting the sense of inequality produced by the State Church system. But let that system be terminated, an impregnable stand can then be made against the pressure of sects on the ground of equity and not of theological distinctions. Wedded, however, to this system, no policy is more in favour with the leading politicians, than that which has been called "concurrent endowment," and against its subtle inroads and disguises, the greatest danger of the times, it is incumbent to watch.

To postpone the hour of erasing from the statutes the laws establishing the Churches of England and Scotland, and recalling national property applied to their purposes,—to avert the evil day of the cessation of grants to religious bodies, and of accompanying political influence,—no efforts will be spared by those interested. Church reform, schemes of comprehension, the alteration of the law of patronage, denominational advantages in education, all will be proposed,—anything to divide

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the ranks without, and divert attention from radical measures. But "surely in vain is the net spread in the sight of any bird." Long enough have the machinery and resources of the State been placed at the service of sects, and it is now more than time to meet all such proposals with the simple demand, "Disestablishment, Disendowment." To this course the Synod has in its wisdom timeously pointed. Then only shall we complete the work of Reformation, and remove the dead fly from the ointment of our Protestantism.

The argument from political injustice is in fact the immediate law of the statesman's policy, and a practical test, or short and easy method, by which he may determine his soundness. That can be no divine institution which requires for its maintenance the enforcement of injurious distinctions among citizens. It is not necessary, as it is not competent, for him to judge between the conflicting tenets of ecclesiastical parties. Enough that he cannot equitably patronize one section of the religious public at the expense of the feelings and resources of another; and enough that the concurrent patronage of truth and error is only an aggravated form of provocation and scandal.

While, therefore, citizens cannot in justice call on the State to establish or perpetuate any religious institution, however agreeable to themselves, they have the right in equity to demand that no institution shall be either set up or maintained by public authority and public funds, which is offensive to their religious convictions, and that all civil establishments of religion, or exercise of civil authority in matters of religion, and all appropriation of the public resources to ecclesiastical and sectarian purposes, shall cease and determine. This being their right, it will be their duty to seek to mould the institutions of the State in conformity with the principles of justice and liberty.

To all who believe the interests of religion and justice to suffer from this system of State patronage and control of religion, the motive to exertion will be supreme. It is neither denied nor forgotten that motives equally conscientious may impel others to struggle for its continuance, and it is for each party to seek its object by honourable and Christian means. Both cannot prevail. The system of State Churches has long retarded, as we believe, the progress of religion and sound legislation. We cannot consent to its continuance because some good men approve of it. This would be to abdicate our rights and neglect our opportunities; to play into the hands of the enemy of truth and justice, and give a new lease to error and wrong. Let us rather go the more resolutely to the work of Disestablishment and Disendowment, assured that we only liberate religious forces hitherto hopelessly shackled, and secure for all true Church life and enterprise a free career; at the same time that we pluck up one of the most fertile roots of political and social bitterness which have infested the history of nations.

To accomplish this object, the faithful exercise of our political rights, the legitimate use of the agencies of the press and the platform,—in particular, the proper exhibition of the principles of Scripture in the teachings of the pulpit,—will be necessary. Employing all means in the spirit of prayer and charity, seeking supremely the interests of the kingdom "which is not meat and drink, but righteousness and peace, and joy in the Holy Ghost," we shall, with the divine blessing, in due time reap if we faint not.

We may then confidently hope that Christian opponents, now apprehensive of evil, shall learn, as not a few have already begun to do from the fruits of Disestablishment in Ireland, to thank us for benefits which, in spite of their resistance, we have been the instrument of securing to the Church and the world.

Signed in name and by authority of the Committee,

GEORGE C. HUTTON,
Convener.

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EDINBURGH, 2*d December*, 1872.

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J.—(*See Minutes passim.*)

ALTERATIONS MADE ON RULES AND FORMS OF PROCEDURE BY RESOLUTIONS OF SYNOD, 1873.

Chap. VII., Sect. I., Rule 6-2. After "St John's Wood," add "London, King's College, London, and University College, London." —2nd Sederunt, p. 628.

——— After Rule 10-2, insert "10-3, Presbyteries are directed to instruct Students of the 5th year to make themselves acquainted with the Rules and Forms of Procedure in Church Courts, and are to subject them to such examinations thereon as they may judge necessary to prove their acquaintance with the same."—10th Sed., p. 660.

——— To Rule 15, add, "All petitions to Synod from Students, in reference to their Theological Curriculum, are required to be forwarded through the Presbyteries to the Committee on Theological Education, not later than 1st March each year; and these petitions, along with the Committee's judgment thereon, are transmitted to Synod in the Committee's annual Report, it being understood that any expression of opinion by the Presbytery is transmitted along with the Report."—2nd Sed., p. 628.

Chap. IX., Sect. IX., Rule 2 (6). After the first word "That," insert "Every applicant for an annuity shall forward to the Committee a medical certificate of the state of his health at the time of his application; and."—10th Sed., p. 661.

See also Rules to be observed *ad interim* in reference to the admission of Ministers and Probationers from other Churches.—10th Sed., pp. 658-60; and

Scheme relative to Superintendence of Young Persons changing their Place of Residence.—12th Sed., p. 668, Appendix No. XIV., p. 893.

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No. I.—(*See Minutes*, p. 628.)

REPORT OF COMMITTEE ON THEOLOGICAL EDUCATION, ETC. MAY 1873.

I.—THE DIVINITY HALL—1872.

THE Committee have to report that the examination of students for admission to the Hall took place on the 18th of June, in Edinburgh, Glasgow, Perth, Dundee, Chapelhill, Wigtown, Birkenhead, and Boveedy. The number of students who presented themselves for examination, duly certified by the respective Presbyteries, was 28, as compared with 40 last year. Three of the applicants withdrew before the day of examination,—two from ill-health, and one from an impression that the examination did not take place till August. One of the applicants failed to pass, but the Committee felt it to be their duty to encourage him to persevere in the prosecution of his studies. Of those applying for admission to the Hall, 17 presented certificates of having undergone, in one or more departments, the University examinations with a view to a degree in Arts. This is a decrease of two when compared with the previous year. Looking to the results of the examination, the Committee find that the average scholarship over the whole is represented by 556, as compared with 576 of the year preceding. The test by numbers is, however, dependent in some degree on the character of the examination papers, and the Committee have pleasure in reporting that in the case of some of the applicants there was evidence of very high proficiency.

An application was received from Mr. Robert Laws, A.M., who had passed all the examinations required for graduation, but who was unable to appear for examination in Hebrew on account of severe illness, and who requested permission to attend the Hall on condition that he pass the Hebrew examination next year. The Committee agreed to admit Mr. Laws on condition that the Synod's sanction be obtained for the exemption sought, and that he undergo the examination next year.

The examination of students of the first year in Natural Philosophy was conducted at the same time as that for admission to the Hall. The number of students examined was 21, of whom 18 were successful in passing. As the Synod now allows a selection of subjects in Natural Philosophy, it was found that all the students had chosen Magnetism and

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Electricity, with the exception of one, who took Statics and Dynamics. The three students who were unsuccessful have been appointed to undergo examination next year, so that their course at the Hall in the meantime has not been interrupted. Eleven students were exempted from examination in Natural Philosophy, on the ground of having passed in this department the University examination for a degree in Arts. An application was received from Mr. J. S. Butchart, accompanied with medical certificate, for exemption from the Natural Philosophy examination for one year, on account of ill-health, which was granted on condition that the Synod's approval be obtained.

The Committee have to report that the entrance examination to the Hall had last year a special interest, from the fact that competition was invited for the M'Kindlay Bursary, which is 'conferred on students of Divinity, who are the sons of widows of ministers, or sons of widows of lay members of the Church,' and 'to be held in general by the student appointed to it during his entire course at the Hall.' Three candidates duly certified enrolled themselves for the competition. The results of the examination showed that the Bursary had been gained by Mr. Alexander Watt, Edinburgh, whose total average of marks was 697.

The Hall for the session of 1872 was opened in the presence of the Committee on Tuesday the 6th of August, when, after prayer, the inaugural lecture was delivered by the Rev. Professor Eadie, the subject being '"Notes" of a True Church.' The classes were arranged according to the junior and senior divisions; and in order to meet, as far as possible, an expressed desire of the students, without diminishing the time of actual attendance on the duties of the Hall, it was agreed that the work on ordinary days should begin an hour earlier, and that the intervals between the several classes be shortened. On the 26th September the session was closed, when the Rev. Dr. Cairns, the Moderator of Synod, delivered the concluding address. The Professors duly reported to the Committee in regard to the classes.

Dr. Harper, Professor of Systematic and Pastoral Theology, reports that he delivered lectures on the Pastoral Epistles, vindicating their genuineness, and commenting on the first to Timothy. With these expositions were interspersed homiletical exercises on various topics connected with the pastoral care, accompanied with readings from writers in that department. Twenty-seven lectures in all were delivered during the session. Thirteen examinations were held on subjects of prelection, and on the text-book. The written examinations were four in number, agreeably to regulation; the answers were considered and reported on, and omissions and mistakes pointed out.

The answers gave satisfactory evidence of the advantages resulting from this mode of examination.

The fifth-year students delivered popular sermons, the decided

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majority of which are marked 'good,' and some 'superior' and 'very superior,' in Dr. Harper's memorandum of the business of the class. One half of the students of the third year gave in essays on prescribed topics, all of which were sustained, as giving encouraging evidence of diligence and ability.

The numbers attending were 28 of the fifth year, 21 of the second, and 18 of the third. The deportment of the students as a body was highly satisfactory. One student of the English Presbyterian Church, and one from the Protestant Church of Bohemia, were enrolled as private students.

Dr. M'Michael, Professor of Church History and the History of Doctrines, reports that his principal subject this session was 'The Church, its Nature and Constitution.' The course of prelections embraced free discussions as to the Sacramentarian controversies, and the different theories on the form of Church government. The number of students was 28 of the fifth year, 21 of the second, and 18 of the third. What may be called the tutorial work of the class was conducted much as formerly. There were oral and written examinations on the lectures; an essay was prescribed during the session, a part of which was read in public; each student of the fourth year delivered a lecture *memoriter;* and one half of the students of the third year gave in a homily, which was criticised in public, and of which portions were read. Speaking of the students as a whole, the Professor reports favourably.

At the close of the session it was stated that a friend was prepared to give a copy of Hodge's *Systematic Theology*, 3 volumes 8vo, price two guineas, for ten shillings, to every student who shall attend the senior division of the Hall in the session 1873. The single condition is that he shall submit to a written examination upon a part of the work on the day that the session commences, after the introductory lecture has been delivered. Professors Harper, M'Michael, and Cairns have agreed to conduct the examinations. Two prizes of £5 and £3 will be given to the students in each year who make the best appearances; the prizes will thus be six in all. The Committee expressed their cordial acceptance of this generous offer, and their gratitude to the friend, whose kindness they trusted would have a beneficial effect in stimulating the students of the senior division to diligence in their theological studies.

Dr. Eadie, Professor of Biblical Literature and Exegesis, reports that his first course during the session took up Inspiration, the Canon, and Introduction to the more important books of the Old and New Testaments, discussing the genuineness and Mosaic origin of the Pentateuch, the civil law enacted in it for the Jewish people, and the religious institute established for them, showing its adaptation and its typical relations; and passed on to Hebrew poetry and prophecy, their nature and interpretation. The Synoptical Gospels were discussed in their individual

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purpose, character, and style, and the relation which they bear to one another as independent documents; the Gospel of John, in its aim, structure, and spirit, was also dwelt upon; then Paul and his Epistles; and lastly the Apocalypse. The Professor's second course of lectures on Exegesis comprised the whole of 2 Thessalonians, with two papers on the 'Man of Sin,' showing that no form of error that has yet arisen in the Church exhausts the meaning of the prediction. Exercises in Hebrew took up the history of Balaam and a good many of the Psalms, comparison being constantly made with the Septuagint. Selected portions of the New Testament were also occasionally read. The four written examinations stood very fairly, and the discourses delivered by the students were all cordially sustained.

Dr. Cairns, Professor of Apologetical Theology, reports that during the session he had delivered lectures on the History of Apologetical Theology from the Apostolic Fathers to our own times. Of these lectures, twenty were written and five unwritten, the latter embracing a history of English Deism and Unbelief, and of German Negative tendencies, and the reaction against them. He had also, in as many oral examinations, gone over and supplemented the lectures. He incorporated for the first time a notice of French Unbelief, though Dr. Cairns remarks that this part of his course, as well as the criticism of Scientific Theories hostile to Christianity, is not yet completed. The students of the second year delivered discourses which were marked by great care and diligence, and deserved much commendation. Two students attended the Professor's lectures from the Presbyterian Church of Nova Scotia, one student of the Scottish Congregational Church, and a Jewish convert, who contemplates devoting himself to missionary work among his brethren. Dr. Cairns states that the behaviour of the students had been very satisfactory, and their diligence, as shown by the written examinations, most praiseworthy. He concludes: 'I close the session with much thankfulness to God, and hope in future years, if spared, to overtake work not yet entered upon.'

Dr. Somerville, according to the instructions of Synod, delivered lectures on Missions and Evangelism. Three of these were on the obligations which lie on the Church to seek the evangelization of the whole world, one on the work to be done among the heathen, two on the qualifications of missionaries, and one on the missionary map of the world. The attention and the conduct of the great majority of the students were all that could be desired; but there were a few, he regrets to say, who were inattentive, restless, and annoying. His was the closing lecture on each Friday; and as the students had for five days each week to listen to prelections during four hours each day, it was scarcely to be expected that a mere lecturer would, at the close of the week, secure their calm and undivided attention.

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Mr. Blumenreich continues to report in favourable terms of the students who attend his tutorial Hebrew class, of whom during last session there were 24. He conducted it as in former sessions, devoting as much time as possible to tuition in grammar, and assisting the students with the lessons prescribed by Professor Eadie.

On comparing the total number of students enrolled for the session with that of the eight years immediately preceding, the Committee find that in 1865 there were 132; in 1866, 134; in 1867, 136; in 1868, 139; in 1869, 142; in 1870, 139; in 1871, 151; and in 1872, 136. Of the 136 enrolled, 79 belonged to the senior and 57 to the junior division of the Hall.

Looking to the shortness of the session, the Committee feel that, to maintain the efficiency of our Theological Hall, regularity of attendance on the part of the students is indispensable. And while their conduct generally has been in this respect all that could be desired, it is with regret that the Committee have received from the Professors of the senior division a report of irregularity on the part of some students which calls for consideration. In the case of one student, who had been absent twenty-six hours in the course of the session without satisfactory reason, the Committee refused to sustain attendance, and withheld the usual certificate. They have to report, however, that he has since attended a winter session at the Theological classes of the Free College, Glasgow, and having presented excellent certificates from the Professors there of Pastoral Theology and Church History, the Committee are prepared to recommend the Synod that these certificates be accepted, and that his course of study now proceed without interruption. In the case of a second student, the Committee reported the irregularity of his attendance to the Presbytery to which he belonged, and left them to deal with it as they thought proper. Three other cases were brought under the Committee's notice, which they now refer to the Synod. The first of these is that of a student who absented himself during the first week of the Hall, though warned beforehand by one of the Professors, to whom he had written, that such absence was not allowed; the second is that of one who, though absent for sixteen hours in the course of the session from 'indisposition,' was absent for three hours more without any reason whatever; and the third is that of a student who, in addition to five hours absence from a cold, was absent other six hours 'preparing his discourse for the Hall.' The Committee feel that they are only discharging a duty to the students of our Church, and to our esteemed Professors, in bringing such cases before the attention of the Synod; and while they are not prepared to recommend the Synod to adopt any particular course with regard to them, they cannot sustain the excuses given, or overlook the irregularity committed, without obtaining the Synod's sanction.

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In former Reports the Committee have had occasion to advert to the inconvenient character of the class-rooms. Improvements have been attempted, but these have been ineffective. The subject has been again pressed with urgency on the attention of the Committee in a letter from Dr. Somerville, in which he speaks strongly of the unsuitableness of the large hall where the senior division of the students meet, and the disadvantage in which it places the Professors in commanding attention and conducting examinations. Complaints regarding the junior class-room, especially with respect to its defective ventilation, have also been received. The Committee are not prepared to suggest a remedy, but would earnestly solicit the Synod's consideration of a matter in which the comfort of our Professors and students, and the efficiency of our Hall arrangements, are so much involved.

II.—Students' Memorial to the Synod.

The Committee have received the following memorial, which, at a meeting of the students during last session of the Hall, it was resolved to forward to the Synod. It is now, at the request of the students, submitted for consideration :—

To the Synod of the United Presbyterian Church, the Memorial of the Students attending the Theological Hall, Session 1872;

Humbly showeth,—

That last session we presented to your Theological Committee a memorial desiring a diminution in the number of hours of daily attendance at the Hall, but were informed that the Committee had no power to make any such change; that we are still of the same opinion with regard to the desirability of the desired change, and we humbly think that in several other ways the arrangements of the Hall could be improved. We beg, therefore, humbly to petition your Reverend Court to take into consideration the whole working arrangements of the Hall, and to devise such means as may seem fitted to increase the efficiency of our Theological training. And your Petitioners will ever pray.

Signed, in name of the Students,

William Paterson, *Chairman.*

III.—Proposed Revision of Hall Arrangements.

The Committee cannot but observe a growing desire on the part of many throughout the Church for some important change in our present system of Theological training. The foregoing memorial, and overtures to the Synod on the subject by two Presbyteries, are an expression of

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this desire not to be overlooked. Our arrangements for training students for the ministry have not always been represented in a manner that does justice to the practical benefits connected with them, and to the invaluable labours of our Professors. Looking, however, to the demand which is being made at present in all Churches for a high standard of Theological scholarship, the increased means which our people in general have for self-support in prosecuting study, the necessity for candidates for the ministry having such attainments in Theological science as shall qualify them to grapple successfully with the various forms of modern error and unbelief, it appears to the Committee that a time has come when the Synod is again called upon seriously to consider the whole question of our Hall arrangements, and what changes it may be advisable to make to secure the best possible training for our rising ministry. Ten years ago Synodical inquiry resulted in the continuance of our present Theological course. It may be found that the Church is now prepared to adopt more decided action; and if, on careful inquiry, the Synod is convinced that changes of an important kind must be made in order to secure the efficiency desired, the Committee are of opinion that the more promptly these are consummated the better.

IV.—Superintendence of Divinity Students during the Recess.

The Presbyteries of the Church have sent the usual returns with regard to inter-sessional supervision, from which it appears that the examinations prescribed by the Synod have been regularly held, and that the discourses appointed have been delivered. It is gratifying to find that the recommendation of last Synod, that the examinations be conducted in whole or in part by means of written papers, has been in many instances carried out, with the most satisfactory results.

V.—Superintendence of Students during their University Curriculum.

Reports have been received from the superintendents of students attending our four Universities.

The Rev. J. Mitchell Harvey, M.A., states in regard to the students attending Edinburgh University: 'In addition to a preliminary meeting, the students have assembled in my house, during the session just closed, once a month. At every meeting devotional exercises were engaged in. Thereafter representatives from each class were examined as to the studies pursued, and the character and amount of work done. And then

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an opportunity was given to all the students to speak with me privately, as to any difficulties they found in their way, or assistance they would like to have, or information with which I could supply them about books, bursaries, tutorial classes, etc. Our formal meeting over, we spent the rest of the evening in social intercourse and conversation. I am happy to say that my connection with the students has not been confined to our stated meetings with each other, but that many of them have availed themselves of the invitation to use my advice, experience, and library, as their occasions suggested. Their conduct and diligence, so far as I have been able to judge, have been highly commendable; and the success of not a few of them in their classes the prize list of the University Calendar will sufficiently attest. On the roll, made up from the report of regular attenders at our meetings, I have 45 names. Of these, 32 have been present at one or more of our meetings, and the average attendance throughout the winter and spring has been from 16 to 21—say 19.' Mr. Harvey 'begs to add, that not only in his own opinion, but that of the tutors and the students, the tutorial classes have been of very great advantage.'

The students attending Glasgow University were superintended by the Rev. Robert Johnstone, LL.B., who reports as follows:—'I met with the students weekly during the session. We read with much care a portion of the Epistle to the Philippians in Greek, and I gave also a few familiar lectures on the history of the English Bible. Six students attended with creditable regularity,—several of them, indeed, being at almost every meeting. I greatly enjoyed my intercourse with them. Besides these, a few presented themselves once or twice. The number of United Presbyterian students attending the University of Glasgow during the session having been, I believe, not far from forty, an attendance of six at the superintendent's meetings is obviously altogether unsatisfactory. And, so far as I can ascertain, my position in this respect is but similar to that of my predecessors, for some years at least. There seems to be something seriously defective in our plan. It may work fairly well in St. Andrews, where the superintendent of the students is also their minister; but in the larger University towns I think the superintendent system, under present arrangements, will not do anything like the amount of good it might do. Some change, certainly, should be made. Matters, I think, will probably continue in this unsatisfactory state, unless either the Theological Committee, as the Board for examination for admission to the Hall, or the Committee on Scholarships, or, perhaps better, both, be instructed to require from every applicant to them the presentation of a certificate of attendance at the superintendent's class, or the statement of a thoroughly good reason why he did not attend.

The Rev. Archibald Young reports, respecting the students attending

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Aberdeen University, that six meetings were held, the attendance at which was not satisfactory.

The Rev. J. G. Scott says regarding the students at St. Andrews:—'I have pleasure in reporting that ten students connected themselves with the meetings held here during the past winter session. Passages from the Gospels were read in Greek, and familiar addresses were given on a variety of topics,—among others, 'Notes of a Swiss Tour,' 'Peculiarities of New Testament Greek,' 'Transmission of Ancient Books,' and 'Origin of the Gospels.' The attention of the students was everything that could be desired; and in closing my work among them as superintendent, I can only express the great and almost unmingled satisfaction with which I have held intercourse with them. The Students' Missionary Society has also continued its meetings on Sabbath afternoons, when devotional exercises were engaged in, and essays read by the members.'

The Committee regret that the reports of our superintendents are not alike encouraging, and would again press upon ministers who have University students under their care to remind them of the Synodical rules in regard to attendance on the superintendent's class while at college.

VI.—New Text-Book for the Moral Philosophy Examination.

In conducting the examination in Moral Philosophy with a view to admission to the Hall, the text-book hitherto employed has been Stewart's *Outlines*. The inadequacy of the work, for an examination that should embrace the varied phases of Moral Science up till the present time, has been long felt. It is now proposed by the Committee that the text-book for examination in this department shall be Professor Calderwood's *Handbook of Moral Philosophy;* and the excellencies of this work, so recently published, will secure, it is hoped, the Synod's cordial approbation of the change.

VII.—The Libraries.

1. *The Edinburgh Library.*

The Committee have to report that the affairs of this Library are in a very satisfactory condition. The number of volumes given out during the last year amounts to 2392. No record is kept of the number of books consulted, as the students are allowed much freedom of access, especially during the Hall session, under the personal supervision of the librarian. The number of such consultations, however, may be safely estimated at

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from three to four thousand during the year. There have been 248 volumes added to the Library in the course of the past year,—221 by purchase, and 27 by presentation.

The following works may be mentioned :—

Valpy's edition of the Latin Classics, 141 vols.
Bibliotheca Classica, 25 vols.
Berkley's Life and Works (Fraser), 5 vols.
Corpus Reformatorum, vol. 38.
Calderwood's Handbook of Moral Philosophy.
Crawford on the Atonement.
Hengstenberg's Kingdom of God, 2 vols.
Morrison on Matthew and Romans iii., 2 vols.
Eusebii Opera Omnia (Migne).
Keil on Kings, Chronicles, and Daniel, 3 vols.
Kalisch's Hebrew Grammar, 2 vols.
Guizot's Christianity and Present Opinions.
Alford's Commentary on Genesis.
Liddon's Elements of Religion.
M'Crie's English Presbytery.

2. *The Brown Library, Glasgow.*

During the past year the number of books given out in connection with this Library has been 2381, and the number consulted 1721. The number of books added during the year is 143, of which 119 are by purchase, and 24 by presentation.

The Committee acknowledge, with thanks, the presentation of the Ante-Nicene Library, consisting of 24 volumes, by a generous lady, whose name your Committee are not at liberty to make known.

Among the list of works added by purchase may be mentioned the following :—

Lange's Commentaries, 16 vols.
Wordsworth's New Testament, 2 vols.
Hodge's Theology, 3 vols.
Crawford on the Atonement.
Mozley on Miracles.
Macaulay's History of England, 4 vols.
" Essays, 2 vols.
French on the Parables.
Spurgeon on the Psalms, 3 vols.
Lindsay on Hebrews, 2 vols.
Eadie on Galatians.
Thrupp on the Psalms, 2 vols.
Schaff's Church History, 3 vols.
" Apostolic History.
Uberweg's History of Philosophy.
M'Cosh's Intuitions of the Mind.
Candlish on John, 2 vols.
" on the Atonement.
Pusey on Daniel. Etc. etc.

It is due to Mr. Taylor, the librarian, to acknowledge the valuable service which he continues to render, both in connection with the Library and the work of the Theological Committee.

VIII.—SYNODICAL RECORDS.

The Committee have to report, which they do with pleasure, that Mr. Morris is making steady and satisfactory progress with the Record work, a large portion of which is now completed.

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IX.—Ministers' Libraries.

The Committee have much satisfaction in stating that they are now in possession of a complete list of the Ministers' Libraries that have been instituted throughout the Church. This list has been carefully made up from the Statistical Returns of the present year. It is gratifying to state that the total number of these Libraries is 142; that the number of volumes contained in them is 9534; and that in 1872 no less than 168 volumes were added to them, representing an expenditure of £78, 2s. 1d. Great diversity is observable in the size of the Libraries, and in the sums annually spent by congregations in maintaining them. The Libraries range from 17 to 450 volumes, and the collections for their extension during 1872, which, it should be noted, were made by 30 churches only, represent sums rising from 6s. to £12. Two new Libraries are being added to the list,—one at Warkworth, and another at Burra Isles, Lerwick. In the course of next year, the Committee hope to take steps to revive and extend this important scheme of the Church.

X.—Application of Mr. Henry A. Hutchison.

An application has been received from Mr. Henry A. Hutchison for the sanction of the Synod to the shortening of his Theological course to four sessions of attendance at the Hall, on the ground that it is his purpose to labour in the Foreign Mission field, under the London Missionary Society, to whom he has offered his services, and by whom he has been accepted. The Committee cordially recommend the Synod to grant the request.

XI.—Petition of Mr. J. S. Nelson.

A petition has been received from Mr. J. S. Nelson, who has attended the University of Edinburgh for three years, and passed for M.A. in Classics and Mathematics, and has also attended the class of Logic, intending to take Rhetoric and Moral Philosophy next year in order to complete the course for the Degree, praying the Synod to accept of his attendance at the Natural Philosophy Class in place of that at Moral Philosophy, as permitted in the case of Aberdeen students, that he may enter the Divinity Hall during the present year. The Presbytery of Perth, to whom the student belongs, cordially recommend the petition to the favourable consideration of the Synod.

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XII.—Application of Mr. Adam Baillie.

Mr. Adam Baillie, student of the first year, has not been able to attend the Natural Philosophy Class at the University during last session, and he seeks permission from the Synod to continue his Divinity course uninterrupted, on condition that he take Natural Philosophy at the University next session.

XIII.—Remit anent King's College and University College, London.

The Committee have made inquiry as to the course of academic training given at King's College and University College, London, in accordance with the remit of Synod on this subject; and from the testimony of those who are well qualified to judge, and from the information afforded by the Calendar, more particularly of King's College, the Committee are satisfied that in the Arts departments certificates of attendance at these Colleges should be accepted equally with those from our Scottish Universities. They recommend, therefore, that the rule of the Church with respect to attendance of students at Owen's College, Manchester, and New College, St. John's Wood, London, shall now apply under the same conditions to the Colleges named in the Synod's remit.

XIV.—Entrance Examination for University Students.

No progress has been made during the past year by our Universities towards instituting Entrance Examinations. By correspondence with other denominations, the Committee have some hope of getting the Supreme Courts of the several Churches to bring their influence to bear on the University Councils, with the view of having the Synodical recommendation on this subject carried out. At the same time, it would appear that serious practical difficulties are in the way of its adoption. 1st, The Professors are not prepared to determine what students entering the University shall be required to undergo such an entrance examination. To apply it to all, it is alleged, would be unfair to students who do not contemplate a regular college curriculum; and to restrict it to 'curriculum' students would necessitate exemptions which it would be extremely difficult, if not impossible, to regulate. 2d, Tentative Examinations have been adopted as an experiment by Professors in more than one University, the test applied being of a lenient kind; and the result,

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it is affirmed, goes to show that such is the defective preparatory training of many of our schools, that were failure in passing the examination to exclude the student, the class, on an average, would be diminished by one half. Many of the students who appear unfavourably in the results of those examinations have been able, however, by extraordinary diligence during the session, to acquit themselves with credit, and even to gain honours. 3d, To render entrance examinations effective, it would be indispensable that all the Universities agreed to adopt them, and to have also some uniform standard in conducting them. It would seem that such harmony of co-operation and arrangement among our Universities as this implies we are not likely to witness, unless measures be adopted to secure it of a more potent kind than the Synod has yet contemplated. With such difficulties in the way of an object in itself so desirable, it may be for the Committee to ask the Synod, at some future time, to consider the practicability of instituting entrance examinations of a moderate kind for our own students before beginning their curriculum at College, and thus obtain for our Church, at least, the benefits for which we have been appealing to the Universities in vain.

All which is respectfully reported for the Committee by

DAVID M'EWAN, *Convener.*

MATTERS WHICH THE COMMITTEE MOVE THE SYNOD TO CONSIDER OR DECIDE.

1. Whether the admission to the Hall of Mr. Robert Laws, A.M., be approved. *Report*, page 166.

2. Whether the exemption of Mr. J. S. Butchart from the Natural Philosophy Examination for one year be sustained. *Report*, page 167.

3. Whether the certificates of a student's attendance last winter at the Divinity Classes, Free College, Glasgow, be accepted for last session of the Hall, not sustained. *Report*, page 170.

4. Whether the excuses for absence of certain students for several hours during the last session of the Hall shall be accepted. *Report*, page 170.

5. Whether the Synod is prepared to consider the inconvenient class-room accommodation at present provided for the Hall. *Report*, page 171.

6. Students' memorial to the Synod, and proposed revision of Hall arrangements. *Report*, page 171.

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7. The adoption of Professor Calderwood's *Handbook of Moral Philosophy*, for examination in that department, instead of Stewart's *Outlines*, at present in use. *Report*, page 174.

8. Whether the application of Mr. Henry A. Hutchison to have his theological course shortened to four sessions shall be granted. *Report*, page 176.

9. Whether Mr. J. S. Nelson's petition to have Natural Philosophy substituted for Moral Philosophy, prior to his admission to the Hall, be granted. *Report*, page 176.

10. Whether the application of Mr. Adam Baillie to have his Natural Philosophy examination postponed for one year be granted. *Report*, page 177.

11. Whether the Committee's recommendation anent King's College and University College, London, shall be adopted. *Report*, page 177.

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No. II.—(*See Minutes*, p. 628.)

REPORT ON GENERAL STATISTICS. MAY 1873.

THE schedules issued in December for the Congregational Statistics of the year 1872 have been filled up and returned or reported to the Home Secretary, for the use of the Synod and the Home Committee of the Board of Missions, by 606 congregations, being five more than have sent in these returns in any previous year. The returns have been complete from 26 out of the 31 Presbyteries of the Church; from one Presbytery an imperfect return was made by one congregation; and in the four remaining Presbyteries there are only 5 congregations which have not filled up and returned the schedules sent to them for the year 1872—namely, *one* in the Presbytery of Annandale, *one* in the Presbytery of Berwick, *two* in the Presbytery of Glasgow, and *one* in the Presbytery of Stirling. Each of these five congregations has, however, made a return in some previous year, so that their statistics can be estimated with a near approximation to the actual facts from their former papers, and their retention of their schedules for the present year cannot seriously affect the general accuracy of the results stated in this Report. The table subjoined exhibits the progressive increase, gradual but constant, at once of the number of congregations placed on the Synod's roll, and of those by which the annual statistical returns have been prepared and forwarded in accordance with the regulations of the Synod.

YEAR.	CONGREGATIONS.				TOTAL.	YEAR.	CONGREGATIONS.				TOTAL.
	Reporting.	Not Reporting.	Former Returns	Estimated.			Reporting.	Not Reporting.	Former Returns.	Estimated.	
1848	No	Report				1861	507	44	29	15	551
1849	379	124	...	124	503	1862	523	34	22	12	557
1850	408	99	...	99	507	1863	551	27	20	7	578
1851	393	112	...	112	505	1864	565	20	14	6	585
1852	364	140	...	...	504	1865	580	12	7	5	592
1853	283	218	...	...	501	1866	581	15	11	4	596
1854	242	260 No	detail'd	Report	502	1867	589	8	5	3	597
1855	No	Report			505	1868	589	10	8	2	599
1856	449	67	34	33	516	1869	595	5	5	...	600
1857	450	70	44	26	520	1870	601	6	6	...	607
1858	488	45	21	24	533	1871	601	7	7	...	608
1859	478	58	39	19	536	1872	606	5	5	...	611
1860	484	56	38	18	540						

The number of congregations on the roll of the Synod in December 1871 was 608, and in December 1872 it was 611, showing an increase of *three* congregations during the year 1872. Five new congregations

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have, however, been erected in the past year, viz.: *Haymarket* and *London Road*, in the city and Presbytery of Edinburgh; *Garscube Road*, in the city and Presbytery of Glasgow; *Bolton*, in the Presbytery of Lancashire; and *Durham*, in the Presbytery of Newcastle. But during the year 1872 two congregations—viz. *Queen Street, Inverness*, and the *second congregation at Newburgh*—have left the denomination; so that, in consequence of these secessions, the number of congregations on the Synod's roll has been increased during the year 1872 only by 3, being 2 more than in the previous year.

The number of baptisms reported in 1872 being 11,762, is 88 less than the number reported in 1871, but is more than the number baptized in any of the years preceding 1871. Of the persons baptized in 1872, 107 were adults, while the number baptized in infancy was 11,655.

In the number of young persons reported as receiving religious instruction in Sabbath schools and in Bible classes, there has been a considerable increase during the year 1872. The number of Sabbath-school teachers, which in 1871 was reported as 10,514, has been reported for 1872 as 10,870, so indicating an increase of 356 in the latter year; and the number of scholars attending classes in Sabbath schools, which was reported for 1871 as 81,481, has been returned in the schedules for 1872 as 84,308, showing an increase of 2827 in the latter year as compared with 1871, and indicating the gratifying fact, that not only has the decrease mentioned in last Report been fully made up, but an increase of 1868 scholars secured beyond the number reported in the returns for 1870. In the number of advanced Bible classes taught by ministers and elders, there has been a decrease of 6 in the year 1872—namely, from 729 in 1871, to 723 in 1872; and of these 723 classes, 550 are reported as taught by ministers, and the remaining 173 by elders or members of the Church. The returns in reference to the attendance at these Bible classes exhibit a considerable increase,—the number reported as attending in 1871 having been 21,297, while the number stated in the returns for 1872 is 22,192, giving an increase of 895 during the year 1872. In view of the recent changes in the system of National Education, and of the questions raised in connection with these changes, the provision made by the Church for the religious training of the children received into her pale by baptism is invested with new importance; and it is satisfactory to note that during the past year increased numbers have been brought under such training and instruction in the Sabbath schools and Bible classes of the United Presbyterian Church.

The number of members in full communion with the United Presbyterian Church, which was reported for 1871 as 181,426, has been returned for 1872 as 182,810. This indicates an increase of 1384 during the year, or of ¾ per cent. on the whole membership of the

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Church; of which increase 861 belong to the English portion of the denomination, and 523 to the congregations located in Scotland. The average attendance at public worship on the Lord's day is reported for 1872 as 207,172, while the returns for the preceding year gave 205,305. There has thus been an increase in 1872 of the attendance at public ordinances at the rate of $\frac{9}{10}$ per cent., and amounting throughout the Church to 1867. The average membership of each congregation is 299, or one more than the average given in last Report; and the average attendance at public worship in each Church is 339, or one more than was reported in the previous year.

In 17 Presbyteries of the Church the number of members on the rolls of congregations has been reduced during the past year by 1807, of which number 36 belong to the congregations in the English portion of the Presbytery of Berwick. In the *four* English Presbyteries the membership has been increased by 897, or at the rate of fully 6⅓ per cent.; and in the *ten* remaining Presbyteries there is reported an increase in the membership of 1574; thus giving, as stated above, an increase in the number of members over the whole Church of 1384. The Presbyteries in which the membership has decreased are—Orkney (2), Aberdeen (7), Stirling (12), Falkirk (14), Banffshire (18), Melrose (22), Buchan (27), Galloway (29), Annandale (31), Cupar (37), Arbroath (40), Kinross (68), Berwick (92), Elgin and Inverness (144), Kelso (146), Edinburgh (169), and Perth (229). In 9 of these Presbyteries a decrease of membership was also reported in 1871; and both in 1871 and in 1872 the diminution has been greatest in the Presbytery of Perth, while in both years it has been considerable in the Presbyteries of Kinross, Kelso, and Arbroath. In each of the 4 Presbyteries in England the membership has increased during the year, and the additions have been: Carlisle, 63, or fully 7 per cent.; Newcastle, 248, or very nearly 4 per cent.; Lancashire, 171, or 3⅔ per cent.; and London, 415, or 18⅓ per cent. In the 10 remaining Presbyteries the membership has increased; namely, Glasgow, 961, or 2½ per cent.; Paisley and Greenock, 166, or 1½ per cent.; Dundee, 117, or 1⅘ per cent.; Lanark, 87; Kilmarnock, 67; Hamilton, 58; Kirkcaldy, 48; Ireland, 35; Dunfermline, 27; and Dumfries, 8. The increase of membership during the year 1872 has thus been greatest in the Presbyteries of Glasgow, London, Newcastle, Lancashire, and Paisley and Greenock; and the aggregate additions in these 5 Presbyteries have been 1961, or 184 more than the increase in the membership of the whole denomination in 1872.

To illustrate the manner in which the increase in the total membership of the Church has been distributed over the congregations of the Synod, a tabular statement has been prepared, as in former years, exhibiting the number of congregations in each Presbytery in which the decrease in the number of members has not exceeded ten, or has been more than

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ten; the number of congregations in each Presbytery; the number of congregations in the larger cities and towns, or their vicinity, and the proportion of these in which the membership has increased; and the number of congregations in smaller towns and rural districts, with the

MEMBERSHIP OF CONGREGATIONS IN 1872 AS COMPARED WITH 1871.

PRESBYTERIES.	No. of Congregations in which the *Decrease* of Membership has been		No. of Congregations in which the *Increase* of Membership has been		No. of Congregations in which the Membership has been stationary.	Total No. of Congregations in Presbytery.	No. of Congregations in or near to the larger Cities or Towns.	No. of these in which the Membership has increased.	No. of Congregations in Small Towns or Rural Districts.	No. of these in which the Membership has increased.
	10 or less than 10.	More than 10.	10 or less than 10.	More than 10.						
Aberdeen .	3	3	3	3	2	14	6	3	8	3
Annandale .	5	2	1	2	1	11	...	...	11	3
Arbroath .	6	3	3	1	1	14	9	3	5	1
Banffshire .	3	1	4	1	1	10	...	...	10	5
Berwick . .	15	5	3	2	1	26	3	1	23	4
Buchan . .	7	...	1	...	...	8	...	...	8	1
Carlisle . .	1	...	3	4	1	9	1	1	8	6
Cupar . .	6	2	4	1	...	13	1	1	12	4
Dumfries .	4	1	8	1	1	15	3	1	12	8
Dundee . .	2	3	5	5	1	16	8	5	8	5
Dunfermline	4	1	4	2	...	11	5	3	6	3
Edinburgh .	13	21	13	10	4	61	31	15	30	8
Elgin and Inverness	4	1	3	1	3	12	1	1	11	3
Falkirk . .	3	1	5	1	3	13	5	2	8	4
Galloway .	5	2	4	...	...	11	...	...	11	4
Glasgow . .	14	13	9	31	10	77	55	32	22	8
Hamilton .	2	1	6	5	1	15	4	4	11	7
Ireland . .	4	...	3	1	1	9	1	...	8	4
Kelso . . .	3	5	1	...	1	10	4	...	6	1
Kilmarnock.	13	2	10	3	1	29	6	4	23	9
Kinross . .	5	1	...	...	1	7	...	...	7	...
Kirkcaldy .	2	...	6	4	5	17	2	2	15	8
Lanark . .	4	...	5	4	...	13	...	...	13	9
Lancashire .	7	4	8	7	2	28	20	11	8	4
London . .	1	1	5	8	1	16	13	11	3	2
Melrose . .	2	5	5	2	1	15	5	2	10	5
Newcastle .	5	2	21	9	2	39	15	10	24	20
Orkney . .	4	2	5	3	...	14	1	1	13	7
Paisley and Greenock	6	8	13	9	1	37	14	8	23	14
Perth. . .	11	4	5	2	2	24	4	2	20	5
Stirling . .	1	2	9	2	3	17	4	3	13	8
	165	96	175	124	51	611	221	126	390	173
	261		299							

proportion of these in which also the membership has increased. From that table it will be seen that there are 299 congregations on the Synod's roll, or 13 less than last year, in which the membership has increased in

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the year 1872; that there are 51 congregations in which the number of members seems to have been the same at the end of the year as at its commencement; and that there are 261 congregations, or 18 more than in 1871, in which the membership has diminished during the year 1872. The table further shows, that of 221 congregations classified as in or near to cities or large towns, there are 126, or exactly the same number as last year, in which the membership has increased in 1872, and therefore 95 in which the number of members has been stationary or has decreased; while of the 390 congregations classified as located in small towns or rural districts, there are 173, or 13 less than last year, in which the membership has increased during the year 1872, and consequently 217, or 12 more than in the year 1871, in which the number of members has either remained stationary or has decreased during the year 1872. The table is given on the preceding page.

The number of students enrolled in the Theological Hall for the session of 1872 was 136, showing a decrease of 15 as compared with the attendance of the preceding year. Of these 136 students, there were 28 of the fifth or most advanced year, 24 of the fourth, 27 (including one English Presbyterian and one Bohemian student) of the third year, 33 of the second year, and 24 of the first or entrance year. The number of probationers, including those on the List of Occasional Supply, is 73, being 4 less than the number reported last year, and 30 less than the number at the close of the year 1869. The number of elders in the sessions of the Church, which in 1871 was reported as 4804, is returned for 1872 as 4871, showing an increase during the latter year of 67.

The number of paid agents employed as missionaries, Bible-women, catechists, etc., in connection with the congregations of the Synod, has been returned in the schedules for 1872 as 200, being 14 less than the number stated in the Report for the preceding year 1871. Of these agents, the congregations in the Presbytery of Glasgow employ 89, in the Presbytery of Edinburgh 35, of Lancashire 14, and of Paisley and Greenock 14; the number of agents being greatest in the districts where the population is most densely crowded together, while there are ten of the smaller Presbyteries in which no such agency has been reported in the returns for the year 1872. As in some preceding years, these congregational labourers have on several occasions during the year 1872 been associated with and assisted by the evangelistic agents employed by the Home Committee of the Board of Missions, under the sanction of the Synod; and although much of the fruit of their efforts for the diffusion of saving knowledge and of the blessings of the gospel may be hidden from observation until 'the day shall declare it,' there has been ample and encouraging evidence that the work of these agents of the Church has not been 'in vain in the Lord.'

Under the head of Congregational Libraries, the schedules for the

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past year indicate the existence of 522 libraries, containing on an average 385 volumes in each, or in the aggregate 200,419 volumes. The returns for 1872 thus indicate a decrease in that year of one library and of 1207 volumes, as compared with the numbers reported in the year 1871. New columns were inserted in the schedules for 1872 in reference to libraries instituted as the property of congregations for the special use of their respective ministers; and it appears from the returns received that there are such libraries in 142 congregations, containing in the aggregate 9534 volumes, and that during the past year 168 volumes have been added to these libraries, at a cost of £78, 1s. 1d.

The aggregate attendance at prayer meetings, monthly, fortnightly, and weekly, has not increased during the year 1872, but is reported as very nearly the same as in 1871—the numbers being for 1871 an attendance of 26,449, and for 1872 of 26,419; decrease in the latter year, 30.

The number of out-stations at which ministers of the Church have reported that they have conducted religious services, in addition to the regular public services of their stated places of worship, and with greater or less frequency and regularity during the year 1872, is 670, or 53 less than the number indicated in the Report for 1871.

The returns received in the statistical schedules arrange the income of the Church under two heads:—1st, 'Income which appears in the Treasurer's accounts and in statistical returns, as contributed by congregations, and which may therefore be regarded as strictly congregational;' and 2d, 'Income derived from legacies, contributions by foreign mission churches, and donations from individuals belonging either to our own or other denominations who pay their contributions direct to the Synod's Treasurer, without passing them through any congregational society.' The latter branch of the Church's income has always been regarded as fluctuating and uncertain; and the former as that which includes the ordinary and more reliable sources of income, and whose increase or decline affords the most accurate monetary index of the condition and progress of the funds of the Church. Under this first head of Congregational Income we may, however, again distinguish between income received for strictly congregational purposes, and income contributed for missionary and benevolent purposes.

Congregational income for strictly congregational purposes includes the amount subscribed and collected for the support of ordinances, for the erection, enlargement, or repair of buildings, for the liquidation of congregational debt, and for all other purposes connected with accommodation and comfort in the observance of public worship. The amount of congregational income returned in the schedules of statistics for the year 1872 is £244,847, 1s. 1d., which gives an average income to each congregation of £400, 14s. 8d., and exceeds the amount reported in 1871 by £16,116, 16s. 4d. To this income for congregational pur-

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poses there is to be added the amount contributed for missionary and benevolent purposes, which is returned in the schedules for 1872 as £69,897, 12s. 7d., and gives an average to each congregation of £114, 7s. 11d. This missionary and benevolent income for the year 1872 exceeds that of 1871 by £1706, 4s. 8d., and that of the year 1870 by £1152, 1s. 6d., and is consequently the largest amount which has ever been returned in the annual statistics of the Church under the head of congregational income for missionary and benevolent purposes. Taking these two branches together, the total amount of congregational income returned in the schedules for 1872 as collected in that year is £314,744, 13s. 8d., which gives an average income to each congregation for all purposes of £515, 2s. 7d., and exceeds the amount reported as the aggregate congregational income of the year 1871 by £17,823, 1s. The hope of further advance in future years in the development of the resources of the Church, which was expressed in the Report on Statistics for 1871, has thus been confirmed; and as the increase in the total congregational income in the last two years has been more than *one-tenth* of the whole income for the year 1870, and the increase in the last ten years considerably more than *one-half* of the whole income from congregational sources in the year 1862, the present returns indicate no diminution of vitality or willingness in the denomination, but rather point the way to further advances and to yet more abundant manifestations of the spirit of Christian liberality in the congregations of which it is composed. These annual advances have hitherto been uninterrupted,—the amounts returned as congregational income during the last ten years, commencing with 1863, having been £216,018, £229,549, £246,701, £260,540, £265,561, £269,016, £273,662, £284,611, £296,921, and £314,744, 13s. 8d. The income from congregational sources for the year 1872 has thus exceeded that of the year 1863 by £98,726; while the aggregate amount collected and reported as congregational income in the ten years ending at 31st December 1872 has been £2,657,323, or £111,869 more than the amount collected in the ten years ending at 31st December 1871. The average rate of contribution to congregational income for all purposes during the year 1872 has been £1, 14s. 6d., which shows an increase of 1s. 8d. per member on the rate of contribution for 1871, but of 8s. 8½d. on the average rate of 1862, or of more than one-third of the rate of contribution in that year.

The amount received under the second general head of the Church's Income, namely, that which is derived from legacies, and from other contributions and donations which are not included in congregational returns, has been only £16,209, which is £12,046 less than the amount returned under this head in the year 1871, and £2322 less than the income from similar sources in the year 1870. The decrease as compared with 1870 is very nearly accounted for, and that as compared with 1871 wholly so, by the diminished amount of legacies paid over to the

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Synod's Treasurer in 1872 as compared with the amount received in the two preceding years; for while the legacies for missions in 1870 were reported as £4869, and those for 1871 as £19,482, the amount of those reported in 1872 is only £3468. In personal donations during 1872 there has been an increase of £1471, or nearly 40 per cent. over the amount of such donations in 1871; and the contributions from foreign sources, and from societies which are not congregational, have exhibited a similarly gratifying increase. The aggregate income under this head during the ten years ending 31st December 1872 has been £201,754, which sum is about £1760 less than the amount received from the same sources in the ten years ending at 31st December 1871.

In the amount of contributions obtained from congregational sources for all purposes in the year 1872, there has been a decrease in *twelve* Presbyteries, or four less than last year; namely, Paisley and Greenock, Dundee, Berwick, Elgin and Inverness, Kirkcaldy, Banffshire, Edinburgh, Kinross, Dumfries, Galloway, Buchan, and Orkney;—this diminution being greatest in the Presbyteries of Paisley and Greenock (£4166), Dundee (£2235), and Berwick (£1705), in each of which Presbyteries there was an exceptionally large increase of contributions in the preceding year; and least in the Presbytery of Orkney (£21). In eight of these Presbyteries—namely, Edinburgh, Elgin and Inverness, Berwick, Kinross, Galloway, Buchan, Banffshire, and Orkney—there has also been a decrease in the membership; and in some of the other Presbyteries in which the decrease has been largest it has been occasioned by the termination of special efforts for church extension or the erection of new buildings, rather than by any marked diminution of ordinary contributions either for congregational uses or for missionary and benevolent purposes. In the Presbytery of Buchan the rate of contributions per member in 1872 is the same as in 1871, in Edinburgh the rate per member for 1872 is one penny more than in 1871, and in Orkney it is one penny less; so that in these three Presbyteries the diminution in the amount of congregational income has been very nearly proportionate to the decrease in the membership. In the other *nineteen* Presbyteries of the Church there has been in 1872 an increase in the amount of congregational contributions for all purposes over the amount reported in 1871; this increase being greatest in the Presbyteries of Glasgow (£14,533, or nearly 20 per cent.), Melrose (£4433, or 82 per cent.), Newcastle (£2094, or 16 per cent.), Lancashire (£1696, or 9 per cent.), and Hamilton (£1407, or 28 per cent.); and least in the Presbytery of Carlisle (£5, 10s. 8d). In *four* Presbyteries—namely, Aberdeen (£993), Kelso (£858), Lanark (£647), and Cupar (£563)—the increase of congregational contributions in 1872 as compared with the previous year has ranged between £500 and £1000; in *three* Presbyteries—namely, Stirling (£485), Falkirk (£273), and Arbroath (£271)—the increase has been between £250 and £500; and in *six* Presbyteries

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—namely, Kilmarnock (£194), Dunfermline (£139), London (£119), Ireland (£115), Perth (£108), and Annandale (£105)—the increase in 1872 has been between £100 and £200.

The following table exhibits a comparative statement of the membership and income of the Presbyteries of the Church for the years 1871 and 1872.

Presbyteries.	Number of Members.				Income for all Purposes.			
	In 1871.	In 1872.	Decrease in 1872.	Increase in 1872.	In 1871.	In 1872.	Decrease in 1872.	Increase in 1872.
					£ s. d.	£ s. d.	£ s. d.	£ s. d.
Aberdeen . .	2,971	2,964	7	...	3,654 19 8	4,648 6 8	...	993 7 0
Annandale . .	2,096	2,065	31	...	2,786 10 2	2,892 4 7	...	105 14 5
Arbroath . .	3,642	3,602	40	...	4,206 3 6	4,477 5 7	...	271 2 1
Banffshire . .	1,354	1,336	18	...	1,947 16 0	1,393 6 1	554 9 11	...
Berwick .	7,790	7,698	92	...	8,843 16 4	7,137 17 0	1,705 19 4	...
Buchan . . .	1,041	1,014	27	...	1,290 18 10	1,260 7 0	30 11 10	...
Carlisle . . .	883	946	...	63	1,533 0 3	1,538 10 11	...	5 10 8
Cupar . . .	3,016	2,979	37	...	3,354 7 0	3,917 11 4	...	563 4 4
Dumfries . .	3,014	3,022	...	8	3,848 3 8	3,658 11 0	189 12 8	...
Dundee . . .	6,372	6,489	...	117	10,218 10 8	7,983 8 3	2,235 2 5	...
Dunfermline .	4,429	4,456	...	27	4,773 9 4	4,913 0 5	...	139 11 1
Edinburgh . .	26,811	26,642	169	...	38,340 0 7	38,097 18 3	242 2 4	...
Elgin and Inverness	2,084	1,940	144	...	4,148 7 2	3,012 13 3	1,135 13 11	...
Falkirk . . .	3,432	3,418	14	...	3,744 17 7	4,018 1 0	...	273 3 5
Galloway . .	1,759	1,730	29	...	2,300 11 4	2,200 4 0	100 7 4	...
Glasgow . .	38,286	39,247	...	961	75,972 8 1	90,505 11 6	...	14,533 3 5
Hamilton . .	6,066	6,124	...	58	5,055 9 10	6,463 0 11	...	1,407 11 1
Ireland . . .	857	892	...	35	793 8 6	908 16 3	...	115 7 9
Kelso	3,444	3,298	146	...	3,148 17 7	4,007 3 11	...	858 6 4
Kilmarnock .	7,646	7,713	...	67	10,313 11 4	10,508 6 9	...	194 15 5
Kinross . . .	1,485	1,417	68	...	1,737 7 8	1,537 5 7	200 2 1	...
Kirkcaldy . .	4,503	4,551	...	48	6,098 12 4	5,457 5 10	641 6 6	...
Lanark . .	3,799	3,886	...	87	3,913 3 9	4,561 2 4	...	647 18 7
Lancashire . .	4,687	4,858	...	171	18,464 14 3	20,161 6 6	...	1,696 12 3
London . . .	2,268	2,683	...	415	14,774 7 7	14,893 13 5	...	119 5 10
Melrose . . .	5,059	5,037	22	...	5,409 18 3	9,843 2 10	...	4,433 4 7
Newcastle . .	6,267	6,515	...	248	12,517 14 6	14,611 18 11	...	2,094 4 5
Orkney . . .	4,864	4,862	2	...	3,625 19 5	3,604 11 3	21 8 2	...
Paisley and Greenock	10,933	11,099	...	166	26,386 1 8	22,219 15 2	4,166 6 6	...
Perth	5,760	5,531	229	...	6,665 17 0	6,774 13 11	...	108 16 11
Stirling . . .	4,808	4,796	12	...	7,052 8 10	7,537 13 3	...	485 4 5
Total . . .	181,426	182,810	1087	2471	296,971 12 8	314,744 13 8	11,222 3 0	29,046 4 0

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The total income of the United Presbyterian Church for the year 1871 was larger than that of any previous year. It was exceptionally augmented by the payment of £17,500 to the Synod's Treasurer by the trustees of the late Alexander Paton, Esq., of Cowden Park, from the residue of his trust-estate; and, amounting to £325,176, it exceeded the income of the year 1868, in which the large bequests of the late John Henderson, Esq., of Park were paid over to the Treasurer of the Synod, by £6323. In the year 1872 no large legacy or donation, corresponding to the noble bequests of Mr. Paton and Mr. Henderson, has been brought into the treasury of the Church, and the amount of legacies received has been £16,014 less than the sum paid over to the Treasurer in 1871. Yet the total income of the Church for the year 1872 has been £330,953, which is £5777 above the income for the previous twelve months, and consequently a larger revenue than had been realized in any preceding year in the history of the denomination. In this increased amount of contribution there is no ground for boasting, since there is reason to believe that the material resources of the members of the Church have increased in larger proportion than their givings for the advancement of the cause and kingdom of our Lord Jesus Christ, and that under a deepening sense of Christian obligation their gifts would necessarily become much more abundant. Yet it is valid occasion for devout thankfulness and humble joy that the development of the resources and liberality of the Church has been continuously progressive through a long term of years, and that in this respect her 'last works' are still 'more than the first.' That so much progress has been made is a result of that grace of God through which His people 'are enriched in every thing to all bountifulness,' and made to 'abound in every good work;' and higher progress will be made exactly in proportion as the members of the Church are brought more fully under the constraining power of the love and grace of Him 'who, though He was rich, yet for our sakes became poor, that we through His poverty might be made rich.'

The amount of congregational contributions for the support of the Gospel Ministry has usually had special notice in the annual Reports on Statistics. Last year it was reported that the full amount of congregational payments to ministers for stipend and incidental expenses in the year 1871 had been £117,833, 17s. 4d., showing an increase on the total payments of the previous year of £2935, or very nearly £3000, which had been the average rate of increase during the preceding twelve years. In 1872 the payments made by congregations directly for the stipends of their ministers have amounted to £116,489, 14s. 7d., and the sum paid for travelling and other incidental expenses has been £3354, 3s. 8d., making together, as the full amount of congregational payments for stipends, £119,843, 18s. 3d., and showing an increase on the total payments for stipends and expenses in the year 1872, as compared with the

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year preceding, of £2010, 0s. 11d. Exclusive of the allowance for expenses, the income in each of the ten years terminating in 1872 has been £84,922, £92,405, £95,975, £100,456, £103,495, £106,599, £109,932, £111,946, £114,580, and £116,489. In all, these payments amount to £1,036,799, which is £33,293 more than the amount raised for stipends in the decade which closed with the year 1871; and it thus appears that the amount raised for stipends by the congregations of the United Presbyterian Church in 1872 exceeded the sum raised for that purpose in 1863 by £31,567.

In order to ascertain the total amount of the contributions of the United Presbyterian Church for the support of the ministry, there must be added to the sums contributed by congregations for the stipends of their own ministers the amount of the payments made under the direction of the Home Committee of the Board of Missions as supplemental grants to the weaker congregations on the Synod's roll. The amount of these supplemental payments, which in 1870 was £10,745, had been reduced to £10,305 in 1871, thus showing a decrease of £440 in the latter year; and in 1872, although the same minimum rate of stipend has been maintained, the amount required for supplemental grants has been £9887, showing a further reduction as compared with 1871 of £418, or a total reduction during the last two years of £858. Adding these supplemental grants to the payments by congregations for the support of their own ministers, there is found, as (exclusive of payments from bequests, and other extraneous sources) the total amount of stipend paid in the United Presbyterian Church, the sum of £129,730, 18s. 3d., which gives an average annual stipend to each minister in the denomination of £212, 6s. 6d., and implies an average annual contribution for stipend from each member of the Church of 14s. 2d., which is exactly the same as that for 1870, while it indicates an advance on the average rate of contribution in 1861 of 3s. 8d. per member. These results are more fully set forth in the following comparative table:—

COMPARATIVE TABLE OF STIPENDS FOR TEN YEARS.

	1863.	1864.	1865.	1866.	1867.	1868.	1869.	1870.	1871.	1872.	Total.
Congregational, .	£84,922	£92,405	£95,975	£100,456	£103,495	£106,599	£109,932	£111,946	£114,580	£116,489	£1,036,799
Sacramental and Travelling Expenses, . .	2,588	2,868	2,736	2,714	2,849	2,686	2,962	2,952	3,253	3,354	28,962
Supplements, . .	4,920	4,818	5,315	5,377	5,220	9,456	10,835	10,745	10,305	9,887	76,878
Total, . .	£92,430	£100,091	£104,026	£108,547	£111,564	£118,741	£123,729	£125,643	£128,138	£129,730	£1,142,639
Aver. per Member,	£ s. d. 0 10 9	£ s. d. 0 11 8	£ s. d. 0 12 0	£ s. d. 0 12 5	£ s. d. 0 12 8	£ s. d. 0 13 4	£ s. d. 0 13 10	£ s. d. 0 14 0	£ s. d. 0 14 2	£ s. d. 0 14 2	£ s. d. 0 12 11
Aver. per Congregation, .	161 14 7	171 1 11	175 14 5	182 2 6	186 17 6	198 4 8	206 4 3	206 19 9	210 15 1	212 6 6	191 4 1

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As the question of the connection between the Synod and those congregations in England, which constitute at present an integral portion of the United Presbyterian Church, has acquired additional interest since last meeting of Synod, and must have an important place in the deliberations of the Supreme Court during its sederunts in 1873, the statistics of these congregations are again given in a separate form, as in the Reports presented to the Synod in the years 1871 and 1872. For purposes of comparison two tables are inserted below, of which the first gives the statistics of the congregations in England at 31st December 1862, and the second records the statistics of the English congregations at 31st December 1872; so that the difference between these two tables indicates the progress of the denomination in England for the period of ten years, ending at the latter of these dates.

I. STATISTICS OF CONGREGATIONS IN ENGLAND, FOR THE YEAR ENDING 31ST DECEMBER 1862.

NAME OF PRESBYTERY.	Number of Congregations.	Number of Members.	Income from all Sources for Congregational Purposes.	Income for Missionary and Benevolent Purposes.	Income for all Purposes.	Congregational Contributions to Synod's Funds in 1862.
Berwick, . .	14	4,481	£4,185 16 6	£800 1 7	£4,935 18 1	£850 6 7
Carlisle, . .	9	797	819 15 6	144 19 5	964 14 11	67 3 9
Lancashire, . .	16	2,886	7,694 9 4	2,476 4 11	10,170 14 3	677 6 6
London, . .	10	1,971	7,551 16 8	678 4 9	8,230 0 8	99 11 3
Newcastle, . .	31	4,604	6,196 16 9	686 4 11	6,883 1 8	377 10 5
Totals in 1862, .	80	14,139	£26,398 14 9	£4,785 14 10	£31,184 9 7	£1,572 2 6

II. STATISTICS OF CONGREGATIONS IN ENGLAND, FOR THE YEAR ENDING 31ST DECEMBER 1872.

NAME OF PRESBYTERY.	Number of Congregations.	Number of Members.	Income from all Sources for Congregational Purposes.	Income for Missionary and Benevolent Purposes.	Income for all Purposes.	Congregational Contributions to Synod's Funds in 1872.
Berwick, . .	15	4,255	£3,513 14 1	£988 2 9	£4,501 16 10	£553 18 5
Carlisle, . .	9	946	1,160 1 10	378 9 1	1,538 10 11	114 8 8
Lancashire, . .	28	4,858	15,644 1 11	4517 4 7	20,161 6 6	1724 4 0
London, . .	16	2,683	13,065 1 11	1828 11 6	14,893 13 5	736 9 5
Newcastle, . .	39	6,515	13,177 6 2	1,434 12 9	14,611 18 11	609 10 6
Totals in 1872, .	107	19,257	£46,560 5 11	£9,147 0 8	£55,707 6 7	£3,738 11 0
Totals in 1862 from the upper Table,	80	14,139	£26,398 14 9	£4,785 14 10	£31,184 9 7	£1,572 2 6
Increase since 31st December 1862,	27	5,118	£20,161 11 2	£4,361 5 10	£24,522 17 0	£2,166 8 6

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It thus appears that during the last ten years there have been added to the United Presbyterian Church in England 27 congregations, and 5118 members in full communion with the Church; that the contributions of the congregations in England have increased during that term of years, for congregational purposes, £20,161 11s. 2d.; and for missionary and benevolent purposes, £4361, 5s. 10d.,—thus giving an increase in the amount of annual contributions, for all purposes, of £24,522, 17s. The contributions from these congregations to the various funds of the Synod have increased during these ten years nearly 140 per cent., so that their annual amount has much more than doubled during that period. In the year 1862 the amount remitted by the English congregations to the Synod Missions was £1572, 2s. 6d.; but in 1872 the amount was £3738, 11s., showing an increase in the latter year as compared with the former of no less than £2166, 8s. 6d. in the amount of annual remittances from English congregations for the support of the schemes of the Church. The contributions of these English congregations for all purposes exhibit an increase of £24,522 in ten years, and amounted in 1872 to £55,707, 6s. 7d., which is about two-elevenths of the total congregational income of the denomination, and about £540 more than one-sixth of the whole income of the United Presbyterian Church from all sources for the past year. The average rate of contributions for all purposes in the English congregations for the year 1872 was £2, 17s. 10¼d. per member; while the average per member over the whole Church was £1, 14s. 6d., or £1, 3s. 4¼d. per member less than the English rate.

These congregations in England, and the stations connected with them, have during the year 1872 received the following amounts from the funds of the United Presbyterian Church, namely:—

From the Augmentation Branch of the Home Mission Fund,				£2639	2	11
,, the Evangelistic Branch of the Home Mission Fund,				1166	16	3
,, the Church Extension Fund,				361	5	0
,, the Debt Liquidation Fund,				250	0	0
,, the Aged Ministers' Fund,				100	0	0
,, the Manse Fund,				40	4	0
Total payments to English congregations in 1872,				£4557	8	2
On the other hand, the Synod's Treasurer has received from various sources in England the following amount of contributions to the Mission and other Funds of the Church:—						
Amount of remittances from congregations, as stated in the table inserted above,	£3738	11	0			
From non-congregational societies, donations from individuals, and other sources, as per *Record* for April 1873,	957	11	4			
Total receipts from English sources in 1872,				4696	2	4
Excess of remittances received from England over payments to English congregations and stations in 1872,				£138	14	2

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It thus appears that although the payments made to English congregations from some of the Synod's funds, and especially from the Augmentation and Evangelistic branches of the Home Mission Fund, have in 1872, as in former years, very considerably exceeded the amount of remittances in favour of these funds which the Synod's Treasurer has received during the year from English sources, the balance of payments and remittances on account of all the funds of the Church, including the contributions for the Foreign Missions, has been in 1872 in favour of the Synod's Treasurer, the receipts for England during the year having exceeded the payments to English stations and congregations by at least £138. Towards this equilibrium of receipts and payments in relation to the public funds of the Church, the English section of the congregations on the Synod's roll has been steadily advancing in recent years; and now, as the figures given above make manifest, it has for the first time been happily attained.

In concluding this Report, it is gratifying to find that the statistical schedules sent in by congregations for the year 1872 again indicate a considerable addition both to the eldership and to the membership of the Church,—the increase in the eldership having been 67, and in the number of members throughout the Church 1384. Yet these additions to the membership are fewer in number than those of the previous year; and they are only at the rate of one to every 131 members in communion with the United Presbyterian Church, while last year the increase was at the rate of one to every 104 names on the communion rolls of her congregations. The increase in the membership of the Church during the year 1872, while gratifying in itself, and perhaps relatively as large as in some other denominations, has over the whole of Scotland been only at the rate of one member for each congregation, and corresponds even less adequately than the increase in the year 1871 to the annual rate of increase in the population of the country. It is to be feared that in large towns increasing numbers are growing up outside the pale of Christian churches, and that in those districts of the country in which the mining and iron-working classes of the community are most densely located, there are very many who are living in habitual neglect of Christian ordinances, and not a few for whom the means of observing those ordinances have been inadequately provided. There is thus urgent need for increased attention to the spiritual wants of the home population, and of more earnest prayer and effort, together with more liberal and willing offering, for the advancement of the work of God in our own beloved land. The publication of these annual statistics is therefore an intimation to the United Presbyterian Church that there is much land lying spiritually waste around her, and that she is called to go up and possess it; a loud call to her ministers and members to come 'to the help of the Lord, to the help of the Lord against the mighty;' and a voice

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proclaiming that, instead of relaxing her zeal and diligence in the work of home evangelization, there ought to be yet greater earnestness and liberality in maintaining gospel ordinances in those rural districts in which a diminishing population may find increasing difficulty in sustaining them, and in extending the means and opportunities for their observance in those other districts to which the greater demand for labour, and the increased facilities for acquiring competence or wealth, are attracting the masses of the population. The exhortation to the Church is, 'Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;' and it is when in faith and love she obeys that exhortation that she becomes heir of the promise: 'For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.'

The increase in the amount of annual contributions for the support of the gospel at home, and for its diffusion abroad, which the statistics of the Church for the year 1872 record, and which has now been continuous throughout a long term of years, is a source of mutual congratulation and encouragement, and should be an excitement to devout thanksgiving unto God. Every scheme of the United Presbyterian Church for the advancement of the Church's work, and the fulfilment of the Church's mission of mercy at home and abroad, has met with its measure of countenance and aid during the past year. While foreign missions have been liberally sustained, home organizations have not been left to languish and decay; and the provision made for the comfort and support of the home ministry has not been less liberal than in former years. Yet it cannot be denied that the enlarged prosperity which has been enjoyed by large sections of the population in recent years, and the enlarged incomes and accumulated wealth which have been the evidence and fruit of that prosperity, have not been adequately represented by the enlarged contributions of the members of the Church, and consequently increased resources of the Church for the fulfilment of the trust committed to her by her Lord. An addition of £5800 to the annual income of the Church, from all sources and for all purposes, which has been the measure of the increase reported in the statistics for 1872, represents a tithe of less than £60,000; and there are probably individual members, certainly little groups of members, of the Church, whose increased gains during the past year would have enabled each of them to bring as large an offering into the treasury of the Church as is exhibited in the increased givings of a whole denomination. While grateful, therefore, for the increase of contributions which have been freely brought into her treasury during the past twelve months, the Church has no ground for boasting. If all her members and adherents were actuated by enlightened Christian principle in the matter of giving for the work of God, and if

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each one of them should contribute systematically in proportion as God has prospered him, it cannot be doubted that the income of all her missionary and benevolent schemes would be developed on a scale which would excite her wonder and surprise, and which would enable her to attempt and execute greater things than she has yet devised for the advancement of the kingdom of our Lord and Saviour Jesus Christ. One of her most learned and able ministers recently declared that, in the present state of the world, 'great fortunes are a certain proof of sin somewhere;' and the Prince of preachers has said, 'Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to you the true riches?'

ROBERT S. SCOTT, *Home Secretary.*

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I.—COMPARATIVE TABLE OF GENERAL STATISTICS FOR TEN YEARS.

	1863.	1864.	1865.	1866.	1867.	1868.	1869.	1870.	1871.	1872.	Total Contributions from 1863 to 1872.	Increase in 1872 compared with 1863.
Number of Elders,	4,256	4,308	4,466	4,595	4,540	4,678	4,692	4,750	4,804	4,871	...	615
" Students,	151	133	134	132	136	139	142	139	151	136	...	...
" Congregations,	578	585	592	596	597	599	600	607	608	611	...	33
" Communicants,	169,525	170,590	172,752	174,930	176,391	177,905	178,423	179,652	181,426	182,810	...	13,285
Sabbath Attendance,	198,473	199,101	202,800	204,265	205,462	204,849	205,187	205,009	205,305	207,172	...	8,699
Baptisms,	10,667	10,756	10,619	11,327	11,608	11,624	11,636	11,671	11,850	11,762	...	1,095
Sabbath School Teachers,	9,114	8,976	8,977	9,339	9,536	9,753	10,036	10,490	10,514	10,870	...	1,756
Number of Scholars,	71,154	71,084	72,501	73,754	75,062	75,549	79,238	82,440	81,481	84,308	...	13,154
Ministers' & Elders' Classes,	694	671	700	656	717	766	731	716	769	723	...	29
Attendance at Bible Classes,	19,420	18,495	18,068	18,442	19,606	20,964	20,475	21,585	21,297	22,192	...	2,772
Attendance at Weekly Prayer Meetings,	...	25,839	24,942	20,684	20,565	19,443	19,558	19,065	18,294	18,753	...	...
At Fortnightly "	...	2,849	2,175	2,553	2,133	2,692	2,209	2,248	2,151	2,015	...	...
At Monthly "	...	6,084	5,503	6,566	5,532	6,112	5,990	5,769	6,004	5,651	...	...
Aggregate Attendance,	41,168	34,772	32,620	29,803	28,230	28,247	27,757	27,082	26,449	26,419	...	...
Debt Paid,	£27,416	£35,862	£34,692	£47,556	£35,614	£40,011	£34,617	£62,741	£66,161	£72,460	£457,130	£45,044
Stipend,	84,922	92,405	95,975	100,456	103,495	106,599	109,932	111,946	114,580	116,489	1,036,799	31,567
Congregational Income: Ordinary,	£164,626	£178,859	£195,024	£203,408	£205,815	£209,697	£209,683	£215,866	£228,730	£244,847	£2,056,555	£80,221
Congregational Income: Missionary and Benevolent,	51,392	50,690	51,677	57,132	59,746	59,319	63,979	68,745	68,191	69,897	600,768	18,505
Congregational Income: Average per Member,	25s. 3¼d.	26s. 11d.	28s. 5d.	29s. 9d.	30s. 1d.	30s. 4d.	30s. 8d.	31s. 8d.	32s. 10d.	34s. 6d.	...	...
Total Congl. Income,	£216,018	£229,549	£246,701	£260,540	£265,561	£269,016	£273,662	£284,611	£296,921	£314,744	£2,657,323	£98,726
Legacies for Missions,	997	644	3,206	2,482	1,434	26,659	3,723	4,869	19,482	3,468	66,964	...
Personal Donations for Missions,	6,190	7,347	8,528	4,859	4,928	6,072	3,632	3,388	3,569	5,040	53,553	...
Societies and Foreign Donations not Congregational,	1,752	1,388	1,266	446	1,064	833	677	1,733	1,379	2,641	13,179	...
Aged and Infirm Ministers' Fund,	1,062	957	980	1,299	2,333	2,449	1,172	1,698	1,457	1,131	14,538	...
Scholarships,	457	577	467	472	2,503	2,432	1,439	1,848	837	2,746	13,778	...
Manse Subscriptions not included in Congregational Income,	696	642	1,972	245	1,872	706	2,823	3,547	589	135	13,227	...
Interest on Manse Fund,	...	542	623	837	527	534	302	396	437	365	4,563	...
London Church Extension Fund,	50	1,313	1,052	1,417	779	...	...	...	2	...	4,613	...
Church Extension Fund,	...	...	...	...	...	5,117	190	275	289	211	6,032	...
Permanent Loan Fund,	...	...	...	2,508	304	35	1,733	469	258	372	5,679	...
Debt Liquidation Fund,	...	...	...	...	...	5,000	214	308	6	100	5,628	...
Benevolent Income not Congregational,	£11,204	£13,410	£18,094	£14,565	£15,744	£49,837	£15,905	£18,531	£28,255	£16,209	£201,754	£5,005
In all,	£227,222	£242,959	£264,795	£275,105	£281,305	£318,853	£289,567	£303,142	£325,176	£330,953	£2,859,077	£103,731

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II.—GENERAL STATISTICS OF THE YEAR 1872.

Name of Presbytery.	No. of Congs.	No. of Returns.	No. of Baptisms.	No. of Elders.	No. of Members.	Average Attendance.	Ordinary and Extraordinary Income for Congregational Purposes.	Missionary and Benevolent.	Together.	Average per Member. Congregational.	Missionary.	Together.
							£ s. d.	£ s. d.	£ s. d.	s. d.	s. d.	s. d.
Aberdeen	14	14	192	100	2,964	3,529	3,876 1 6	772 5 2	4,648 6 8	26 2	5 2	31 4
Annandale	11	10	108	51	1,835	1,985	2,168 1 4	534 3 3	2,702 4 7	23 7	5 10	29 [illegible]
Arbroath	14	14	218	109	3,602	4,080	3,785 17 9	691 7 10	4,477 5 7	21 0	3 10	24 1
Banffshire	10	10	86	55	1,336	2,080	1,212 16 11	180 9 2	1,393 6 1	18 2	2 8	20 [illegible]
Berwick	26	25	387	173	7,368	6,598	5,536 6 0	1,351 18 0	6,888 4 0*	15 0	3 8	18 [illegible]
Buchan	8	8	45	53	1,014	1,460	1,073 3 2	187 3 10	1,260 7 0	21 2	3 8	24 1
Carlisle	9	9	83	38	946	1,275	1,160 1 10	378 9 1	1,538 10 11	24 6	8 0	32 [illegible]
Cupar	13	13	138	81	2,979	3,134	3,579 4 9	338 6 7	3,917 11 4	24 0	2 3	26 [illegible]
Dumfries	15	15	147	91	3,022	3,144	3,026 14 8	631 16 4	3,658 11 0	20 1	4 2	24 [illegible]
Dundee	16	16	454	161	6,489	7,295	6,531 19 3	1,451 9 0	7,983 8 3	20 1	4 6	24 [illegible]
Dunfermline	11	11	277	102	4,456	5,120	3,674 0 11	1,238 19 6	4,913 0 5	16 6	5 7	22 1
Edinburgh	61	61	1626	619	20,642	26,713	26,381 2 2	11,716 16 1	38,097 18 3	19 10	8 10	28 8
Elgin and Inverness	12	12	127	78	1,940	3,470	2,620 17 1	391 16 2	3,012 13 3*	27 0	4 1	31 1
Falkirk	13	13	233	83	3,418	3,506	3,170 13 4	847 7 8	4,018 1 0	18 7	4 11	23 6
Galloway	11	11	83	62	1,730	2,090	1,841 15 5	358 8 7	2,200 4 0	21 3	4 2	25 [illegible]
Glasgow	77	75	2834	882	38,579	43,789	64,954 0 8	24,517 6 0	89,471 6 8	33 8	12 9	46 [illegible]
Hamilton	15	15	505	145	6,124	5,999	5,700 9 9	762 11 2	6,463 0 11*	18 7	2 6	21 1
Ireland	9	9	74	28	892	986	828 17 5	79 18 10	908 16 3	18 7	1 10	20 5
Kelso	10	10	143	78	3,298	3,039	3,301 3 2	706 0 9	4,007 3 11*	20 0	4 4	24 4
Kilmarnock	29	29	469	222	7,713	8,618	8,681 18 11	1,826 7 10	10,508 6 9	22 6	4 9	27 3
Kinross	7	7	44	41	1,417	1,480	1,283 3 11	254 1 8	1,537 5 7	18 1	3 7	21 8
Kirkcaldy	17	17	274	130	4,551	5,659	4,755 0 4	702 5 6	5,457 5 10	20 11	3 1	24 0
Lanark	13	13	283	108	3,886	3,763	3,740 1 8	821 0 8	4,561 2 4*	19 3	4 3	23 6
Lancash're	28	28	345	142	4,858	7,830	15,644 1 11	4,517 4 7	20,161 6 6*	64 5	18 7	83 [illegible]
London	16	16	157	81	2,683	5,280	13,065 1 11	1,828 11 6	14,893 13 5*	97 5	13 7	111 [illegible]
Melrose	15	15	267	133	5,037	5,134	8,784 0 0	1,059 2 10	9,843 2 10	34 11	4 2	39 1
Newcastle	39	39	560	221	6,515	7,963	13,177 6 2	1,434 12 9	14,611 18 11	40 5	4 5	44 10
Orkney	14	14	232	133	4,862	5,580	2,336 3 7	1,268 7 8	3,604 11 3	9 7	5 3	14 10
Paisley and Greenock	37	37	742	317	11,099	14,405	16,719 5 11	5,500 9 3	22,219 15 2	30 1	9 11	40 [illegible]
Perth	24	24	253	173	5,531	5,644	5,292 13 7	1,482 0 4	6,774 13 11	19 2	5 4	24 6
Stirling	17	16	237	122	4,123	4,557	4,623 13 0	1,660 9 6	6,284 2 6	22 5	8 1	30 6
	611	606	11630	4812	180,909	205,199	242,525 18 0	69,491 7 1	312,017 5 1	26 10	7 8	34 6
Former Returns	.	5	132	59	1,901	1,973	2,321 3 1	406 5 6	2,727 8 7	Average for each Member.		
Totals	.	611	†11762	4871	182,810	207,172	244,847 1 1	69,897 12 7	314,744 13 8			
Average in each Congregation			19	8	299	339	400 14 8	114 7 11	515 2 7			

† Of this number, 107 were Adults.

* In such Presbyteries as Ire[illegible], Hamilton, Kelso, and Lanark [illegible] to be observed that the average [illegible] would be comparatively low, while in those of Elgin and Inverness, Lancashire, London, etc., [illegible] would be lower, if calculated [illegible] attendance instead of members.

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GENERAL STATISTICS OF THE YEAR 1872—*continued.*

Name of Presbytery.	Stipend.	Ministers' Sacramental and Travelling Expenses.	Annual Value of Manses.	Paid for Liquidation of Debt, and for New Buildings.	Instruction of the Young. Number of Teachers.	Attendance.	No. of Ministers' and Elders' Classes.	Attendance.	No. of Paid Agents, Missionaries, etc.	Libraries. No. of Libraries.	No. of Volumes.	Prayer Meetings. Weekly.	Fortnightly.	Monthly.	Aggregate Attendance.	No. of Stations at which Religious Services were conducted by Minister.
	£ s. d.	£ s. d	£ s.	£ s. d												
Aberdeen . .	2,044 16 0	35 5 6	115 10	956 1 2	204	1,629	19	462	3	11	2961	266	29	99	394	28
Annandale . .	1,274 16 4	28 12 11	161 0	433 12 10	85	506	5	83	...	7	2826	109	...	130	239	10
Arbroath . .	2,096 8 8	64 4 10	210 10	946 8 8	208	1,515	14	472	1	13	3830	223	80	65	368	7
Banffshire . .	879 1 6	10 9 0	136 0	721 16 2	142	1,048	7	122	...	6	1315	368	30	80	478	24
Berwick . . .	3,848 8 9	93 4 10	361 5	708 12 3	268	1,911	28	641	1	23	11990	500	57	215	772	49
Buchan . . .	750 10 0	12 15 11	104 0	75 0 0	70	602	11	175	...	6	1570	126	52	120	298	23
Carlisle . . .	797 16 6	13 9 6	28 0	100 19 10	111	722	5	98	1	6	1257	103	...	99	202	20
Cupar . . .	1,845 0 0	30 2 8	256 0	806 7 3	103	911	14	382	...	9	2410	341	121	229	691	15
Dumfries . .	1,993 15 0	75 10 0	270 10	401 16 5	131	832	11	370	...	15	5008	496	140	215	851	48
Dundee . . .	3,092 5 10	102 10 6	262 0	2,027 16 11	335	2,377	20	830	6	16	5635	752	...	140	892	8
Dunfermline .	2,297 3 6	78 10 0	221 0	432 13 6	236	1,823	12	479	3	11	6385	295	45	...	340	4
Edinburgh . .	15,024 18 7	138 12 9	695 0	3,758 18 10	1256	8,517	84	2638	35	59	30751	1838	194	620	2652	63
Elgin and Inverness	1,538 9 9	26 17 10	158 16	993 18 8	119	1,035	9	194	1	10	1864	277	40	157	474	7
Falkirk . . .	1,910 0 0	55 10 0	248 0	603 0 6	156	1,457	16	381	1	9	4125	220	24	160	404	17
Galloway . .	1,287 11 4	70 19 6	198 0	221 8 0	100	632	5	86	...	7	1464	210	...	80	290	23
Glasgow . . .	24,537 11 11	1018 19 5	683 0	23,920 11 0	2726	21,861	123	6152	89	60	26797	4347	330	254	4931	52
Hamilton . .	2,585 10 0	69 10 0	314 0	935 2 9	253	2,148	15	509	1	13	5275	345	...	...	345	8
Ireland . . .	549 13 3	1 6 0	60 0	182 1 0	63	627	9	137	...	5	598	104	26	355	485	23
Kelso	1,800 0 0	20 0 0	254 0	1,009 10 1	84	642	11	213	...	9	6721	170	140	385	695	58
Kilmarnock .	4,427 10 5	164 17 0	537 10	1,893 15 3	478	4,018	42	1144	3	24	10698	1104	70	40	1214	19
Kinross . . .	927 10 0	31 0 0	145 0	87 0 0	45	294	6	61	...	7	3136	...	20	224	244	3
Kirkcaldy . .	2,362 10 0	89 12 0	392 0	1,689 16 10	236	1,874	21	670	...	11	1955	425	111	12	548	9
Lanark . . .	1,915 17 0	36 2 0	233 0	1,405 16 5	173	1,430	14	393	2	10	3170	420	86	121	627	16
Lancashire . .	7,419 5 9	57 19 0	25 0	5,435 4 7	680	5,724	23	843	14	29	8442	716	85	30	831	7
London . . .	4,082 3 9	264 2 4	127 0	6,809 14 10	247	2,169	18	580	3	14	3660	895	...	229	1124	4
Melrose . . .	2,628 7 0	28 4 7	345 0	5588 4 3	267	1,577	21	592	1	14	4591	363	50	290	703	23
Newcastle . .	5,589 2 8	124 4 6	277 0	5,064 17 7	655	4,939	41	768	7	39	10606	787	12	140	939	23
Orkney . . .	1,598 15 0	33 0 9	148 10	526 10 8	199	1,670	20	417	7	12	3996	1119	120	530	1769	25
Paisley and Greenock	8,284 1 2	410 17 2	792 0	2,978 10 1	706	5,463	49	1383	14	26	12242	909	67	140	1116	23
Perth	3,388 1 11	43 2 8	359 0	594 14 2	186	1,475	26	531	1	21	7675	266	36	195	497	17
Stirling . . .	2,465 6 0	87 10 6	281 0	657 9 11	246	2,217	19	672	5	11	4201	469	22	12	503	14
	115,242 7 7	3313 3 8	8398 11	71,967 10 5	10,768	83,645	718	21978	199	513	197159	18563	1987	5366	25916	670
Former Returns	1,247 7 0	41 0 0	8 10	492 15 2	102	663	5	214	1	8	3260	190	28	285	503	...
Totals . . .	116,489 14 7	3354 3 8	8407 1	72,460 5 7	10,870	84,308	*723	22192	200	*521	200419	18753	2015	5651	26419	670
Average in each Congregation	190 13 1	5 9 10	...	118 11 10	* Of which 550 are ministers' classes, with an attendance of 18,343.				...	* In each Lib. 385 vols.		...	...	...	...	...

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III.—COMPARATIVE TABLE FOR 1871 AND 1872.

	1871.	1872.	Increase in 1872 compared with 1871.
Number of Congregations,	608	611	3
Number of Ministers, including Colleagues (supposing all vacancies filled up),	640	641	1
Elders,	4,804	4,871	67
Preachers, including those employed for Occasional Supply,	77	78	.....
Students of Divinity,	151	136	.....
Baptisms,	11,850	11,762	.....
Members,	181,426	182,810	1384
Average Attendance on Sabbath,	205,805	207,172	1367
Income for Congregational purposes,	£228,730 4 9	£244,847 1 1	£16,116 16 4
Congregational Income for Missions and Benevolence,	68,191 7 11	69,897 12 7	1,706 4 8
Total Congregational Income,	£296,921 12 8	£314,744 13 8	£17,823 1 0
Average Contribution per Member for said Income,	£1 12 10	£1 14 6	.....
Personal Donations for Missions,	£3,568 18 0	£5,040 12 7	.....
Legacies for Missions,	19,481 13 11	3,467 17 4	.....
Non-Congregational Societies, Schools, and Foreign Contributions for Missions,	1,378 10 0	2,640 19 2	.....
Total of the above Three,	£24,429 1 11	£11,149 9 1	.....
Scholarships,	£886 17 1	£2,746 5 1	.....
Donations—Aged and Infirm Ministers' Fund,	414 1 0	234 7 6	.....
Interest on Aged Ministers' Fund,	1,043 0 7	895 14 9	.....
Manse Subscriptions not included in Congregational Income,	589 4 8	134 15 10	.....
Interest on Manse Fund,	436 17 4	365 6 2	.....
Church Extension Fund,	239 0 0	210 14 5	.....
London Church Extension Fund,	2 10 0	.....	.....
Permanent Loan Fund,	257 18 8	372 7 8	.....
Debt Liquidation Fund,	6 11 10	100 0 0	.....
Total of the above Nine,	£3,826 1 2	£5,059 11 5	£1,233 10 3
Total Income from all Sources,	£325,176 15 9	£330,958 14 2	£5,776 18 5
Total Stipend, excluding Supplement, but including Travelling Expenses,	£117,883 17 4	£119,843 18 8	£2,010 0 11
Amount of Supplement,	10,305 1 0	9,887 1 0	.....
Debt paid by Congregations, and cost of New Buildings,	66,161 14 7	72,460 5 7	£6,298 11 0
Sabbath School Teachers,	10,514	10,870	356
Do. do. Scholars,	81,481	84,308	2,827
Ministers' and Elders' Classes,	729	723	.....
Attendance at these,	21,297	22,192	895
Volumes in 522 Congregational Libraries in 1871, and 521 in 1872,	201,626	200,419	.....
Aggregate attendance at Prayer Meetings,	26,449	26,419	.....
Paid Agents (Missionaries, Bible-Women, etc.),	214	200	.....

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IV.—DECENNIAL TABLE OF AVERAGES.

Name of Presbytery.	Average contribution per member for all purposes for ten years.										Average for 10 Years.
	1863.	1864.	1865.	1866.	1867.	1868.	1869.	1870.	1871.	1872.	
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Aberdeen,	1 1 9	1 5 0	1 8 3	1 5 6	1 8 4	1 9 3	1 8 0	1 6 9	1 4 7	1 11 4	1 6 10
Annandale,	1 18 0	1 6 7	1 11 6	1 18 3	1 6 4	1 14 7	1 11 7	1 11 3	1 6 7	1 9 5	1 11 5
Arbroath,	1 1 5	1 2 2	0 19 8	1 5 8	1 2 8	1 0 8	1 1 6	1 0 7	1 3 1	1 4 10	1 2 3
Banffshire,	0 17 7	0 17 5	0 18 3	1 5 6	0 19 11	1 2 1	1 2 11	1 10 7	1 8 9	1 0 10	1 2 5
Berwick,	0 15 7	0 15 11	0 17 1	0 18 5	0 18 9	0 18 0	0 17 9	0 19 0	1 2 10	0 18 8	0 18 2
Buchan,	1 0 3	1 1 11	1 6 6	1 7 9	1 9 0	1 12 9	1 3 2	1 3 10	1 4 10	1 4 10	1 5 6
Carlisle,	1 11 5¼	3 0 1	1 10 11	1 15 3	1 11 9	1 10 0	1 11 0	2 0 5	1 14 9	1 12 6	1 15 10
Cupar,	0 15 9½	1 2 2	1 5 7	1 6 10	1 5 1	1 3 3	1 2 4	1 1 7	1 2 3	1 6 3	1 3 1
Dumfries,	1 0 5¾	1 0 3	1 2 6	1 3 2	1 6 9	1 10 3	1 9 3	1 6 9	1 5 6	1 4 3	1 4 11
Dundee,	0 17 9	0 19 3	0 19 11	1 3 0	0 18 5	1 0 3	0 19 11	1 2 8	1 12 1	1 4 7	1 1 9
Dunfermline,	1 1 9¼	1 3 1	1 0 9	1 1 0	1 3 9	1 1 4	1 0 10	1 6 9	1 1 7	1 2 1	1 2 4
Edinburgh,	1 3 1	1 4 6	1 4 2	1 6 11	1 8 5	1 9 2	1 8 4	1 11 1	1 8 8	1 8 8	1 7 4
Elgin and Inverness,	1 2 7½	1 4 7	1 4 7	1 8 0	1 8 11	1 17 7	1 8 10	1 15 0	1 19 10	1 11 1	1 10 1
Falkirk,	0 18 6	0 19 2	1 1 10	1 2 6	1 2 2	1 4 7	1 1 11	1 1 10	1 1 10	1 3 6	1 1 9
Galloway,	1 1 0½	1 3 5	1 8 5	1 11 3	1 6 3	1 5 3	1 8 7	1 5 5	1 6 2	1 5 5	1 6 1
Glasgow,	1 14 6½	1 18 7	1 19 8	2 0 0	1 19 4	1 19 0	1 18 10	2 1 1	1 19 10	2 6 5	1 19 9
Hamilton,	0 11 4½	0 14 6	0 18 6	1 1 7	1 0 0	1 7 8	1 0 10	0 17 9	0 16 6	1 1 1	0 19 0
Ireland,	0 13 3½	0 14 3	0 16 1	0 15 5	0 14 5	0 19 2	1 6 6	1 0 2	0 18 6	1 0 5	0 17 10
Kelso,	0 15 1¼	1 0 0	1 2 9	0 19 6	0 18 2	0 18 8	0 19 0	1 0 5	0 18 3	1 4 4	0 19 7
Kilmarnock,	0 18 9¼	1 1 9	1 4 2	1 8 1	1 1 11	1 2 10	1 6 5	1 8 3	1 7 0	1 7 3	1 4 2
Kinross,	0 18 9½	0 18 4	1 2 1	1 0 0	1 18 6	0 18 8	1 10 1	1 0 1	1 3 4	1 1 8	1 3 2
Kirkcaldy,	0 15 7½	0 18 2	0 19 5	0 18 2	1 3 4	0 18 9	1 4 1	1 4 7	1 7 1	1 4 0	1 1 6
Lanark,	0 12 8¼	0 13 2	0 17 4	0 17 7	0 17 10	0 19 5	0 19 1	1 0 6	1 0 7	1 3 6	0 18 2
Lancashire,	4 10 7	4 10 5	5 5 11	4 2 9	4 5 8	3 13 11	4 12 8	3 14 1	3 18 10	4 3 0	4 5 9
London,	3 12 8½	3 14 11	3 5 0	3 15 4	4 14 3	4 3 0	5 9 1	5 9 8	6 10 3	5 11 0	4 12 6
Melrose,	0 17 11½	0 18 11	0 19 9	0 19 0	1 7 2	1 5 7	1 0 2	1 1 3	1 1 5	1 19 1	1 3 0
Newcastle,	1 10 6	1 15 8	1 16 6	1 11 1	1 8 7	1 11 11	1 14 10	1 14 6	1 19 11	2 4 10	1 14 10
Orkney,	0 13 1	0 11 8	0 12 6	0 14 8	0 13 0	0 13 10	0 12 7	0 13 5	0 14 11	0 14 10	0 13 5
Paisley and Greenock,	1 7 8¼	1 10 3	1 12 9	1 16 10	1 15 1	1 18 10	1 16 0	1 17 6	2 8 3	2 0 0	1 16 3
Perth,	0 16 7¼	0 19 2	1 1 3	1 4 11	1 3 3	1 2 7	1 2 0	1 3 11	1 3 2	1 4 6	1 2 2
Stirling,	1 5 1¼	1 6 1	1 4 3	1 10 9	1 11 9	1 7 6	1 6 8	1 6 11	1 8 1	1 10 6	1 7 9
Whole Church,	1 5 8¼	1 6 11	1 8 5	1 9 9	1 10 1	1 10 4	1 10 8	1 11 8	1 12 10	1 14 6	1 10 1

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No. III.—(*See Minutes*, p. 631.)

REPORT ON SCHOLARSHIPS.

I. BURSARY COMPETITION—NOVEMBER 1872.

THE Committee have to report that at the competition, which took place on the sixth and seventh days of November, 77 students presented themselves for examination. The general average of the papers given in was exceptionally low; and hence the number of successful competitors was smaller than in several preceding years. Of 22 who competed in Section I., ten obtained scholarships; of 29 in Section II., seventeen; of 10 in Section III., four; and of 16 in Section IV., eleven. After awarding or continuing the special scholarships, thirteen in number, the Committee granted ordinary scholarships of £10 each to the remaining twenty-nine successful competitors. Two students in the first section and one in the second distinguished themselves very highly, their total average of marks being 841, 828, and 830 respectively. To the first of these in Section I. was awarded the 'William Anderson' Scholarship of £25 a year for 4 years; to the second, the 'Beattie' Bursary of £20 for 3 years; and to the student in Section II., the 'Paterson' Scholarship of £25 for 3 years. It may be noted that both the students who stood thus high in Section I., being sons of ministers, were competitors for the Beattie Bursary, which had become vacant during the summer by the death of a promising student, who had held it for two years. The Committee have much pleasure in stating further, that among the successful competitors in the first section were two who had obtained their preliminary training in the Foreign Mission field—one under the superintendence of the Rev. Dr. Robb in Old Calabar, the other—the son of one of your missionaries—in Jamaica. Your Committee have had under consideration for some time the rules according to which students are permitted to choose the section in which they are to compete, and several changes have been introduced, which it is believed will promote the efficient and equal working of the Scheme. Particulars of these changes are advertised on the cover of the *Record* for this month.

II. TUTORIAL ASSISTANCE AND ENCOURAGEMENT OF GRADUATION.

It has long been found, judging from the Scholarship examination-papers and otherwise, that many students coming up to college have had few advantages in the way of preliminary training, and are consequently

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in such a condition as not to derive anything like full benefit from the University classes. An attempt was made two years ago to provide such students with tutorial help during their attendance at college, and thus to make up to some extent for the deficiency which they themselves indeed are the first to feel. During the winter of 1871-72 the experiment was tried, and proved so successful as to warrant the Committee in recommending to the Synod last year that this should be considered a part of the Scholarship Scheme.

Arrangements were accordingly made for carrying on this work more systematically during the past winter session. The Committee are happy to report that the students have shown their sense of the value of this Scheme by taking advantage in large numbers of the tutorial assistance provided—31 students having attended the tutorial classes for Classics, and 16 the classes for Mathematics. The tutorial classes in Edinburgh have been well attended, and a number of the students have gone in for the Degree examination with good prospects of success. The tutors and the Presbytery's superintendent unite in testifying to the marked improvement visible in the students since they joined the classes. In Glasgow, the students in the Classical department have met along with the students of the Free Church, the same tutor doing the work for both Churches in a joint class. And both here and in the Mathematical department the tutors certify that the attendance has been steady, and the progress of the students highly satisfactory. From St. Andrews and Aberdeen, where of course we have a much smaller number of students, but where nevertheless tutorial assistance has also been provided, the reports are equally gratifying.

On the whole, the Scheme is a great boon to students at all our University seats; and it is the opinion of the Committee that an effort should be made to continue it efficiently until, as it is hoped, a more thorough system of Middle or Grammar Schools established throughout the country (combined with a strict entrance examination in the Universities) secures to all students a proper preliminary training, and thus renders anything like our tutorial assistance during the curriculum unnecessary.

Thorough economy has been studied in the working of this Scheme. Though so many students have taken advantage of it during the past year, the total expense (including even a few graduation fees paid by the Committee) is rather less than £100.

III. Degree of B.D.

In the Report of last year it was stated that the question of 'bestowing rewards on such students as are successful in obtaining the degree of B.D.' had been referred to the Professors of Theology, to consider and

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report. To this reference the Professors replied: 'They do not consider it expedient, in present circumstances at least, to offer a reward to those students who have successfully competed for the degree of B.D.' Having heard Professors Harper and M'Michael in explanation and support of this decision, after full deliberation your Committee beg to report that they do not deem it advisable for the Church to take any action on this part of the overture from the Presbytery of Glasgow to the Synod of 1871.

IV. State of the Funds.

For the first time in the history of the Scholarship Scheme your Committee have had a considerable surplus on the Ordinary Account at the close of the year. When the Accounts were closed on 31st December, there remained a balance in hand of £201, 3s. 5d. The Committee are of opinion that it is in every way for the advantage of the Fund that this balance be carried to Capital; and, taking into consideration the growing desire expressed for the encouragement of the study of Hebrew, and the wish of the parties interested to have the 'Lindsay' Bursary placed on a different footing, they have unanimously agreed to recommend that £200 of this surplus be added to the capital stock of that bursary; that the bursary thus founded be set apart as a Hebrew scholarship, to be called the 'Lindsay Scholarship;' and that the following be the rules according to which it shall be awarded:—

1*st. That it be open for competition only in the Fourth Section, and tenable for One year.*

2*d. That of the competitors in Section IV. who attain the minimum average of marks over all their papers, it shall be awarded to the student who shows the greatest proficiency in Hebrew.*

In conclusion, your Committee desire to express their conviction that an increase in the value of the *ordinary* scholarships is at the present time more necessary than addition to their number. It is therefore their intention next November to give a larger number of scholarships of the value of £15; and this, together with the outlay required for tutorial assistance, may be expected to make the expenditure of the year higher, rather than lower, than that on which they have just reported. At the same time, they have every confidence that the same Christian liberality, which has gradually raised the Fund from a state of great depression to its present flourishing condition, will abundantly sustain them in their efforts to increase its influence.

David Duff, *Convener.*

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Subjoined is a vidimus of the progress of the Ordinary Fund during the last Ten Years :—

Year.	Capital Fund.	Interest of Fund.	Subscriptions.	Debt at 1st January.	Surplus at 1st January.	Excess of Income over Expenditure	Ordinary Scholarships.		Special Scholarships.	
							No.	Value.	No.	Value.
1863	£5278 5 5	£211 2 7	£246 9 8	£527 5 8	...	£35 9 6	...	£360	...	...
1864	Do.	227 2 8	250 11 6	791 16 2	...	114 9 8	29	290	...	...
1865	5378 5 5	218 2 10	248 17 0	677 6 6	...	127 8 8	28	280	...	...
1866	5378 5 4	196 4 0	257 14 0	549 17 10	...	138 2 9	25	270	...	...
1867	Do.	226 12 9	248 1 0	411 15 1	...	23 2 5	42	430	...	...
1868	Do.	247 10 8	338 19 0	388 12 8	...	208 18 3	35	350	5	£105
1869	Do.	256 15 8	216 18 0	179 14 5	...	56 5 0	35	350	9	175
1870	Do.	246 10 5	211 14 0	123 9 5	...	107 10 1	37	370	9	200
1871	Do.	223 12 1	347 5 0	15 19 4	...	38 10 2	51	510	11	230
1872	Do.	178 5 5	413 9 0	...	£22 10 10	178 12 7	29	290	13	285
1873	£423 5 4	...	...	...	201 3 5	...	...	...	...	...

It is proposed to set apart the Donation of £200 given by the family of the late Professor Lindsay to the Capital Fund, together with £200 from the surplus of last year, to found a Hebrew Scholarship, and that its name be 'The Lindsay Scholarship.'

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No. IV.—(*See Minutes*, p. 633.)

REPORT OF THE SYNOD'S BOARD FOR MANSES AND DEBT LIQUIDATION.

THE Synod's Board for Manses and Debt Liquidation have pleasure in submitting to the Synod and the Church the Report of their procedure in the execution of the trust committed to them during the year 1872–73. The applications which in that year they have received for assistance in the erection, purchase, and repair of manses, have been somewhat more numerous than those presented in either of the years preceding; and as the balance at the credit of the Manse Fund has recently been rapidly diminishing, through the payments rendered necessary by the completion of works at manses, for which grants had previously been made, every new application has been considered with, if possible, greater care, and with the view of securing the extension of the benefits of the Fund to the greatest possible number of congregations. The following summary exhibits the number of cases brought under the notice of the Board during the last twelve months, and the manner in which those cases have been disposed of by the Board in their administration of the funds which have been placed at their disposal.

Since May 1872, blank schedules of application have been sent to *eleven* Congregations, as under:—

Warkworth	Patna.
Loanends.	Kennoway.
Slateford.	Stratford.
Gourock.	Greenlaw.
Leslie, East.	Woolwich.
Newmilns.	

The total number of congregations to which blank schedules of application for grants have been sent since the commencement of the Manse Scheme, has been as follows:—

Previous to May 1864,	. .	75	Brought forward,		224
,, 1865,	. .	30	Previous to May 1870,	. .	6
,, 1866,	. .	37	,, 1871,	. .	13
,, 1867,	. .	31	,, 1872,	. .	8
,, 1868,	. .	30	,, 1873,	. .	11
,, 1869,	. .	21	In all,		262
Forward,		224			

Since May 1872, the following grants have been promised to *five* congregations, to aid them in building or acquiring manses, viz.:—

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Congregation.	Supposed Cost of Manse.	Amount of Grant.
Dundee, Dudhope Crescent Road,	£762	£250.
Cabrach, . . .	350	One-half of cost up to £350.
Wallsend, . .	900	One-third of cost up to £900.
Wemyss Bay, .	1200	Two-fifths of cost up to £800.
Wolverhampton,	700	£350.

Nine congregations have, since May 1872, obtained grants to aid in repairing and enlarging manses, or in replacing such as had become unsuitable from age or other circumstances, viz.:—

Congregation.	Supposed Cost of Improvements.	Amount of Grant.
Stamfordham, . .	£125	£30.
Errol, . . .	150	One-half of cost.
Patna, . . .	100	£50.
Kennoway, . . .	200	One-half of cost up to £200.
Shapinshay, . .	40	£30.
Craigs and Duntocher, .	800	One-third of cost up to £800.
Douglas, . . .	72	£40.
Aberchirder, . .	200	One-third of cost up to £200.
Leslie, East, . .	600	One-third of difference between price of old and cost of new manse up to £800.

And the following *eight* congregations have, since the date of last report, obtained promises of additional aid for the completion of the erection or improvement of their manses, viz.:—

Congregation.	Amount of Additional Grant.	Congregation.	Amount of Additional Grant.
Kilmaronock, ...	£25	Buckie, ...	£100
Southend, ...	40	Kirkcowan, ...	15
Beith, Mitchell Street, .	5	Burray, Orkney, . .	30
Comrie, ...	40	Mossbank, ...	20

The number of congregations to which, from the formation of the Manse Fund to the end of March 1873, pecuniary assistance has been rendered by the Manse Board, has been 217. Of these congregations, 105 have obtained grants to aid them in the erection or purchase of suitable manses, where none had previously been provided; 59 have obtained grants for rebuilding or replacing old manses which had become dilapidated or unsuitable; and the remaining 53 have received assistance for the extension or improvement of their former manse accommoda-

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tion. Every grant thus made to a congregation for the building or purchase of a new manse, or for the enlargement or repair of an old one, implies the contribution, by the members of that congregation and their friends, of a sum of money usually much larger in amount than the grant made from the Manse Fund; and the following table, which has been corrected to the end of March 1873, exhibits for every Presbytery the proportion between the amount to be contributed by the congregation receiving aid from the Manse Fund and the grant obtained from the Manse Board, while it also indicates the manner in which assistance from the Manse Fund, and the benefits of the Manse Scheme, have been distributed over the Presbyteries of the denomination.

Presbyteries.	Amount to be expended by Congregations.						Amount to be expended by Board.					Aggregate amount to be expended by Congregations and Board.
	No.	For New Manses.	No.	For repairing, replacing, etc.	Total. No.	Total. Amount.	For New Manses.	For repairing, replacing, etc.	Already paid.	Still to pay.	Total.	
Aberdeen, .	1	£430	4	£915	5	£1345	£400	£725	£1025	£100	£1125	£2470
Annandale, .	...	...	4	1307	4	1307	...	1018	598	420	1018	2325
Arbroath, .	3	1772	3	1071	6	2843	746	650	1050	346	1396	4239
Banffshire, .	6	2080	2	314	8	2394	1675	156	1120	711	1831	4225
Berwick, . .	7	3400	7	2426	14	5826	1635	1149	2149	635	2784	8610
Buchan, . .	...	...	3	889	3	889	...	617	587	30	617	1506
Carlisle, . .	...	...	1	75	1	75	...	125	125	...	125	200
Cupar, . .	1	523	4	1898	5	2421	300	795	1095	...	1095	3516
Dumfries, .	3	1203	7	2411	10	3614	800	1415	1812	403	2215	5829
Dundee, . .	3	1590	3	896	6	2486	780	455	1035	200	1235	3721
Dunfermline,	1	600	4	1414	5	2014	300	743	743	300	1043	3057
Edinburgh, .	3	1114	11	2672	14	3786	970	1667	2377	260	2637	6423
Elgin and Inverness,	3	1173	4	1274	7	2447	827	951	987	791	1778	4225
Falkirk, . .	2	817	3	919	5	1736	560	480	985	55	1040	2776
Galloway, .	7	2640	1	579	8	3219	1615	250	1625	240	1865	5084
Glasgow, . .	10	4627	4	1646	14	6273	2573	854	2260	1167	3427	9700
Hamilton, .	3	1819	1	229	4	2048	767	170	937	...	937	2985
Ireland, . .	3	850	...	...	3	850	790	...	700	90	790	1640
Kelso, . .	2	995	2	570	4	1565	550	200	685	65	750	2315
Kilmarnock,	10	4826	6	2520	16	7346	2720	990	3505	205	3710	11,056
Kinross, . .	...	...	2	327	2	327	...	170	170	...	170	497
Kirkcaldy, .	2	605	9	2129	11	2734	530	1369	1399	500	1899	4633
Lanark, . .	1	495	5	1217	6	1712	275	795	1080	40	1070	2782
Lancashire, .	2	590	...	...	2	590	650	...	300	350	650	1240
London, . .	1	340	...	...	1	340	300	...	300	...	300	640
Melrose, . .	2	908	1	96	3	1004	480	64	455	89	544	1548
Newcastle, .	13	5340	3	417	16	5757	3343	328	2556	1115	3671	9428
Orkney, . .	1	450	3	154	4	604	250	200	411	39	450	1054
Paisley and Greenock,	11	6556	3	1001	14	7557	3023	400	2755	668	3423	10,980
Perth, . . .	3	1280	8	1927	11	3207	750	1303	1470	583	2053	5260
Stirling, . .	1	510	4	1361	5	1871	300	820	820	300	1120	2991
Total,	105	47,533	112	32,654	217	80,187	27,909	18,859	37,066	9702	46,768	126,955

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The total amount of the grants which have been made to the 217 congregations included in the above table is thus estimated at £46,768, which gives as the average amount granted in each case, £215, 10s. 5d. To the 105 congregations which previously had provided no manse accommodation, but which have now agreed to erect or purchase manses for their ministers, the grants made have amounted to £27,909, thus giving as the average grant made to each of these congregations, £265, 16s.; and the amount of the grants made to the 112 congregations which have been engaged in the reconstruction, enlargement, or other improvement of previously existing manses has been £18,859, thus showing an average grant to each congregation of this class of £168, 7s. 8d. In fulfilling the conditions on which these grants have been made by the Manse Board, the 217 congregations to which they have been offered are required to raise not less than £80,187, which implies an average contribution of £369, 10s. 6d. from each congregation; and in every case in which a grant has been made, it has been stipulated that the manse shall be free from debt when the last instalment of the manse grant is paid over to the Treasurer of the Congregational Manse Building Fund. When, therefore, the grants which make up the total sum of £46,768, allocated by the Manse Board, shall be fully paid, the completion of the works in connection with which these grants have been asked and conceded, will have secured an addition to the value of the manse property connected with the congregations of the United Presbyterian Church of very nearly £127,000. In its bearing, therefore, on the increased value of the property which is held by United Presbyterian Congregations for the denomination, the Manse Scheme has been eminently successful; but this is only as one of the least of its benefits. The erection of a suitable manse for its minister has, in the view of the general public, given a higher character and standing to many congregations in small towns, or in remote and rural districts. The new erections are, in many cases, highly ornamental to the localities in which they have been placed; they directly conduce to the preservation of the health and the promotion of the comfort of the families inhabiting them; and they must, under the blessing of God, greatly tend to prolong the lives and increase the efficiency and usefulness of many of the pastors placed over those congregations, by whose exertions and liberality, with the assistance of the Manse Board, these manses have been provided. Cases could easily be specified in which a damp and unhealthy dwelling has been replaced by a dry, warm, and well-ventilated house; or, in which a narrow, confined dwelling, occasioning much discomfort to the inmates, and preventing the exercise of brotherly hospitality, has been exchanged for a wider house, more adapted to the necessities and more conducive to the comfort and convenience of the manse family. In the enjoyment of these benefits the minister will

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praise the Giver of all good with a more joyful and thankful heart as he offers the morning and evening sacrifice of prayer and thanksgiving on the family altar within the manse; and day by day he will go forth from that manse with a firmer step, and with stronger attachment to his flock and to the Church with which he is associated, whether it be to visit the dwellings of the sick and the poor, that he may minister to them in private and in chambers of distress the consolations of the gospel, or to enter the public assembly to proclaim to the flock of which he is the under-shepherd, 'the glorious gospel of the blessed God.'

The design of the Manse Scheme was to provide a central Fund, by grants from which congregations paying a stipend not exceeding £200 per annum might be stimulated to the effort and contribution which would secure suitable manse accommodation for their respective ministers. At the commencement of the Scheme, it was estimated that the desired end might be gained by the institution of a Fund whose capital should be £45,000; but the original subscriptions amounted only to £36,953, 0s. 9d. Of that sum, £1142, 12s. 5d. have since been written off as irrecoverable, and there remains a balance of £596, 10s. yet to be collected. The amount of original subscriptions paid to the Synod's Treasurer has therefore been £35,213, 18s. 4d., or nearly £10,000 less than the sum which was at first estimated as necessary for the purposes of the Manse Scheme. It was found besides, as the work of manse improvement advanced, that many of the old manses required much more extensive alterations and repairs than had at first been supposed, and that, through the advance in wages and in the price of materials in all the building trades, the cost of all descriptions of work, for the improvement of old manses and the erection of new, was greatly increased. A supplementary Manse Fund thus became necessary; and as the result of the new effort originated at the meeting of Synod in May 1869, with the view of raising an additional sum of £14,000, a new list of subscriptions amounting to £12,233, 1s. 6d. was obtained. Of these supplementary subscriptions, £10,803, 2s. 6d. have been paid to the Synod's Treasurer, and there remains a balance of £1429, 19s. yet to be collected. The amount of the contributions to the Manse Fund which have been realized up to the end of March 1873 has therefore been £46,017, 0s. 10d., and that sum has been increased by the addition of £4576, 19s. 8d., as interest on the balances in the hands of the Treasurer; thus making the total income of the Manse Scheme from its commencement to the end of March last, £50,594, 0s. 6d. The two following tables, which are corrected to the 31st March 1873, and which for convenience of reference in the collection of the outstanding balances are still kept distinct, exhibit, in their relation to the various Presbyteries of the Church, the amounts of the original and supplementary subscriptions, the sums paid on account of them to the Synod's Treasurer, and the balance yet to be collected.

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TABLE OF ORIGINAL SUBSCRIPTIONS TO THE MANSE FUND.

Presbyteries.	Subscriptions Promised.	Amount Paid.	Irrecoverable.	Balance, of which part may be collected.
Aberdeen, . .	£507 7 0	£492 7 0	£5 0 0	£10 0 0
Annandale, .	182 7 5	182 7 5	...	...
Arbroath, . .	512 7 6	493 6 0	14 1 6	5 0 0
Banffshire, .	0 5 0	0 5 0	...	...
Berwick, . .	400 5 6	369 6 6	30 19 0	...
Buchan, . .	5 0 0	5 0 0	...	...
Carlisle, . .	...	...	...	...
Cupar, . .	289 1 0	284 1 0	5 0 0	...
Dumfries, . .	184 8 10	151 3 10	33 5 0	...
Dundee, . .	524 9 0	493 17 0	9 12 0	21 0 0
Dunfermline, .	1,464 19 7	1,460 2 6	4 17 1	...
Edinburgh, .	5,242 7 0	4,865 19 5	334 7 7	42 0 0
Elgin and Inverness, . .	60 10 0	60 2 0	0 8 0	...
Falkirk, . .	246 0 0	206 0 0	...	40 0 0
Galloway, . .	21 0 0	21 0 0	...	...
Glasgow, . .	17,240 7 6	16,721 0 9	457 6 9	62 0 0
Hamilton, .	100 0 0	100 0 0	...	...
Ireland, . .	2 4 0	2 4 0	...	...
Kelso, . .	477 14 7	457 14 7	20 0 0	...
Kilmarnock, .	481 3 7	471 3 7	10 0 0	...
Kinross, . .	145 0 0	145 0 0	...	...
Kirkcaldy, .	119 5 0	102 5 0	17 0 0	...
Lanark, . .	274 17 0	245 17 0	29 0 0	...
Lancashire, .	1,026 8 0	721 8 0	...	305 0 0
London, . .	175 0 0	170 0 0	5 0 0	...
Melrose, . .	455 7 10	396 7 10	5 0 0	54 0 0
Newcastle, .	518 10 0	493 11 0	6 19 0	18 0 0
Orkney, . .	74 7 0	74 7 0	...	...
Paisley & Greenock, . .	3,230 4 6	3,143 4 0	75 0 6	12 0 0
Perth, . .	557 15 6	530 6 6	7 9 0	20 0 0
Stirling, . .	598 0 0	591 10 0	6 10 0	...
Not Congregational, . .	1,836 8 5	1,763 1 5	65 17 0	7 10 0
Total, .	£36,953 0 9	£35,213 18 4	£1,142 12 5	£596 10 0

[Table of Supplementary Contributions.

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TABLE OF SUPPLEMENTARY CONTRIBUTIONS TO THE MANSE FUND.

PRESBYTERIES.	Subscriptions Promised.	Amount Paid.	Balance Due.
Aberdeen,	£47 10 0	£43 15 0	£3 15 0
Annandale,	5 0 0	5 0 0	...
Arbroath,	60 6 0	60 6 0	...
Banffshire,	...	...	...
Berwick,	118 14 0	112 4 0	6 10 0
Buchan,	...	...	...
Carlisle,	...	...	...
Cupar,	85 0 0	25 0 0	60 0 0
Dumfries,	...	...	...
Dundee,	411 0 0	388 0 0	23 0 0
Dunfermline,	295 0 0	282 10 0	12 10 0
Edinburgh,	2,011 2 6	1,640 19 6	370 3 0
Elgin and Inverness,	149 12 0	114 13 0	34 19 0
Falkirk,	5 5 0	5 5 0	...
Galloway,	...	...	...
Glasgow,	5,515 4 0	4,940 19 0	574 5 0
Hamilton,	...	...	...
Ireland,	1 0 0	1 0 0	...
Kelso,	121 0 0	97 0 0	24 0 0
Kilmarnock,	195 1 0	170 11 0	24 10 0
Kinross,	...	...	...
Kirkcaldy,	...	...	...
Lanark,	105 0 0	85 0 0	20 0 0
Lancashire,	663 18 0	523 18 0	140 0 0
London,	205 0 0	205 0 0	...
Melrose,	300 14 0	245 19 0	54 15 0
Newcastle,	300 15 0	276 3 0	24 12 0
Orkney,	55 0 0	55 0 0	...
Paisley and Greenock,	1,291 0 0	1,241 15 0	49 5 0
Perth,	90 0 0	87 5 0	2 15 0
Stirling,	201 0 0	196 0 0	5 0 0
TOTAL,	£12,233 1 6	£10,803 2 6	£1,429 19 0

The annual progress of the Manse Fund, in relation both to income and to expenditure, as also its state at the close of each year up to 31st December 1871, may be thus exhibited :—

INCOME.

A.D. 1863.		
Donations and subscriptions received,		£10,866 14 3
Interest on account,		81 4 7
		£10,947 18 10
A.D. 1864.		
Donations and subscriptions paid,	£7,543 14 4	
Interest on account,	542 4 9	
		8,085 19 1
A.D. 1865.		
Donations and subscriptions paid,	£4,881 9	
Interest on account,	622 1 5	
		5,504 3 2
Carry forward,		£24,538 1 1

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Brought forward,			£24,538 1 1
A.D. 1866.			
Donations and subscriptions paid,	£3,708 3 5		
Interest on account,	837 10 6		
			4,545 13 11
A.D. 1867.			
Donations and subscriptions paid,	£5,142 0 6		
Interest on account,	527 5 6		
			5,669 6 0
A.D. 1868.			
Donations and subscriptions paid,	£1,277 14 11		
Interest on account,	466 2 3		
			1,743 17 2
A.D. 1869.			
Donations and subscriptions paid,	£3,584 15 2		
Interest on account,	301 13 7		
			3,886 8 9
A.D. 1870.			
Donations and subscriptions paid,	£5,927 11 6		
Interest on account,	396 0 7		
			6,323 12 1
A.D. 1871.			
Donations and subscriptions paid,	£2,096 2 2		
Interest on account,	436 17 4		
			2,532 19 6
A.D. 1872.			
Donations and subscriptions paid,	£942 15 10		
Interest on account,	365 6 2		
			1,308 2 0
			£50,548 0 6

EXPENDITURE.

A.D. 1863.			
Miscellaneous expenditure,			£509 3 0
Balance in the hands of Treasurer at 31st December 1863,	£10,438 15 10		
A.D. 1864.			
Instalments of grants paid,	£660 0 0		
Miscellaneous expenditure,	580 15 11		
			1,240 15 11
Balance in hands of Treasurer at 31st December 1864,	£17,283 19 0		
A.D. 1865.			
Instalments of grants paid,	£2,990 0 0		
Miscellaneous expenditure,	301 8 11		
			3,291 8 11
Balance in hands of Treasurer at 31st December 1865,	£19,496 13 3		
A.D. 1866.			
Instalments of grants paid,	£5,075 0 0		
Miscellaneous expenditure,	328 0 11		
			5,403 0 11
Balance in hands of Treasurer at 31st December 1866,	£18,639 6 3		
A.D. 1867.			
Instalments of grants paid,	£7,100 10 0		
Miscellaneous expenditure,	389 0 1		
			7,489 10 1
Balance in hands of Treasurer at 31st December 1867,	£14,819 2 2		
Carry forward,			£17,933 18 10

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Brought forward,			£17,933 18 10
A.D. 1868.			
Instalments of grants paid,		£6,935 0 0	
Miscellaneous expenditure,		279 9 11	
			7,214 9 11
Balance in hands of Treasurer at 31st December 1868,	£11,348 9 5		
A.D. 1869.			
Instalments of grants paid,		£5,274 5 0	
Miscellaneous expenditure,		344 6 0	
			5,618 11 0
Balance in hands of Treasurer at 31st December 1869,	£9,616 7 2		
A.D. 1870.			
Instalments of grants paid,		£3,263 0 0	
Miscellaneous expenditure,		485 9 5	
			3,748 9 5
Balance in hands of Treasurer at 31st December 1870,	£12,191 9 10		
A.D. 1871.			
Instalments of grants paid,		£2,951 4 0	
Miscellaneous expenditure,		204 15 1	
			3,155 19 1
A.D. 1872.			
Instalments of grants paid,		£2,537 16 0	
Miscellaneous expenditure,		137 8 7	
			2,675 4 7
Balance at 31st December carried to new account,			10,201 7 8
			£50,548 0 6

The account may be brought down to the end of March 1873, as follows:—

Manse subscriptions and donations paid up to 31st December 1872,			£45,971 0 10
Interest on Manse account to same date,			4,576 19 8
			£50,548 0 6
Add subscriptions and donations paid in 1873 up to 31st March,			46 0 0
Total Income,			£50,594 0 6
Grants in aid paid up to 31st December 1872,		£36,786 15 0	
Miscellaneous expenditure to the same date,		3,559 17 10	
Total expenditure up to 31st December 1872,		£40,346 12 10	
Expenditure in 1873 up to 31st March,		280 0 0	
Total Expenditure,			40,626 12 10
Balance in hands of Treasurer of Manse Fund at 31st March 1873,			£9,967 7 8
Unpaid balance of grants promised to congregations for manses,			9,702 0 0
Balance of Fund unappropriated at 31st March 1873,			
To which add unpaid balance of original subscriptions,	£596 10 0		
And balance yet to be collected of supplementary subscriptions,	1429 19 0		
	£2026 9 0		
Less proportion of which the realization is doubtful (say)	600 0 0		
			1426 9 0
Carry forward,			£1691 16 8

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Brought forward, .	£1691 16 8
Amount available for further grants under the Manse Scheme, exclusive of interest on the balance in hand, from 1st January 1873, and of grants voted to congregations which may not avail themselves of the aid offered for manse improvements, . .	£1691 16 8

In the Report presented to the Synod in May 1872 there was inserted, in a tabular form, an abstract of the returns which had been received from the Presbyteries of the Church in reference to the congregations within their bounds, in which the stipend paid to the minister from all sources did not exceed £200 per annum, and by which suitable manse accommodation had not been provided. That table has since been revised and corrected in accordance with additional information furnished by Presbyteries and congregations, and it is again inserted below as indicating the cases with which the Manse Board may yet have to deal, and the extent of the work of manse improvement which still remains to be accomplished.

From the following table it appears that, in addition to 38 cases in which manse grants have been already offered, there still remain, in that class of congregations for whose benefit the Manse Scheme was originated, 65 cases in which no manse has been provided, and 27 cases in which the existing manse accommodation is unsuitable or insufficient. To meet the wants of all these cases by grants equal to the average of those already made by the Manse Board would require an aggregate expenditure of more than £21,000; and as many of these congregations, from their weakness in numbers and in wealth, could contribute a very small proportion of the cost of needful manse improvement, and have probably been deterred from making application for manse grants by the hopelessness of straitened resources, it is evident that if suitable manse accommodation should be provided for them all, it could only be by extending aid on a much more liberal scale than that of the grants already made, and consequently by the expenditure of even a larger sum than £21,000. So large a sum is not at present, and is not likely soon to be, at the disposal of the Manse Board; and in no circumstances would it be expedient to incur the expense of providing manse accommodation for all the congregations included in the above table. A careful selection must therefore be made of the most important and urgent cases, and in order that these may receive, to as large an extent as possible, the aid which they require, it will be requisite that the list of grants already promised to congregations in which the conditions of offered aid have not been complied with should be revised, in order to ascertain in how far these congregations are likely, within a reasonable period, to avail themselves of the aid promised, and with the view of cancelling such grants as cannot be applied, without any lengthened delay, to those purposes of manse improvement for which they have been made. The work

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of the Manse Board being then gradually reduced within a narrow circle, the outstanding balances of promised subscriptions must be diligently collected, and the resources yet at command must be prudently applied to the relief of the most necessitous and deserving cases. The Board will thus fulfil the wishes of the Synod, by whom they were appointed to administer the Manse Fund, by extending aid as widely as

ABSTRACT OF RETURNS RECEIVED FROM PRESBYTERIES IN REFERENCE TO DEFECTIVE MANSE ACCOMMODATION.

PRESBYTERIES.	No. of Congs. whose Stipends are not above £200.	No. of this class with Manses.	No. without Manses.	No. of these which have been offered grants.	Amount of said offers.	No. of cases for which grants are still to provide.	No. of Manses in good condition.	No. of Manses requiring repairs, etc.	No. of these which have been offered grants.	Amount of said offers	No. of cases for which grants are still to provide.
Aberdeen	10	8	2	...	...	2	7	1	...	...	1
Annandale	10	10	...	...	...	...	9	1	1	£300	...
Arbroath	11	7	4	1	£266	3	6	1	...	...	1
Banffshire	10	8	2	2	425	...	7	1	1	66	...
Berwick	25	19	6	3	620	3	19	...	...	...	...
Buchan	8	7	1	...	...	1	4	3	...	...	3
Carlisle	8	1	7	...	...	7	1	...	...	...	...
Cupar	11	10	1	...	...	1	7	3	...	...	3
Dumfries	15	14	1	1	300	...	9	5	1	283	4
Dundee	10	7	3	1	200	2	7	...	...	...	...
Dunfermline	7	6	1	1	300	...	6	...	...	...	...
Edinburgh	32	28	*4	1	240	3	27	1	...	...	1
Elgin and Inverness	10	9	1	...	...	1	9	...	...	...	...
Falkirk	12	12	...	...	...	...	12	...	...	...	...
Galloway	10	8	2	1	200	1	8	...	...	...	...
Glasgow	22	18	*4	3	823	1	13	5	1	200	4
Hamilton	13	10	3	...	...	3	9	1	...	...	1
Ireland	9	5	4	...	...	4	5	...	...	...	...
Kelso	8	8	...	...	...	...	6	2	1	100	1
Kilmarnock	23	20	3	1	300	2	18	2	1	50	1
Kinross	7	7	...	...	...	...	7	...	...	...	...
Kirkcaldy	15	15	...	...	...	...	10	5	3	500	2
Lanark	11	10	1	...	...	1	9	1	1	40	...
Lancashire	9	2	7	1	350	6	2	...	...	...	...
London	4	1	3	...	...	3	1	...	...	...	...
Melrose	11	11	...	...	...	...	11	...	...	...	...
Newcastle	34	16	18	4	1,080	14	13	3	1	30	2
Orkney	13	13	...	...	...	...	12	1	...	...	1
Paisley and Greenock	21	15	6	2	533	4	13	2	1	100	1
Perth	22	20	2	...	...	2	17	3	3	375	...
Stirling	12	11	1	...	...	1	10	1	...	...	1
	423	336	87	22	£5237	*65	294	42	15	£2044	27

the funds derived from the congregations of the Church will permit; and if they cannot, with the resources already provided, meet all the applications for aid which may be presented by congregations requiring assistance, and proving themselves worthy of the help and succour which

* The number of congregations in these cases is exclusive of congregations in the cities of Edinburgh and Glasgow in which the stipend does not exceed £200 per annum.

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they ask, they will at least, with the confidence of conscious fidelity in fulfilling the trust committed to them in the distribution of the funds already realized, be laying the best foundation for any subsequent appeal which it may be found necessary to make to the liberality of the Church in order to obtain the means of completing in its integrity the work of Manse improvement in which they have hitherto been engaged, and which has ministered so largely to the honour of the denomination, and to the comfort of not a few of those who publish in its pulpits the message of salvation.

DEBT LIQUIDATION.

The table of grants from the Debt Liquidation Fund, which was inserted in the Report of May 1872, contained the names of forty-four congregations to which assistance in Debt Liquidation efforts had been extended. The aggregate amount of the grants made to these forty-four congregations was £5514, 15s., and the sum to be raised by them as the condition of the payment of these grants was £13,955, 11s. 5d., thus providing for the reduction of debt on congregational property to the extent of £19,470, 6s. 5d. At the date when that Report was written there remained only two congregations in which the Debt Liquidation efforts, indicated in the Table referred to, had not been successfully completed, namely, Portland Road congregation, Kilmarnock, in which £150 remained to be collected, as the condition of the payment of £50 as the balance of promised grant, and the consequent extinction of the balance of congregational debt; and Prince's Road congregation, Liverpool, in which £750 were to be collected, as the condition of a grant of £250, in order to the reduction of a very burdensome debt from £2200 to £1200. Since that Report for 1872 was presented to the Synod each of these congregations has fulfilled the condition of its grant, and the grants have consequently been paid, enabling the former to pay off the entire balance of its debt, and the latter to reduce the principal of its debt by £1000, and the annual payment for interest on that debt by nearly £50 per annum.

In the Report on Debt Liquidation presented to the Synod in May 1870, it was stated that one congregation, viz., that of Bank Street, Kirriemuir, had declined to accept the grant which was offered to it, feeling that it could not fulfil the condition on which the grant was made, by extinguishing the whole debt of £350. More recently, the position of the congregation having greatly improved, a renewed application for aid in the reduction of debt was presented to the Board, and £50 was granted on condition that the property of the congregation should be entirely freed from debt. This offer was accepted, and in due time, the condition having been fulfilled, the grant has paid, and the debt extinguished.

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The whole of the forty-five congregations to which debt liquidation grants were offered in 1870 have therefore successfully fulfilled the conditions of their respective grants; and the scheme of debt liquidation, the prosecution of which was encouraged by the late Mr. Henderson's bequest of £5,000 for that purpose, has been brought to a final and successful termination, in the extinction of burdensome debt to the amount of £19,820. The table given below, which is now inserted for the last

GRANTS FROM DEBT LIQUIDATION FUND.

Name of Congregation.	Total Debt.	To be Raised by Congregation.	Grant by Board.	Debt Extinguished.	Debt Remaining.
Ayton, Summerhill	£360 0 0	£260 0 0	£100 0 0	£360 0 0	...
Birkenhead, St. Paul's	900 0 0	650 0 0	250 0 0	900 0 0	...
Blyth	500 0 0	350 0 0	150 0 0	500 0 0	...
Burton-on-Trent	185 0 0	100 0 0	85 0 0	185 0 0	...
Coldingham	450 0 0	410 0 0	40 0 0	450 0 0	...
Crossford	310 0 0	210 0 0	100 0 0	310 0 0	...
Douglas	34 0 0	20 0 0	14 0 0	34 0 0	...
Dumfries, Townhead	750 0 0	500 0 0	250 0 0	750 0 0	...
Dundee, Butterburn	500 0 0	300 0 0	200 0 0	500 0 0	...
Ecclefechan	500 0 0	200 0 0	100 0 0	300 0 0	£200 0 0
Edinburgh, Morningside	1,500 0 0	550 0 0	200 0 0	750 0 0	750 0 0
Edinburgh, North Richmond Street	1,005 0 0	355 0 0	150 0 0	505 0 0	500 0 0
Glasgow, Calton	900 0 0	200 0 0	100 0 0	300 0 0	600 0 0
Grangemouth	100 0 0	60 0 0	40 0 0	100 0 0	...
Greenock, St. Andrew Square	4,600 0 0	1,387 0 0	300 0 0	1,687 0 0	2,913 0 0
Hawick, Allars Ch.	561 10 0	436 10 0	125 0 0	561 10 0	...
Huntly	158 13 3	98 13 3	60 0 0	158 13 3	...
Inverness, First	800 0 0	550 0 0	250 0 0	800 0 0	...
Inverness, Queen St.	120 0 0	70 0 0	50 0 0	120 0 0	...
Johnstone, East	576 0 0	366 0 0	210 0 0	576 0 0	...
Kilmarnock, King St.	600 0 0	450 0 0	150 0 0	600 0 0	...
Kilmarnock, Portland Road	800 0 0	550 0 0	250 0 0	800 0 0	...
Kilmarnock, Princes Street	300 0 0	200 0 0	100 0 0	300 0 0	...
Kinross, East	100 0 0	50 0 0	50 0 0	100 0 0	...
Kirriemuir, Bank St.	350 0 0	300 0 0	50 0 0	350 0 0	...
Langbank	245 0 0	145 0 0	100 0 0	245 0 0	...
Leslie, East	290 0 0	190 0 0	100 0 0	290 0 0	...
Leslie, West	320 0 0	200 0 0	120 0 0	320 0 0	...
Liverpool, Prince's Park Road	2,200 0 0	750 0 0	250 0 0	1,000 0 0	1,200 0 0
Lochmaben	500 0 0	400 0 0	100 0 0	500 0 0	...
Mossbank	100 0 0	50 0 0	50 0 0	100 0 0	...
Newcastle, Erskine Ch.	550 0 0	350 0 0	200 0 0	550 0 0	...
Newcastle, St. George's Church	1,000 0 0	400 0 0	100 0 0	500 0 0	500 0 0
Oban	1,200 0 0	200 0 0	100 0 0	300 0 0	900 0 0
Paisley, George St.	200 0 0	100 0 0	100 0 0	200 0 0	...
Penrith	390 0 0	300 0 0	90 0 0	390 0 0	...
Perth, York Place	1,000 0 0	375 0 0	125 0 0	500 0 0	500 0 0
Renfrew	491 3 2	411 3 2	80 0 0	491 3 2	...
Smethwick	150 0 0	115 0 0	35 0 0	150 0 0	...
Sunderland, Smyrna	300 0 0	200 0 0	100 0 0	300 0 0	...
South Shields, Mileend Road	500 0 0	325 0 0	175 0 0	500 0 0	...
St. Andrews	1,400 0 0	450 0 0	150 0 0	600 0 0	800 0 0
Stuartfield	324 0 0	224 0 0	100 0 0	324 0 0	...
Willington Quay	800 0 0	250 0 0	50 0 0	300 0 0	500 0 0
Wooler, Towerhill	263 0 0	197 5 0	65 15 0	263 0 0	...
Total,	£29,183 6 5	£14,255 11 5	£5,564 15 0	£19,820 6 5	£9,363 0 0

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time, and in a corrected form, presents a complete summary of the grants made to each of the forty-five congregations included in it, of the sums raised by each of them, and of the amount of debt extinguished and remaining.

The present state of the Debt Liquidation Fund may be exhibited as follows:—

Balance in hands of the Treasurer at 31st March 1872, .	£358	10	0
Grants paid to Portland Road, Kilmarnock; Prince's Road, Liverpool; and Bank Street, Kirriemuir, . .	350	0	0
Balance in favour of the funds, ...	£8	10	0

The Board have only further to report that nothing effective has yet been done for the institution of a new Debt Liquidation Fund, according to the powers granted to the Board by the Synod at its meetings in May 1871 and May 1872. One meeting was indeed held at which it was expected some steps might be taken in the direction of the origination of that Fund, but it adjourned without deciding to take action in the matter. Meanwhile the new scheme for the establishment of a mission to Japan has intervened, and rendered it for the time inexpedient to press the claims of the Debt Liquidation scheme on the attention of the Church, and to solicit on its behalf the liberal gifts of her wealthier members. Much burdensome debt, however, remains upon not a few of the congregations of the Synod, hindering their progress, diminishing the comfort both of minister and people, and absorbing in payments for interest the resources which should be available for the support of the ministry and the extension of the Church. The reduction and extinction of that debt cannot long be left unattempted and unaccomplished. Already petitions for aid in interesting and urgent cases have been rejected from want of funds, and others will follow. Shall the Church then continue to withhold the needed aid, and when her children cry for bread only give them a stone? Surely this ought not to be! 'And who, then,' among those to whom God has given the ability to help in this matter, 'is willing this day to consecrate his service unto the Lord?' 'Every man, according as he purposeth in his heart, so let him give;' and 'as every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God.'

ROBERT S. SCOTT, *Secretary.*

*** *The Synod agreed to renew to the Manse and Debt Liquidation Board the powers granted in May* 1871, *in reference to the collection of not less than £5000 for Debt Liquidation purposes.*

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No. V.—(*See Minutes*, p. 637.)

REPORT OF THE COMMITTEE ON NATIONAL EDUCATION.

SINCE the Report of this Committee was presented to the Synod of 1872, the subject of National Education in Scotland has undergone an important change. For more than a quarter of a century the attention of this Court has been turned to the necessity for some alteration being made on our Parochial school system, and for the introduction of an educational measure commensurate to the vastly increased population of the country. Time after time, Bills have been brought forward by successive Administrations, and after being before the country and the legislature, they have all been either thrown out or withdrawn, until in the last session of Parliament the bill of the present Lord Advocate was passed, and is now the Education (Scotland) Act of 1872. The general nature and provisions of that Act are so well known that they need not be explained in this Report. While they are by no means all that could be desired, they are undoubtedly in advance of every previous educational Bill for Scotland, and they are much more in unison with the principles which have been repeatedly laid down by this Synod. The outline of these principles is sketched in the resolutions of 1847, which have by successive Synods been adopted as those of the United Presbyterian Church, and which were reaffirmed at length, in relation to the present Bill, by the Synod of last year. The instructions given to this Committee, when the Synod then reappointed it, were 'to employ every effort to obtain the improvement of the Education Bill for Scotland in accordance with the report which has been submitted, and with the resolutions which have been adopted;' while one of these resolutions expressed the Synod's cordial approbation of the principal object and main provisions of the Bill, and its conviction that if the measure should become law, it 'will bring education within reach of all classes of the community, and secure that those who specially need it shall avail themselves of its benefits.'

In obedience to these instructions, the Rev. Dr. MacEwen, the Rev. J. M. Harvey, and Mr. James Morton were appointed by the Committee to go to London to press the views of the Synod on the notice of the members of Parliament, and especially of the members of Government. The deputation were very cordially received, and the Synod's resolutions, as stated and explained by them to those with whom they had interviews, were generally declared to be fair and reasonable. The Bill having passed the House of Commons, was on its passage through the House

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of Lords altered in some respects for the worse; and this Committee, having previously appointed another deputation to wait upon the principal members of the House of Peers, for the purpose of calling their attention to the Synod's resolutions, embodied their opinion of the proposed alterations in the following resolutions, which were laid before the head of the Government and the Lord Advocate, and also published through the newspapers:—

'1. They disapprove unanimously of the preamble or declaration inserted in the Bill in reference to "the custom as to religious instruction;" because not only is the fact which it assumes doubtful, but the declaration itself is inconsistent with the spirit and even with the enactments of the measure.

'2. That as the Synod has invariably expressed its decided preference for a Board of superintendence located in Scotland, the Committee cordially approve of the change on this point introduced into the Bill, and earnestly hope that it will be retained.'

In regard to the first of these points, the Committee were not successful, as the Declaration referred to was, in another form at least, retained. As to the second point, it was carried, and a Scotch Board was instituted. The Committee have pleasure in recording the fact that one of their own number, a very distinguished minister of this Church, was appointed Secretary. It is only due to Dr. Taylor to say, that in the judgment of all competent persons no one better fitted for this important office could have been appointed, and that in the United Presbyterian Church the choice of Dr. Taylor to the Secretariat of the Scottish Board has been universally regarded with the warmest approbation.

The Synod do not need to be informed of the further steps that were taken by the Government in carrying the Education Act into actual operation. The election of School Boards has now taken place in almost every parish and burgh in the country. At a meeting of this Committee held in December last, the following resolution in regard to these elections was adopted and published:—

'After careful consideration as to the best mode of procedure in reference to the election of School Boards for Scotland, it was agreed to recommend to the members of the United Presbyterian Church that they cordially co-operate with the other evangelical Churches in the country in endeavouring to secure the election of men who shall carry out fairly the objects of the Act.'

Your Committee were most anxious to avoid even the appearance, and much more the reality, of a sectarian spirit in regard to the administration of the Act. In several instances the honourable fidelity of the members of our Church to this recommendation may have resulted in fewer United Presbyterians being elected to School Boards than would

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have been returned if the members and adherents of our Church had voted only for their own candidates. In the main, however, the above recommendation will justify itself. The new Education Act is far more favourable to our denominational principles than any of its predecessors. Its general enactments are, in fact, in the line of our Church's resolutions. It has also finally severed the tie of exclusive connection between the Established Church and the schools of the country; and in reference to education all the Churches are now on precisely the same level.

It cannot be doubted that there are not only theoretical defects in this Act, but that, as it comes to be applied, these are likely to cause difficulty and dissension; and other imperfections, which only actual experiment can disclose, may need to be corrected. It is to be hoped, however, that the measure may get a fair trial, and that its first operations will be judged in no unfriendly spirit. In a community so variously constituted as ours, no Act of this kind can be expected to meet all the views of every section of society, and we should be satisfied with what on the whole can be regarded as intended to do justice to all without showing favour to any. We earnestly trust that any irritation and party rivalry which have been excited by recent elections may disappear, as the Statute, the initiation of which has called them forth, becomes the means of instructing and elevating the neglected children of the poor, and of restoring to Scotland her long-lost pre-eminence as an educated country.

It is only due to the Synod to put on record, among the claims to be remembered as supporters of this Bill which are now advanced by some who were formerly understood to be its most active opponents, the acknowledgment by the Head of the Government of the real services rendered to this measure by the United Presbyterian Church. In a letter from the Premier's Secretary, Lord F. Cavendish, to the Convener of this Committee, the following handsome tribute is paid to our Church's actings in this matter, by one whose praise is certainly entitled to be preserved:—'Mr. Gladstone also desires me to state to you that the efforts of the Government to adjust this question have been much facilitated by the intelligence and the moderation of the Synod.'

ALEX. MACEWEN, *Convener.*

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No. VI.—(*See Minutes*, p. 639.)

OVERTURE ON REPRESENTATIVE GENERAL ASSEMBLY.

THAT whereas ministers and elders at their ordination come under a solemn obligation to give conscientious attendance on the superior as well as inferior Courts of the Church, which, if duly felt, would bring up to the meetings of the Supreme Court, composed as the body is of 600 congregations, above 1200 members, composing a costly and cumbrous judicatory:

That whereas the idea of such a result, especially taken together with the difficulties interposed by distance and expense, overcomes the sense of obligation on the part of two-thirds of the elders and one-third of the ministers, so that the actual attendance on Synod is never more than one-half of the theoretical number:

That whereas a Supreme Court of Review composed of even 600 members is still inconveniently large, and cannot be held to steady and protracted attendance during the larger portion of two consecutive weeks:

That whereas the wide dispersion of the Presbyteries of this Church throughout the three kingdoms has more than once of late years, as at an earlier stage in the history of one of its branches, given rise to a felt necessity for Provincial Synods as centres of intercourse, deliberation, and activity; and the same—as has been illustrated in the English Synod—would at once facilitate the business of the Supreme Court, and arrest less important causes from coming up to it for determination:

That whereas, immediately after the happy consummation of the union of the two denominations now forming the United Church, its great size at once led the Synod harmoniously to sanction the principle of a delegated Supreme Court, and to issue queries to Presbyteries and Sessions in order to elicit opinion bearing upon the details of its constitution; and to the principle of a General Assembly, constituted by delegation, no objections have been taken in recent negotiations for union with a sister Church having such an organization:

That whereas the experience of other Presbyterian Churches consisting of numerous and widely dispersed congregations, both in this country and abroad—such as compose the United Presbyterian Church—favours this form of Presbyterian government, in which, by a system of rotation, the teaching and ruling elders of the whole Presbyteries in succession, in nearly equal proportions, are annually sent up to the Supreme Court:

That whereas the chief reason ultimately urged why the actual

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formation of such a General Assembly of the United Presbyterian Church should be delayed for a season was, that the union might be cemented by the ampler intercourse of the two bodies, for which a long period has now been allowed to elapse, not without good results; and the near prospect more recently entertained of an entire reconstruction of the Nonconformist Presbyterian Churches in the kingdom, which has repressed overtures in this matter, has for the present been obscured:

Therefore, for these and other cogent reasons, in conformity with the previously declared opinions of a very large majority of the Presbyteries of this Church, it is humbly overtured by the subscriber—

First, That a Supreme Court, composed of a limited number of ministers and elders, in equal proportions, delegated from each Presbytery, should be substituted in room of the present Synod of this Church, now nominally made up of all the members of all the Presbyteries of the body; and that Presbyteries should be grouped into a convenient number of Provincial Synods, to be formed within their respective bounds on the principle of the existing Synod.

Second, That the Supreme Delegated Court should consist of about 300 members in sederunt, or as nearly as possible of one-fourth part of the Presbyteries; the benefit, in the case of odd numbers, being given to smaller, and withheld from larger Presbyteries.

Third, That the general principle followed in their appointment should be that of rotation, half being taken from the top and half from the bottom of the roll, the elders to Presbyteries being, as at present, appointed annually, and as far as possible by rotation also.

Fourth, That one-fourth part of the representatives from each Presbytery should be returned for two years, vacancies occurring by death or otherwise to be filled up by Presbyteries; at least one-third part of the members appointed to permanent committees of the Supreme Court to be selected from the members returned by Presbyteries for two years.

Fifth, That no individuals should be members of the Supreme Court in virtue of their office—the Clerk of Committee on Bills and Overtures and the Clerk of Assembly being permanent, but not members unless chosen in the ordinary way.

Sixth, That there should be nine Provincial Synods, distributed and composed as follows:

1. The English Synod, consisting of 105 churches in the Presbyteries of London, Lancashire, Carlisle, Newcastle, and Berwick south of the Tweed.
2. The Synod of Merse and Teviotdale, 36 churches in the Presbytery of Berwick within Scotland, and the Presbyteries of Kelso and Melrose.

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3. The Synod of Dumfries and Galloway, 37 churches in the Presbyteries of Dumfries, Annandale, and Galloway.
4. The Synod of Ayr, 66 churches in the Presbyteries of Kilmarnock and Paisley and Greenock.
5. The Synod of Glasgow, 115 churches in the Presbyteries of Glasgow, Hamilton, Lanark, and Ireland.
6. The Synod of Edinburgh, 102 churches in the Presbyteries of Edinburgh, Falkirk, Stirling, and Orkney.
7. The Synod of Fife, 48 churches in the Presbyteries of Cupar, Kirkcaldy, Dunfermline, and Kinross.
8. The Synod of Perth, 56 churches in the Presbyteries of Perth, Dundee, and Arbroath.
9. The Synod of Aberdeen, 45 churches in the Presbyteries of Elgin and Inverness, Banffshire, Buchan, and Aberdeen.

Seventh, That there should be no Commission.

Eighth, That members' expenses should be paid out of a general fund to be raised by an annual congregational rate—the expenses to be paid by the Assembly's Committee on Finance, to be limited to the cost of travelling, and regulated as far as possible by mileage.

Ninth, That the attendance of members, after they have consented to their appointment, should be imperative upon all the sederunts of Assembly, and that they should report their diligence to their constituents.

JAMES JARVIE, *Minister*.

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No. VII.—(*See Minutes*, p. 639.)

REPORT ON THE STIPEND AUGMENTATION SCHEME BY THE HOME COMMITTEE OF THE BOARD OF MISSIONS AND ITS SUB-COMMITTEE ON STIPEND AUGMENTATION.

1. *Constitution of the Committee, and its Mode of Operation.*

At the meeting of Synod in May 1872, it was agreed, 'That as a temporary arrangement, in order to secure the efficient organization and working of the Augmentation Scheme, a certain number of members of the Church in various localities should be added to the Home Committee; and that the additions to the Home Committee for that purpose should be —Dr. Finlayson, Dr. MacEwen, Rev. William Wood, Professor Calderwood, Sir Peter Coats, Paisley; and Messrs. Thomas Mitchell, Greenfield, Blairgowrie; David M'Cowan, Peter Hamilton, and William Foote, Glasgow; Thomas Young, Newcastle; Samuel Stitt, Birkenhead; James Boyd, Manchester; and John Young, Berwick.' At the first meeting of the Home Committee after the Synod, held on 12th June 1872, and consisting of the above members specially appointed by the Synod, as well as of the members elected by Presbyteries in accordance with the ordinary rules of the Forms of Procedure, it was agreed that other thirteen members of the Home Committee should be associated with the thirteen selected by the Synod, as a Sub-Committee on Stipend Augmentation—namely, Dr. Knox, Dr. Edwards; Revs. W. France, Robert Rutherford, James Dunlop, Alexander Pettigrew, and David Williamson; and Messrs. David Paton, William Walls, John M'Ewen, James Alexander, R. T. Middleton, and James Morton. Dr. Scott, as Home Secretary, was also *ex officio* a member of this Sub-Committee; and it was agreed that the Sub-Committee should have its own Chairman, and that Mr. James Morton should hold that office. Also that, while the Home Committee reserved to itself its existing powers of dealing independently in the administration of the Augmentation Fund, this Sub-Committee should meet as often as might be deemed expedient for the consideration of such matters connected with Stipend Augmentation as might be remitted to it by the Home Committee, or by the Home Secretary at his own discretion during the intervals between the meetings of the Home Committee; that it should report its procedure from time to time to the Home Committee, which should consider and decide concerning such grants of money as might be recommended by this Sub-Committee; but that it shall have full authority to appoint deputations to Presbyteries

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and congregations, and to originate and carry into effect all other measures which might be requisite for the institution of efficient organization throughout the Church for the support of the Augmentation Fund; and also, power to sub-commit any matters which might come under its consideration. This arrangement has wrought harmoniously and effectively during the past year; the Sub-Committee on Stipend Augmentation having met seven times, and the Home Committee having held ten meetings, at which matters pertaining to the administration of the Augmentation Fund have been considered; besides numerous meetings of sub-committees, to which important details of that administration had been specially referred.

One member of the Committee thus constituted for Augmentation purposes, the Rev. Thomas Finlayson, D.D., who took a lively interest in its procedure, and rendered most cheerful and efficient aid in carrying out its plans, 'was not suffered to continue, by reason of death;' and the Home Committee, feeling the loss sustained in his removal from them, agreed to insert in the record of their procedure the following Minute concerning him, namely:—

'The Home Committee of the United Presbyterian Board of Missions having had their attention directed by Mr. David Anderson, their Chairman, to the recent sudden decease of the Rev. Thomas Finlayson, D.D., minister of Rose Street Church, Edinburgh, and a member of the Home Committee by appointment of Synod, it was unanimously agreed to record in the Minutes of the Committee's proceedings an expression of the pleasant, grateful recollection which the members of the Committee must ever retain of their fellowship with Dr. Finlayson in their meetings, and in the work entrusted to them by the Synod; of their admiration of the unfailing courtesy, the business tact and experience, and the elevation of motive and aim, with which he engaged in the public business of the Church; of their deep sense of the loss which they have sustained in his removal from them; of their heartfelt sympathy with his widow and children, and with his congregation, in their sore trial and bereavement; and of their earnest hope and prayer that the God of all grace and consolation may comfort the hearts of these mourners, and may supply all their varied need according to His riches in glory by Christ Jesus. It was also agreed that the Secretary should send a copy of this Minute to Mrs. Finlayson, and to the Session-Clerk of Rose Street congregation.'

The present Report of the proceedings of the Home Committee, and of the Sub-Committee on Stipend Augmentation, at the meetings alluded to above, may be arranged under the following heads:—The means adopted for securing the institution of efficient congregational organization for the support of the Augmentation Fund; the means adopted for encouraging and stimulating the liberality of the supplemented congregations, and for raising them nearer to the position of self-support; measures affecting the distribution of the Augmentation Fund; and the present position and prospects of the Augmentation Scheme.

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2. The Means adopted for securing the institution of efficient Congregational Organization for the Support of the Augmentation Fund.

As the Home Committee had been enlarged by the Synod in order to secure the efficient organization and working of the Augmentation Scheme, the attention of the Committee, and of its Sub-Committee on Stipend Augmentation, was directed at their first meetings after the Synod in May last to the subject of congregational organization for the more efficient collection of Augmentation contributions, and the consequent increase of the Augmentation Fund. After careful deliberation, and having special reference to the importance of immediately increasing the income of the Augmentation Scheme from the larger congregations on the Synod's roll, it was agreed to adopt a series of resolutions in reference to the institution of congregational organization, and to divide the whole Church into five sections, each of which should be placed under the care of a special section of the Home Committee, in order that these resolutions might be carried as fully as possible into practical effect. A copy of these resolutions is inserted here:—

1. That every congregation on the Synod's roll should be expected and requested to contribute in support of the Augmentation Scheme.

2. That every congregation which is self-supporting shall, in accordance with the Synod's resolutions, 'instructing congregations to provide organizations for collecting subscriptions specially for Augmentation purposes,' be 'earnestly recommended to appoint a Special Committee to take charge of the work of raising contributions for Augmentation.'

3. That every congregation which receives supplement shall be expected to contribute either by subscriptions or annual collection; and that, if there be no subscriptions taken up, the collection be made in each year not later than the month of November.

4. That for the present year, and where such Committee does not already exist, it shall be the joint duty and responsibility of the Session, Managers, and Missionary Association of each of the self-supporting congregations to take measures, as soon as possible, for the appointment of an Augmentation Committee, consisting of not less than six members, of whom one shall be nominated as Convener.

5. That after the present year, 1872, the Session, Managers, and Missionary Association of each self-supporting congregation shall take steps for the appointment of an Augmentation Committee *(constituted as described in the preceding resolution)* early in the month of January; provided that, by congregational meeting, or otherwise, this Committee has not been previously appointed.

6. That this Augmentation Committee shall arrange for taking up subscriptions in the congregation for the support of the Augmentation Scheme at stated intervals,—monthly, quarterly, or as frequently as possible.

7. That books for the entry of these subscriptions shall be provided and forwarded by the Home Secretary on application; for which purpose the name

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of the Convener of the Augmentation Committee in each congregation shall be sent to him as soon as the appointment is made.

8. That a circular shall be immediately prepared and forwarded to the Minister, the Session-Clerk, the Preses of the Managers, and the Secretary of the Missionary Association of each of these self-supporting congregations, stating the above resolutions, and requesting immediate attention to them, with a view to the efficient organization of their respective congregations.

9. That each of these congregations be requested to receive a deputation from the Stipend Augmentation Committee of the Home Mission Board, for the explanation and enforcement of the claims of the Augmentation Fund on their support.

10. That, as far as possible, each deputation shall consist of at least two members, one of whom shall be a minister; that, when it can be so arranged, the ministerial member of the deputation shall preach to the congregation visited on the Sabbath, and shall thus have the opportunity of publicly enforcing the duty of the strong to help the weak, and to fulfil that law of Christ which requires His followers to bear one another's burdens; and that on the following Monday, or other convenient day, the deputation shall hold a joint meeting of the Session, Managers, and Missionary Association, and shall, if possible, meet also with the congregation, for the further explanation and enforcement of the claims of the Augmentation Fund. Should a Stipend Augmentation Committee not have been appointed in any congregation previous to the visit of the deputation, they may avail themselves of the occasion for the purpose of securing the appointment of such Committee. In places where there are several congregations, it may be expedient to combine these for the purpose of visitation.

11. That the Convener of each Congregational Stipend Augmentation Committee shall report to the Home Secretary, on the 1st April, 1st July, 1st October, and 1st January in each year, the amount subscribed for Augmentation purposes at these dates; and that the Home Secretary shall remind Conveners of this duty by circular, and shall preserve a quarterly record of the results.

12. That for the purpose of the visitation of congregations, the Augmentation Committee, with the addition of the names recommended in the Report to the Synod, shall be divided into five sections; that in like manner the Presbyteries of the Church shall be divided into five sections, to be called respectively the East, West, North, South, and English Sections; that each section of the Committee shall have a section of Presbyteries under its charge, and a Convener, whose duty it shall be to make the necessary arrangements for the visitation of the congregations in his section by the corresponding section of the Committee; and that each Sectional Committee shall have power to seek aid from other members of the Church, and thus to add to their number for visitation purposes.

13. That while each section of the Augmentation Committee shall have the responsibility of working effectively its own section of the Church, members of one section may assist those of other sections as occasion requires, and as they have opportunity.

14. That the sections of the Church and of the Committee shall be arranged as follows:—

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EAST.*

Presbytery of Edinburgh.	Rev. Dr. Finlayson.
" Kelso.	" Dr. Andrew Thomson.
" Melrose.	" Prof. Calderwood.
" Cupar.	" David Williamson.
" Dunfermline.	" Robert Rutherford.
" Kinross.	Dr. Finlayson, } *Joint*
" Kirkcaldy.	Rev. D. Williamson, } *Conveners.*
" Orkney.	

WEST.

	Rev. Dr. MacEwen.
	" Dr. Joseph Brown.
	" Dr. Black.
Presbytery of Glasgow.	" William Sprott.
" Hamilton.	Mr. James Alexander.
" Ireland.	" R. T. Middleton.
	" James Morton.
	" George Pearson.
	Mr. James Morton, *Convener.*

NORTH.

Presbytery of Perth.	Rev. William Wood, Campsie.
" Dundee.	" David Young, Glasgow.
" Aberdeen.	" Alex. Pettigrew, Balbeggie.
" Arbroath.	Mr. Peter Hamilton, Glasgow.
" Banffshire.	" William Walls, Glasgow.
" Buchan.	" James Kirk, Alloa.
" Elgin & Inverness.	" Thos. Mitchell, Blairgowrie.
" Falkirk.	Rev. W. Wood, } *Joint*
" Stirling.	Mr. Peter Hamilton, } *Conveners.*

SOUTH.

Presbytery of Paisley & Greenock.	Rev. William France, Paisley.
" Kilmarnock.	" Dr. James Knox, Glasgow.
" Dumfries.	" Jas. Dunlop, Kilmarnock.
" Galloway.	Sir Peter Coats, Paisley.
" Annandale.	Mr. David M'Cowan, Glasgow.
" Lanark.	" William Foote, Glasgow.
	Mr. David M'Cowan, *Convener.*

* As all the elders in this section who were elected by Presbyteries as their representatives in the Mission Board were assigned by the Synod to the Foreign Committee of the Board, no elder, except Professor Calderwood, has been allocated to this section by the Home Committee; but the Sectional Committee, in accordance with the last clause of the Twelfth Resolution, have full power to invite the co-operation of other elders or ministers in any of the Presbyteries included in the section.

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ENGLISH.

Presbytery of Lancashire.	Rev. James Towers, Birkenhead.
" London.	" Henry Angus, M.A., Sunderland.
" Newcastle.	Mr. Samuel Stitt, Claughton.
" Berwick.	" James Annandale, Shotley Bridge.
" Carlisle.	" James Boyd, Manchester.
	" James E. Russell, London.
	" John Sewell, Carlisle.
	" John Young, Berwick.
	" Thomas Young, Newcastle.
	Mr. Samuel Stitt, *Convener.*

15. That communication shall be opened with Presbyteries, explaining these arrangements, and asking their concurrence and co-operation.

16. That these resolutions shall be inserted in an early number of the *Missionary Record*, and that information concerning the working and progress of the Augmentation Scheme shall be given to the Church at stated intervals, by the Chairman and Secretary of the Committee.

These resolutions, having special reference to the institution of congregational organizations, first engaged the attention of the Committee on Augmentation, because it was felt that an improved organization was indispensable for the maintenance of the Augmentation Scheme, and was of pressing urgency in view of the desired separation, at the earliest practicable date, of the Augmentation Fund from the Home Mission Funds of the Church. It may not be possible to institute the full organization which is aimed at in the resolutions of the Committee, in many of the smaller and weaker congregations of the denomination; but the Committee intended them, at least in the first instance, specially to apply to the congregations in which the stipend paid is not less than £200 per annum. Lists were therefore prepared of the congregations paying a stipend of £200 or upwards, in each of the five sections into which, for Augmentation purposes, the Church had been divided; and these lists together included 203 congregations. Circulars explanatory of the proposed organization, and recommending its adoption wherever practicable, were sent to the ministers and the Session-clerks of all the congregations of the Church; but they were also sent to the Preses of the Managers and to the Secretary of the Missionary Association in each of the 203 congregations included in the above lists, with the request that the managers and missionary directors would co-operate with the minister and Session in the institution of an Augmentation Committee in their respective congregations, in order that contributions for the Augmentation Fund might be taken up monthly, quarterly, or at such other stated interval as might be found most expedient in the circumstances of

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the congregation. In many cases deputations from the Committee have visited Sessions and managers, or congregations collectively, to explain the nature of the proposed organization, and to recommend its adoption; and the ministers specially appointed by the Synod, and others, have occupied several pulpits on the Lord's day, preaching discourses illustrative of the nature and design of the Augmentation Scheme, and enforcing in connection with it the duty and obligation resting on the strong to help the weak, and the importance of the Church as a whole endeavouring to provide adequate support for those who, within its own pale, have been ordained to the work of the Christian ministry. It is, however, much to be regretted that, from the pressure of congregational work, and of other public engagements, the ministers specially associated with the Augmentation Committee by the Synod for the purpose of diffusing information concerning the Augmentation Scheme, and of exciting interest and liberality in its behalf, have not been able to give that amount of time and effort to this work which its importance demanded, and that, consequently, the Committee have not always been able to obtain deputations to occupy the pulpits which were opened to receive them. Nevertheless, the Committee have pleasure in reporting that in a considerable number of congregations the desired organization has been instituted, and is working efficiently and with advantage to the Scheme; and they cherish the hope that during the ensuing year greater progress shall be made in this direction.

In congregations whose stipend is less than £200, the Committee have endeavoured to impress on the Session and managers the importance of faithfully making an annual collection, and of allocating a fitting portion of their missionary funds to the support of the Augmentation Scheme. With this view, a circular was addressed to the minister of each of these congregations, and the co-operation of Presbyteries has been invited in bringing the claims of the Scheme under the notice of these congregations, as well as of those on which, from their more favourable position and larger revenue, the support of the Scheme must chiefly depend. These efforts have not been without satisfactory results, as several congregations in this class have manifested a lively interest in the Scheme, and have, in proportion to their numbers and resources, displayed a praiseworthy liberality on its behalf. The Committee anticipate that a larger number of the congregations in this class may be visited in the ensuing year with beneficial results; and they desire to impress on the more wealthy members in these congregations the thought that, after they have done what they may regard as dutiful and expedient for the support of their own respective ministers, they may still have a duty to perform in reference to the ministry of the Church at large, which demands from them a more generous liberality than they have hitherto exercised in connection with the Augmentation Scheme.

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With the view of further promoting the object aimed at in these resolutions, the Committee have encouraged the publication in the *Missionary Record*, not only of the resolutions themselves, but also of information concerning the state of the Augmentation Fund, and in regard to the claims and obligations of the Augmentation Scheme. In addition to the information thus supplied by the Home Secretary, the Committee have pleasure in expressing their grateful appreciation of the service rendered by Dr. King, in the three articles supplied by his vigorous and effective pen, and by Mr. William Foote, in the two practical and able papers which he has contributed during the past year. They are convinced that the Scheme only requires to be fairly stated and clearly understood in order to secure the attention and liberal support of the Church at large; and they are hopeful that the information diffused by these articles in the *Record*, and otherwise, will prove to be a living seed, that shall spring up and yield fruit in the more general and adequate support of a scheme which is of vital importance at the present time to the continued existence and the growing usefulness of the United Presbyterian Church.

3. *Means adopted for encouraging and stimulating the Liberality of the Supplemented Congregations, and for raising them nearer to the position of Self-support.*

While directing their attention first, as to the business of most pressing urgency, to the measures by which increased support for the Augmentation Fund might be obtained from the aid-giving congregations, the Committee have not been unmindful that the development of the spirit of liberality, in fair proportion to their numbers and resources, among the members and adherents of the congregations on the supplemental list, was also an important branch of the work committed to them by the Synod. They have felt that any marked diminution in the rate of contribution in the aid-receiving congregations, or any general manifestation on the part either of the ministers or of the members of these congregations to bear unduly on the generous aid of the Church at large, would exercise a most injurious influence against the success of the Augmentation Scheme; and that the most effective argument in support of that Scheme would be drawn from that spirit of liberality in the weaker congregations requiring aid, which would show that the contributions of the Church were asked only on behalf of those who were worthy of assistance, because they were doing all that could be expected of them for the maintenance of gospel ordinances among themselves. The published statistics of the Church happily prove that, as a general rule, the supplemented congregations are contributing at a higher average rate per member for the support of the Christian ministry than a large proportion of the con-

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gregations which are self-sustaining; and their liberality has not diminished, but increased, since they were encouraged by the practical exhibition of the sympathy of the larger and stronger congregations through the Augmentation Scheme. The Committee are therefore convinced that, although there may be exceptional cases in which a supplemented minister and congregation may not fully perform the duties by which the support of ordinances among them should be provided for, no great diminution in the amount of supplemental grants can be anticipated, while the present *minimum* rate of stipend is maintained, from the increase of contributions and income in the congregations on the supplemental list. In many instances the members of these congregations must be regarded as freely giving according as God has prospered them, and as meriting the commendation that, in their deep poverty, 'the grace bestowed on them' has 'abounded to the riches of their liberality.'

Yet, although persuaded that the majority of the supplemented congregations have been honourably distinguished by their liberality, and by their earnest desire to place no unnecessary burden on their Christian brethren in other portions of the Church, the Committee have deemed it expedient and dutiful to endeavour to provoke them, or at least some of them, to greater earnestness and generosity in regard to the support of gospel ordinances. A Sub-Committee has been appointed to watch over the interests of these congregations, and to suggest the means by which they may be encouraged in the efforts which they are at present making for the support of the ministry, or may be stimulated to greater exertion and increased contribution where it may seem that present efforts are at once inadequate for their purpose and unworthy of the numbers and ability of those by whom they are put forth. Already a considerable number of supplemented congregations have been visited by deputations from the Committee, while arrangements are in progress for the visitation of others. And the Committee have pleasure in reporting that not a few of these congregations have added to the sum formerly paid by them as stipend, and so reduced to the same extent the amount of the supplemental grants required by them; and that several have attained to the position of self-support, and will not again appear in the list of congregations receiving aid from the Augmentation Fund.

The increase of effort and liberality has also been manifested in several instances by congregations whose stipends, although they did not accept of supplements, were under the minimum rate of £157, 10s., including allowance for incidental expenses; and the Committee have satisfaction in stating here that several congregations of this class have recently increased their contributions for congregational purposes, and have thus enabled their respective treasurers to pay to their ministers a stipend at least equal to the minimum aimed at by the Church, and in a few cases considerably larger. The Committee have again directed the

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attention of Presbyteries to the congregations in their respective bounds which are still paying less than the minimum stipend without applying for or accepting supplemental grants; and they confidently hope that, under the direction of Presbyteries, and through the more general diffusion of information and of liberality, the number of such congregations may be still further reduced in each successive year.

4. *Measures affecting the distribution of the Augmentation Fund.*

The Committee have been desirous that the payments for supplement should be fully and punctually made at the commencement of each half year, on the 1st April and 1st October; and they believe that this has been done during the past year, except in a very small number of exceptional cases. At the 1st October 1872 the balance in the hands of the Synod's Treasurer on behalf of the Augmentation Fund was so reduced, that, as had happened in the previous year, it became necessary to borrow a considerable sum from the other funds of the Church in order to provide for the payment of the supplemental grants, amounting to upwards of £4500, which became due at that date. This loan was, however, required only for a limited period; and at the close of the year 1872 it had not only been repaid, but the balance in favour of the Fund had been increased about £1000 above the amount of the balance on hand at the close of the year preceding. At the 1st April 1873 the arrangements which had been made with a large number of congregations came to an end; and as the statistical returns from these congregations for the year 1872 could not be obtained in time for the proper adjustment of new arrangements before the April payments for supplement became due, the Committee arranged that, while the usual half-yearly supplement should be paid to congregations with which existing arrangements had not terminated, there should also be paid to nearly all the congregations with which new arrangements required to be made a sum equal to half of the supplemental grant for the previous year, with the distinct intimation that this payment was made on account for the year 1873–74, and that it did not in any way determine the total amount of supplement to be paid to any congregation for that year, nor limit the power of the Committee, acting in concert with the Presbytery of the bounds, to propose a new arrangement by which the supplemental grant might be adjusted to any alteration in the position of the congregation which might have taken place during the term of the preceding agreement between the Augmentation Committee and the congregation. Payments on account of supplement of stipend, amounting as before to about £4500, thus became due on 1st April 1873; and the Treasurer was enabled to make these payments without exhausting the balance at the credit of the Augmentation Fund at that date.

Meanwhile, the statistics of the supplemented congregations have

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been received by the Home Secretary; and the cases of all those congregations with which new arrangements have to be made for the period commencing on 1st April 1873 have undergone a preliminary examination by the Committee, and the results of that examination have been submitted to Presbyteries for their consideration. Some of the Presbyteries have also reported on the cases thus submitted to them, and the Committee have consequently been enabled to decide concerning the terms of the new arrangements to be proposed to the supplemented congregations in those Presbyteries. The remaining Presbyteries may be expected to report ere long on the cases within their bounds; and it is hoped that the new arrangements which have become necessary may be satisfactorily adjusted throughout the Church before the next half-yearly payments for supplement become due, on the 1st October 1873. It is not probable, however, that the balance which at that date may be in the hands of the Treasurer in favour of the Augmentation Fund will be adequate to meet these payments, unless the organization recently instituted in some congregations, for taking up the contributions of the members on behalf of the Augmentation Scheme at stated intervals, shall secure that remittances shall be made at earlier dates than formerly to the Synod's Treasurer; and it may therefore be necessary for the Treasurer to borrow from the other funds of the Church the sum which shall be needed for making up that balance to the required amount. The Committee have satisfaction in adding, that the amount to be borrowed in October is not likely to be so large as the amounts borrowed in either of the years 1871 or 1872; and that if the Augmentation Scheme is prosecuted in the present year with an earnestness similar to that displayed in 1872, the balance of the Fund, after such loan has been effected, will be restored to the right side of the account at an earlier date than in either of the previous years.

5. *The present position and prospects of the Augmentation Scheme.*

The Committee have pleasure in reporting that, as the result of the increased attention which has been directed to the Augmentation Scheme, and of the earnest efforts which have been put forth for the more efficient support of that Scheme, it has been raised to a position which compares favourably with that which it occupied at the date of last Report, and which affords encouragement to hope that the Report for next year may be yet more favourable and satisfactory. The income and expenditure under the Scheme are thus exhibited in the Accounts of the Synod's Treasurer for the year 1872:—

I. INCOME:—

Balance in the hands of the Treasurer at 1st January 1872,		£3,165 8 7
Received during the year from Congregational sources,	£10,555 2 7	
Carry forward,	£10,555 2 7	£3,165 8 7

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Brought forward,	£10,555 2 7	£3,165 8 7
Received during the year from Individual Donations, etc.,	461 15 6	
Received during the year from Legacies,	797 9 6	
Received during the year from *Juvenile Missionary Magazine*,	0 9 8	
Interest on Account to 31st December 1872,	204 16 2	
		12,019 13 5
One-tenth of Mr. Alex. Paton's Legacy, taken from Reserve Fund, as per Trust-deed,		656 5 0
TOTAL INCOME,		£15,841 7 0
II. EXPENDITURE:—		
Payments in Supplement of Stipends,	£9,753 11 8	
Grants to Congregations for support of Ordinances,	935 15 0	
Proportion of Miscellaneous Expenses,	890 10 8	
TOTAL EXPENDITURE,		11,579 16 11
Balance in favour of the Fund at 31st December 1872,		£4,261 10 1

Besides the Reserve Fund of £5250, created by the balance of Mr. Paton's Legacy.

It thus appears that the ordinary income of the Augmentation Fund for the year 1872 has exceeded the income for the year 1871 by £1147, 4s. 11d., and that for the year 1870 by no less than £2747, 10s. 8d., or about one-fourth of the whole amount. Also, that the ordinary income for 1872 has exceeded the expenditure for the year by £439, 16s. 6d.; and that, by the transference of one-tenth of the late Mr. A. Paton's bequest, in accordance with the provisions of his trust, from the Reserve to the Ordinary Fund, the balance in favour of the Fund at the close of the year 1872 exceeds the amount of that balance at the commencement of the year by £1096, 1s. 6d. This result, in the words of Mr. Morton, Chairman of the Sub-Committee on Augmentation, 'shows such progress as to be encouraging to the Committee to work as they have been doing, while it is not so decided as to give any countenance to the thought that the work is done, and that now less exertion is necessary.'

The working of the Fund during the first quarter of the year 1873 may be exhibited thus:—

Balance on hand in favour of the Fund at 1st January 1873,	£4261 10 1
Contributions received from 1st January to 31st March 1873,	1011 2 3
	£5272 12 4
Payments for Supplements, etc. up to 31st March 1873,	248 0 4
Balance in favour of Fund at 31st March,	£5024 12 0
Amount of Supplemental Grants due on 1st April 1873, say	4500 0 0
Balance on hand after payment of April Supplements,	524 12 0

The Committee have not been unmindful of the desire expressed in the Synod that the Augmentation Fund should be separated from Home

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Mission Funds, as soon as this can be effected with safety to the interests involved in the Augmentation Scheme. With this object in view, they have requested the Treasurer of the Synod to alter the form in which the contributions of congregations have hitherto been reported in the *Missionary Record*, so that, instead of the three columns inserted at present for Foreign Missions, Augmentation Branch of Home Mission Fund, and Evangelistic Branch of Home Mission Fund, there may be four columns, headed respectively, Foreign Missions, Augmentation Fund, Evangelistic Fund, and Mission Contributions Unappropriated. In the second of these columns there will be inserted all contributions expressly allocated by the contributors to Augmentation of Stipends, from whatever source these contributions may be derived. All contributions sent without allocation will be inserted under the heading 'Unappropriated,' in the fourth column; and the amount of these contributions will be distributed monthly, in the same proportions as at present, among the three preceding columns for Foreign Missions, Augmentation, and Home Evangelization. It will thus, at the end of the present year, be more clearly apparent than formerly what is the amount of the contributions directly forwarded for the Augmentation of Stipends Fund by the congregations of the Church, and in how far these may be adequate for the expenditure under the Augmentation Scheme without assistance from such Mission Funds as are not specially allocated by the donors when they are remitted to the Treasurer of the Synod. But meanwhile the Committee have not the requisite information for correctly estimating the probable effect on the Augmentation Fund of separating it completely from the Home Mission Fund, with which it has hitherto been connected; and they are not prepared to suggest that such separation should be effected at present, but would rather recommend that it should be postponed at least for another year.

In concluding this Report, the Committee desire to express their satisfaction on account of the increased interest which has been manifested in the Augmentation Scheme of the United Presbyterian Church during the past year, and the considerable advance which has been made in the contributions for its support. That Scheme is, in their opinion, vital in relation to the progress and continued prosperity of the denomination; and its importance increases and becomes more manifest from year to year, as the means, amid the augmenting wealth of the general community, and the enlarged expenditure which the growing prosperity of the country entails on all classes, of providing some adequate remuneration for the services of ministers in the smaller congregations and at the more remote outposts of the Church. In no conceivable circumstances can any large diminution of the supplemental grants now paid be expected, if the present minimum rate of stipend is to be main-

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tained; and the interests of the denomination, as well as the comfort of ministers' households, certainly require, that instead of being reduced, that minimum should as speedily as possible be considerably increased. Continued exertion is therefore necessary for the support and expansion of the Augmentation Fund. The new organization which has recently been instituted in some congregations may yield from them an increased amount of contribution, and the earnest enforcement of the claims of the Scheme in many districts of the Church during the past year may be expected to evoke more general and willing effort throughout the denomination on its behalf. Yet the Committee feel that there remains much land to be possessed, and much work to be accomplished. They have, therefore, no hesitation in suggesting to the Synod that the members added to the Home Committee last year, with special reference to the Augmentation Scheme, should again be added to the Home Committee for the year 1873–74,—the name of the Rev. D. Williamson being substituted for that of the late Dr. Finlayson, and those of Messrs. David Paton and John Gilmour for those of Messrs. Thomas Young and James Boyd, who have not been able to attend the meetings regularly; and that the Synod should again recommend this most important and vital Scheme to the attention, sympathy, and liberality of the congregations on its roll, and should instruct Presbyteries to co-operate heartily with the Committee in their endeavours to stimulate the liberality of the Church at large, and specially of its more wealthy members, and of its larger and stronger churches, for the support of the smaller and weaker congregations; and at the same time to encourage the aid-receiving congregations to contribute willingly and faithfully of their own proper good, and as the Lord hath prospered them, towards the support of those ministers whom they themselves have called to take the oversight of them in the Lord, and for whose maintenance they have solemnly pledged themselves to provide according to their several ability. Nor does this involve any harsh or stern exaction; 'for if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality;' and that 'the administration of this service may not only supply the wants of the saints, but be abundant also by many thanksgivings unto God.'

ROBERT S. SCOTT, *Home Secretary.*

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No. VIII.—(*See Minutes*, p. 648.)

REPORT OF THE COMMITTEE ON UNION IN ENGLAND.

AT last meeting of Synod an overture was presented from the Synod in England, declaring its approval of 'an immediate Union of the English Presbyterian Church and the United Presbyterian Churches in England,' and praying the Synod to 'take this subject into earnest consideration, and issue it in such a way as will most speedily gain the desired object.' On this overture, and on a petition from the Presbytery of Newcastle in favour of 'an immediate Union between this Church and the English and Reformed Presbyterian Churches,' the Synod agreed upon the following deliverance: 'The Synod records, with much satisfaction, the increasing desire for Union on the south of the Tweed, as expressed in the recent decision of the English Presbyterian Synod and of the English Synod of this Church; and appoints a Committee to co-operate with the English Synod in cherishing this desire, and in advising as to the measures which it may be fit to take for realizing the proposed Union as soon as practicable.' The Committee thus appointed have now to submit the following Report.

It will be observed that, in fulfilling their appointment, the Committee entered upon a duty for which the way had been already hopefully prepared. The Synod of the English Presbyterian Church had declared in favour of the Union contemplated. Our own English Synod, though not with unanimity as to the mode in which the object should be effected, had reciprocated the desire for union to which the English Presbyterians had given utterance. And the General Synod in Scotland had expressed its satisfaction, and signified its willingness to see the proposed Union realized as soon as practicable. Bearing these things in mind, and having careful respect to the terms of their instructions, the Committee have done what they could to cherish the desire for union which they found existing, and with due caution to counsel such measures as seemed likely to ripen these desires to a happy issue. They have now, with a deep sense of gratitude to God for the guidance they have received, and for the spirit of brotherly concord which has pervaded all their conferences on the subject, to record the steps which have been taken by them, and the results to which, in conjunction with brethren, they have been led.

I. The Committee attended the meeting of the English Synod held in Birkenhead in October last, and received a most kindly and cordial welcome from the brethren. The question of Union with the English Presbyterian Church was earnestly discussed, with but little difference of

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opinion, so far as appeared to the Committee, as to the desirableness of the Union in itself, though with some divergence of view as to the manner in which it should be sought. This divergence had reference almost exclusively to the point whether, in deference to the strong and natural reluctance of many of our ministers and congregations in England to separate themselves from the Synod in Scotland, and form a sectional union with the English Presbyterians, the latter body should not be asked to unite with the United Presbyterian Church as a whole, on the understanding that, as soon as the Union had been accomplished, the congregations of the United Church in England should be formed into an English Synod, with *separate and independent jurisdiction;* or whether, in deference to the equally strong and natural reluctance of the English Presbyterians to enter into more *formal* union with the United Presbyterian Church than has hitherto subsisted between them and the Free Church,—while a common history has bound them in closer alliance with the latter than with us, which they have no wish or reason for relaxing,—a sectional union might not be assented to, with the sanction of the Home Synod, and with provisions arranged beforehand for manifesting the *substantial* oneness of the United Church in England with the United Presbyterian Church in Scotland, by the establishment between the two bodies of the closest possible federal relationship and intercourse. After lengthened and most amicable discussion, in which several members of the Synod's Committee took part, the following decision, avoiding any foregone conclusion on the point in question, and simply leaving the whole matter to be considered and arranged in conference with the other Church, was arrived at, not only with unanimity, but with the utmost cordiality and satisfaction:

'This Synod, having conferred with the Committee of the General Synod, desire to express their grateful sense of the interest shown by that Synod in the subject of Union with the English Presbyterian Church; appoint a Committee, with instructions, in conjunction with the Special Committee appointed by the General Synod at its last meeting, to invite conference with the Union Committee of the English Presbyterian Church, with the view of ascertaining on what terms Union with that Church may be effected, and to report to the Supreme Synod at its meeting in May 1873.'

II. The Committee thus appointed at Birkenhead in October immediately opened communication with the Union Committee, already existing, of the English Presbyterian Synod; and a conference of the two Committees, together with the Committee of the General Synod in Scotland, was held in Liverpool on the 3d of December. Before entering into conference, the United Presbyterian Committee met by themselves, and agreed upon a general statement of proposals to be submitted to the English Presbyterian Committee as a basis of negotiation. The English Presbyterian brethren met also by themselves, and agreed upon a similar

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statement on their side. In conference, the respective statements were read and exchanged, and the Committees again met separately, each to consider the proposals of the other. On the conference being resumed, explanations on both sides were asked, and freely given; and the views of the two parties were found to be so nearly coincident, that no difficulty was apprehended in framing a joint paper on which all present could agree. A joint Sub-Committee was accordingly appointed for this purpose, the members of which, after a short sitting, drew up the following statement or scheme, which was afterwards unanimously adopted by the Conference, and is now submitted to the Synod for its favourable consideration and approval:

PROPOSED GENERAL SCHEME FOR A UNION OF THE UNITED PRESBYTERIAN CONGREGATIONS IN ENGLAND WITH THE ENGLISH PRESBYTERIAN CHURCH, AND FOR THE ESTABLISHMENT OF CLOSE FEDERAL RELATIONS BETWEEN THE UNITED CHURCH IN ENGLAND AND THE UNITED PRESBYTERIAN CHURCH IN SCOTLAND.

'Whereas, in the course of negotiations for Presbyterian Union which have been carried on for several years, it has been found that there is no barrier to the Union of the negotiating Churches on the basis of their common Standards, with the explanations whereby the Churches respectively qualify their adherence to these Standards; and whereas practical difficulties have arisen in Scotland which stand in the way of an incorporating Union of the Churches there,—it is expedient that efforts be now directed on our part to give expression to the unity in doctrine, discipline, government, and worship which has been found to exist, and to bring the Churches into closer connection and harmony.

'With this object it is desirable—

'I. That the congregations of the English Presbyterian Church and the congregations of the United Presbyterian and Reformed Presbyterian Churches situated in England should be united together under one Synod or Supreme Court, such Synod or Supreme Court having "separate and independent jurisdiction."

'II. That, previous to this Union, a Formula of Subscription for the United Church should be prepared by the United Presbyterian and English Presbyterian Synods, and that the other negotiating Churches should be invited by us through their Union Committees to assist in its preparation,—it being understood that this Formula, while binding all the office-bearers to the Westminster Standards, shall secure to them the same liberty in accepting the teaching of these Standards on the relation of the civil magistrate to religion and the Church as is now enjoyed in each Church.

'III. That the name of the Church in England should be that which will most clearly indicate its unity with the Presbyterian Church all over the world; and that, following Colonial example, and looking forward to the time when the Churches in Scotland shall be one, the name be simply "The Presbyterian Church."

'IV. That, for the purpose of manifesting the substantial oneness of the Churches hereafter to exist with separate and independent jurisdiction in

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England and in Scotland, and so of avoiding the appearance of obtaining Union only by disruption, the Synod of the United Presbyterian Church and the Synod of the English Presbyterian Church should solemnly declare their acceptance of a common doctrinal basis, by re-affirming their adherence to the same subordinate Standards, with the qualifications now accepted by these Churches respectively.

'V. That with a view to meet the natural reluctance of the English portion of the United Presbyterian Church to terminate wholly their connection with the Synod to which they have been so long and so warmly attached, and also as a practical step in advance in the cause of Union, there should be established between that Synod and the United Church to be formed in England a close federal relationship, such as shall maintain and manifest the unity of the Churches by mutual interest and co-operation, to as great an extent as is consistent with "separate and independent jurisdiction"—such federal relationship not being regarded as relaxing the existing ties between the English Presbyterian Church and the Free Church of Scotland, but rather as anticipating the time when those ties shall be drawn yet more closely by a common bond embracing all the Churches.

'VI. That the proposed relationship between the Churches should embrace such matters as the following:

'(1.) That each of the Churches shall recognise the status of the ministers, elders, deacons, probationers, students, and members of the other, as if they were its own.

'(2.) That some arrangement shall be adopted by which, in the meantime, attendance at the Theological Seminary of the one Church shall be accepted by the other, while both Churches shall aim at ultimate assimilation in regard to the standard and the methods of theological education.

'(3.) That each of the Churches shall conduct its own missionary operations, but aim at combined efforts in regard to the same missionary enterprises, so far as that may be found to be practicable.

'(4.) That a certain number (to be subsequently fixed) of corresponding members be appointed by the Supreme Court of each Church to attend the meetings of the other, with right to deliberate, but not to vote.

'(5.) That at times to be agreed upon, a Council of both Churches shall meet to deliberate on their general interests, without exercising legislative or judicial functions.

'VII. That all arrangements affecting the relations of the Church in England to the other Churches, and indicating its general unity with them, shall be subject to revision in the event of an incorporating Union being formed in Scotland.

'VIII. That the above proposals be at once submitted to the other negotiating Churches through their Joint Union Committee, and that, in the event of their being accepted by the Synods of the United Presbyterian and English Presbyterian Churches, an earnest invitation be addressed to all the Churches to enter into similar relations with the United Church in England and with each other, and so prepare the way for closer union among themselves, and for a yet wider combination of the Presbyterian Churches in these kingdoms and in other parts of the world.'

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III. Before closing the Conference at which the foregoing Statement was adopted, the subject of *Formulas* for the proposed United Church in England was briefly considered. In view of the importance and difficulty of this portion of their work, the Conference agreed to appoint a joint Sub-Committee to deliberate carefully on the subject, and to prepare drafts of formulas, in accordance with Section II. of the Statement, to be laid before the Conference at a subsequent meeting. The Joint Committees met again at Liverpool on the 18th of February, when the Sub-Committee presented a draft-formula for the Ordination and Induction of Ministers, which was minutely discussed, and, with various alterations, ordered to be printed and circulated among the members of the Committees for still more mature consideration. At a third meeting of the Conference, held also at Liverpool, and on the 25th of March, the draft was further revised, and finally adopted in the form subjoined. The Conference deemed it enough to agree upon the Formula for the *Ordination and Induction of Ministers*, leaving it to the United Church (with consent of the respective Synods), in the event of the Union being consummated, to frame in accordance with it the formulas to be used in licensing probationers and in admitting other office-bearers of the Church.

'FORMULA FOR THE ORDINATION AND INDUCTION OF MINISTERS:

'(1.) Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and duty?

'(2.) Do you sincerely receive and adopt the doctrine of the *Westminster Confession of Faith* as in accordance with the teaching of Holy Scripture, and do you consent to the said *Confession* as the subordinate standard by which your teaching in this Church shall be judged; it being understood, in view of an acknowledged difference in the interpretation of certain passages in the *Confession* regarding the duty of civil rulers, that, while holding the subjection of such rulers in their own province to the authority of the Lord Jesus Christ, you disclaim all intolerant and persecuting principles?

'(3.) Are you persuaded that the Lord Jesus Christ, the only King and Head of the Church, has therein appointed a government distinct from, and not subordinate to, civil government; and do you acknowledge the Presbyterian form of government to be founded on, and agreeable to, the Word of God?

'(4.) Do you promise, as a minister of this Church, to be subject to its government, and to take due part in the administration of its affairs; and, while cherishing brotherly love towards all the faithful followers of Christ, do you engage to seek the purity, peace, and extension of this Church?

'(5.) Are zeal for the glory of God, love to the Lord Jesus Christ, and a desire to save souls, and not worldly designs or interests, as far as you

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know your own heart, your great motives and chief inducements* to enter into the office of the holy ministry?

'[To the Congregation, who are expected to answer by rising, and holding up their right hands.]

'Do you, the Members of this Church, testify your adherence to the call which you have given to Mr. A. B. to be your minister? and do you receive him with all gladness; promise to make provision, according to your ability, for his suitable maintenance; and engage to give him all due respect, subjection, and encouragement?

'To the Minister.

'(6.) Do you adhere to your acceptance of the call of this Church?

'(7.) Do you engage, in the strength and grace of Jesus Christ, our Lord and Master, to live a holy and circumspect life, to rule well your own house, faithfully to discharge all the parts of the ministerial work among this people, to the edifying of the body of Christ, and to be zealous in maintaining the truth of the gospel whatever trouble or persecution may arise?

'(8.) And all these things you profess and promise through grace, as you shall be answerable at the coming of the Lord Jesus Christ with all His saints, and as you would be found in that happy company at His glorious appearing?'

IV. Various other matters connected with arrangements for the proposed Union have occupied the attention of the Synod's Committee, and of the Committee of the English Synod.

On the subject of *Finance*, it has been agreed to recommend to the Synod that the interests of our supplemented congregations in England should be considered in the event of their Union with the English Presbyterian Church, and aid afforded them for a period of not less than *five years* after the consummation of the Union, according to a gradually diminishing scale. It is believed that an arrangement of this kind would at once meet the requirements of our weaker English congregations, pending the establishment of an efficient Sustentation Scheme and the development of the resources of the United Church, and be a recognition of the claims of these congregations, and of our unabated interest in them, grateful to the feelings of the entire denomination.

It has been also agreed to recommend that every minister of our Church in England who shall be in full status at the date of the Union shall retain his interest in the *Aged and Infirm Ministers' Fund*, the same as if he had remained a member of the United Presbyterian Synod. The Committee feel assured that the equity and propriety of this recommendation will be universally recognised.

* *In inductions, read*, 'to enter on the discharge, in this place, of the functions of your sacred office?'

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Quoad ultra, the Committee suggest that all questions as to forms of procedure, other financial arrangements, and general details, may be safely left, in the event of the Union being accomplished, for discussion and adjustment in the United Synod.

V. The Committee have further to report that the Reformed Presbyterian Church, through its Union Committee, was invited to take part in the conferences which have been held; but that, while the invitation was courteously received, and sympathy with the movement expressed, the Reformed Presbyterian Committee found it incompetent for them, in terms of their appointment, to send any representative to the meetings.

VI. The last thing done by the Conference, on the 25th of March, was to adopt a unanimous resolution, to the effect 'that the Synods of the respective Churches should be recommended to take such steps as may lead to the consummation of the proposed Union with the least practicable delay after the meeting of the United Presbyterian Synod at Edinburgh in May 1874.' In this recommendation the Synod's Committee heartily concur, believing that, unless the steps that now fall to be taken shall disclose difficulties which have not yet appeared, the speedy consummation of the Union is on every account to be desired.

In submitting the foregoing narrative of their proceedings, and of the findings to which they have been led, in conjunction with the brethren of both Churches in England with whom they have been in conference, the Synod's Committee desire in their own name to append a very few remarks.

1. In regard to the general scheme of Union and Federation which is now laid before the Synod, and which is not intended as a Basis of Union, but only as indicating the lines on which such a basis may be constructed, it will be noticed that the Union contemplated is not to be formally a Union of the United Presbyterian Church as a whole, but only of its English congregations, with the English Presbyterian Church. Some of our English brethren, both ministers and people, may still regret this; though the Committee have observed with satisfaction that in conference no expression has been given to such regret, even by those whose well-known convictions and feelings make it scarcely possible that they should not entertain it. But the Committee feel convinced that Union on the footing proposed is the only Union at present practicable; and they are sanguine, moreover, that the *virtual* if not formal Union which the scheme of Federation, based on the adoption of common standards and manifested in the various ways that have been suggested, will establish between our whole Church and the united sister Church in England, will soon be accepted as in all essential respects securing whatever could

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have been secured by a momentary Union in name, which led to no more thorough Union in permanence and reality. Should it appear to some, on a wider view of the question, that the Union proposed is likely to affect injuriously the Church in Scotland, by reducing her numbers, and so far her *prestige*, and by depriving her of an element in her church life which we all highly value, it appears on the other hand to the Committee, that such disadvantages will in great measure be compensated, while higher ends will be gained, by our being brought as a Church in Scotland into full accord and substantial union with a much larger and more powerful sister Church in England, between which and ours we may anticipate that the happiest influences will be reciprocated. The cause of Presbyterianism and of the Gospel in England can scarcely fail to be better promoted by such a United Church operating on English soil than by any efforts of which Scotland is the basis; and this is a consideration which, in the opinion of the Committee, ought to outweigh every other in which imperative principle is not involved. And by entering into the Union and Federation now proposed, the United and English Presbyterian Churches would set before all the Churches a much-needed example, and begin to realize the condition of essential and manifested unity, subsisting together with independent organization and jurisdiction, towards which the great Presbyterian Body throughout the world seems hopefully and happily to be tending.

2. On the subject of the Formula, it will be at once understood that the chief, and indeed the only serious, difficulty lay in adjusting the terms of the second question, in that part of it which bears on the relation of the Civil Magistrate to Religion and the Church. The Committee are not so sanguine as to believe that the conferences in England have solved this difficulty in a way to which no exception can be taken either in the one Church or the other; but they submit that the question as now framed, while recognising important principles, secures to all the most perfect liberty in the interpretation of these principles, and, in particular, will secure to ministers entering the United Church from ours at least as full a freedom in adhering to the Confession of Faith as we have heretofore enjoyed. In examining the construction of the qualifying clauses of the second question, three things will be noted. First, the broad fact is acknowledged that a difference exists, and is tolerated, as to the interpretation of the teaching of the Confession on the province of the Magistrate—some holding, and being allowed to hold, that the language of the Confession, when fairly interpreted, affords no countenance to compulsory or persecuting principles; and others holding, and being allowed to hold, that, in any grammatical interpretation they can put on the same language, such principles are sanctioned. Secondly, the subjection of Civil Rulers to the Lord Jesus Christ is affirmed in clear but general

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terms,—terms which satisfy our English Presbyterian brethren, and which, it is believed, contravene no doctrine for which any United Presbyterian would contend; certainly no doctrine which the United Presbyterian Church has ever embraced in either its written or unwritten Creed. And thirdly, 'intolerant and persecuting principles,' *per se*, are unequivocally disclaimed. Thus the somewhat vague language in our present Formula about 'anything' in the subordinate standards which 'teaches, or is supposed to teach,' compulsory or persecuting and intolerant principles, is eliminated; the fact of an 'acknowledged difference' is fairly stated, while no dubious compromise is resorted to for accommodating it; and *the thing* we all wish to abjure *is* abjured, in terms alike ample and explicit. If it be said that the clause, 'while holding the subjection of such rulers in their own province to the authority of the Lord Jesus Christ,' may cover more in the mouths of some men than of others, this is at once admitted. But when no special applications of a principle held in common are insisted on, it is surely a gain both to liberty and to charity to unite on this principle, leaving, until better light arises, every mind and conscience to construe it under a sense of responsibility to God alone.

The other points in which the proposed Formula differs from that now in use in the United Presbyterian Church are mainly verbal, and many of them, it is hoped, will be regarded as improvements, which it seemed well to embrace an opportunity of introducing. One question has been omitted altogether,—that which runs, 'Have you used any undue methods, by yourself or others, to obtain the call of this church?'—with a recommendation that this inquiry, if deemed necessary, should rather be put to the candidate by the Presbytery before appointing his ordination or induction. Otherwise, the Formula corresponds in every essential point with those already employed in both the negotiating Churches.

3. The Committee desire to record, in closing, the unqualified satisfaction with which they have prosecuted these negotiations up to the present point; their high appreciation of the liberality, candour, and earnestness which have been uniformly displayed by the able and excellent men with whom, as the representatives of the English Presbyterian Church, they and their brethren in England have been in conference; and their delight in having witnessed and experienced the cordiality and warmth which the spirit of Union has diffused over all the deliberations in which they have taken part. They believe that the Church with which we are dealing reciprocates in the fullest degree the desire of this Church to heal the breaches of Zion, by actual Union so far as practicable, and by drawing closer the relations in which Churches that cannot be formally, though they are really, one, should be bound together. And having done what they could to carry out the instructions

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given them, the Committee now leave the matter in the hands of the Synod, praying that He of whom it is said, 'In that day there shall be one Lord, and His name one,' may so guide this movement to a happy issue, that the Church whose history has already been marked by more than one Union in which she has had reason to rejoice, may be honoured to set another example tending to mitigate in some degree the 'long desolations' over which we have had to mourn.

All which is humbly reported for the Committee by

DAVID YOUNG, *Convener.*

Glasgow, 17*th April* 1873.

*** The Committee will move the Synod to approve generally of their Report; and to take the usual steps for ascertaining the mind of the Church on the various matters contained in it, with the view of coming to a decision on the whole question at the Synod of 1874.

No. IX.—(*See Minutes*, p. 650.)

REPORT OF COMMITTEE ON CORRESPONDENCE WITH FOREIGN CHURCHES.

WE begin our Report by referring to our continued happy intercourse with our brethren in America. At last Synod it was agreed that a deputation should be sent this year to all the Presbyterian Assemblies at once of America and Canada, and this Committee was instructed to appoint the deputies. It gives us pleasure to announce that we have been able to secure the services of Professors Eadie and Calderwood, who sailed for New York on the 21st April, with instructions to attend the Assemblies of the Presbyterian Church of America, the Reformed (Dutch) Presbyterian Church, the United Presbyterian Church, the Presbyterian Church of the South, and the Canadian Presbyterian Church. We are sure that the Synod will be satisfied that the deputies selected for this important mission are men in whose fitness for their work the Church here has such entire confidence, and who are not unknown by the Churches to which they are sent. From Dr. Hatfield, the stated Clerk of the General Assembly of the Presbyterian Church of America, a communication has been received by the Convener, notifying the appointment of a deputation to our Synod, consisting of the Rev. Dr. Irvine of New York, the Rev. J. A. Henry of Philadelphia, Rev. Dr. Edwards from Illinois, and Mr. Caulfield of Baltimore. The two deputies first on this list have signified their intention to be present at our meetings, and it is not improbable that we may have the pleasure of receiving the others also. We are persuaded that these visits of our

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American brethren to us have already done much good, and we anticipate the same results from the presence among us of the honoured visitors above named, to whom the Synod will doubtless give a hearty welcome.

Our brethren of the *Evangelical Society of France* are not likely to be represented by a deputy at this Synod. They generally come to us once in two years; and Dr. Fisch was amongst us as their representative last Synod. The cause which he advocated then so effectively will not be lost sight of, although there may be no one from France to plead on its behalf on this occasion. The same diligence and zeal have been displayed by its agents during the past year as have always characterized them; and their country was certainly never in a more critical and interesting condition than at present. Since this Report was commenced, the probability is announced of our Synod's being favoured by a visit from the Rev. John Bost of Laforce, with whose character as a devoted philanthropist all who are acquainted with French affairs are familiar.

It will be remembered that, in the prospect of the then approaching meeting of the *General Synod of the Reformed Church of France*, our Synod at its last meeting directed this Committee to 'prepare a letter, addressed to that body, conveying the congratulations of this Synod on the liberty acquired by their brethren to meet in Synod, and their earnest desire that, under the blessing of God, their deliberations and decisions may be conducive to the interests of Protestantism and the advancement of the kingdom of God in France.' The Moderator, Dr. Cairns, was at the same time appointed the representative of the Synod at the General Synod of the National Protestant Church of France. This appointment was duly fulfilled by Dr. Cairns, who will give an account of the meetings which he attended, and by which he was profoundly impressed. It is to be borne in mind that this is the first Synod which that Church has been permitted to convene since 1660. Very keen and able discussions on various questions, vitally affecting not only that one Church, but all the Churches, and even Christianity itself, took place at the Synod, and were conducted by men of great ability, and in some cases of European reputation. Resolutions were carried by a majority in favour of evangelical doctrine, and the proceedings as a whole were unquestionably calculated to promote the cause of Christian truth.

The Evangelical Society of Geneva has been prosecuting its missionary operations very vigorously during the past year. Its chief field of labour is France, and its labours may be classed with French Protestant agencies. A heavy loss has been sustained not by Geneva only, but by the whole of Christendom, in the lamented death of Dr. Merle D'Aubigné. He died on the 21st October. He had been for upwards of forty years a Professor in the Theological Seminary of Geneva, and was one of the

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founders of its Missionary Society. As an author, he did much to commend the cause which he represented to the reading public, and his work on the *History of the Reformation* especially has been widely circulated and extensively useful. His high character and active benevolence endeared his name to all who knew him; and his memory is revered nowhere more sincerely than in the United Presbyterian Church.

In *Italy*, the work of God goes on steadily, and a deputy from our Waldensian brethren will have the opportunity of reporting to the Synod the part taken in it by the ministers and evangelists of the Church of the Valleys. Their evangelists have resolved to hold, in the month of May, and in Florence, a meeting similar to the one held by them last year, and which was productive of so much good. It is important that our old friends should be assured of our continued and unabated interest in them and in their labours. We should wish well to all earnest workers in this most interesting and promising field; but it should be our special aim to support and encourage our beloved brethren of the Waldensian Church, with whom we have been privileged for many years now to maintain such agreeable and profitable fellowship. The Synod will also be interested to know that a letter has been received from Mr. MacDougall of Florence, announcing that Gavazzi has left Italy in company with Mr. MacDougall for the purpose of being present at our meeting. May the visit be instrumental in awakening and deepening our interest in the great work of Italian evangelization!

The struggling Church in *Bohemia* have let us know that they have been much helped by our acknowledgment of their claims on our support and sympathy. The Rev. W. Schubart is to be present at our Synod, to tell us of the work of evangelization and education amongst the Bohemians. Speaking of him, M. Van Andel of Amsterdam says: 'I am able to testify, as a personal witness, to the zeal and devotedness of this admirable servant of God; and I feel justified in asking you to assist and encourage him in his great and difficult work.' The small Protestant remnant in Bohemia is indeed a light in the darkness, and we cannot too heartily welcome its faithful messenger.

The whole of *Germany* seems to be in our days, and as to its religious aspects, in a very troubled and portentous state. The collision between the State, in the hands of Bismarck, and the ecclesiastical authorities of the Church of Rome, is to a certain extent favourable to Protestantism, but undoubtedly imperils the free action of all the Churches, and threatens that country with the abolition of all the liberties and rights which the Head of the Church has conferred on the members of His body. In addition to this sore evil, there is what is even worse,—great indifference to vital religion, and an extraordinary boldness in the avowal and dissemination of the most extreme forms of Infidelity, which

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cannot but awaken in the breasts of all who are most deeply interested in that great country the most anxious fears for the future of Germany.

To many who remember the visits of our friends of the *Secession Church of Holland*, it will afford satisfaction to know that M. Van Andel comes to us this year as a deputy from our Dutch brethren.

From the *Association of the Protestant Armenian Church in Bithynia* a letter has been received, detailing their history as Churches, and introducing their deputy, Pastor Alexander Djejizian. His statements of the manner in which this portion of Asia Minor has been brought under the influence of the gospel are full of interest, as are also his accounts of the self-denial and the zeal which have been called forth by the efforts of these infant communities to support themselves. The very names of the scenes of their struggles recall to us the founding of the early Churches, while the narrative of their noble endeavours to uphold for themselves the ordinances of the gospel reminds us of the example of those Christians of old, 'the abundance of whose joy and their deep poverty abounded unto the riches of their liberality.'

We must now pass, without special notice, the important Christian work which is being carried on in *Spain*, *Belgium*, and other parts of the Continent. We cannot, however, close this Report without saying a few words as to the propriety of reviving interest in the scheme for setting up Stations, at least in summer, for preaching the gospel in English at certain points in the Continent of Europe. It is believed that much real good has resulted from what has been done in this way both by the Established and the Free Church of Scotland. The apparently near prospect of union with the latter of these bodies hindered the execution of any special plan of effort by our own Church when this proposal was brought before the Synod, two or three years ago; but now that unhappily there seems little likelihood of that union being so soon effected, it is very desirable that United Presbyterians should do something to aid this movement. There are now not a few of our own communion spending their Sabbaths on the Continent, and exposed to all the dangerous influences of a Continental Sunday. It is surely only doing our duty to take our share in meeting their spiritual wants, and at the same time in providing the faithful preaching of the Word to many other strangers, who may be, when set free from the cares of business for a season, in a state peculiarly favourable for receiving the good tidings which the gospel brings to men. In order to secure this end, a comparatively small expenditure would be necessary; and the Convener of this Committee has been assured by those who have to do with the operations of the Free Church Scheme, not only of their readiness to advise and co-operate with us, but of their cordial desire that we should at once enter on this very inviting field of labour.

ALEX. MACEWEN, *Convener.*

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No. X.—(*See Minutes*, p. 653.)

REPORT ON EVANGELISTIC EFFORT AND HOME EVANGELIZATION.

THE Scheme of Evangelistic Effort, which was instituted by the Synod in May 1869, and placed under the direction of the Home Committee of the Board of Missions, has been prosecuted with diligence, and not altogether without success, during the last twelve months; and the Committee respectfully submit to the Synod the following Report concerning that Scheme for the year 1872-73.

The agents employed in the work of Evangelization have, during the greater portion of that year, been the same as in the previous year, viz:—

Mr. John Colville, yr., *in so far as his other engagements will allow.*
,, David M. Cameron, Glasgow.
,, William Murray, Alyth.
Mr. James Murray, Dundee.
,, Peter Williamson, Muthill.
,, Peter Dalziel, Alloa; and
,, James Gallacher, Glasgow.

An addition was, however, made to the list of agents in February, last, when Mr. James Glass, recently residing in Alloa, and engaged in mission work there, was engaged by the Committee as an additional evangelistic labourer, and cordially welcomed by them as a fellow-worker with the other agents on their list unto the kingdom of God. The number of agents engaged in evangelistic work under the Synod, which is at present seven, will soon be reduced to six again, as Mr. Peter Williamson has accepted the situation of permanent missionary at the Mission Station of Dowanhill Congregation, Partick, among the rapidly increasing population of Whiteinch.

These agents have been continuously employed in their evangelistic labours during the past year. They have visited numerous localities; and, alike in cities and towns, in rural districts and among the population which throngs our mining villages and iron-working districts, they have sought to publish the story of the cross, and to point men to 'the Lamb of God, who taketh away the sin of the world.' It has been the desire of the Home Committee in sending them forth to this work, that as far as possible the agents of the Synod should be under the direction and superintendence of the ministers and sessions in whose districts they might for the time be labouring, and that all their work should be performed in harmonious co-operation with the Christian instruction and missionary agencies which congregations might have instituted for the attainment of the same great ends which the Evangelistic Scheme is intended to advance. And while the Committee have directed the agents to seek the advice and follow the guidance of ministers and other Christian

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office-bearers in forming their plans and prosecuting their work, they have much satisfaction in recording their belief that in every district to which the agents have been appointed they have been cordially welcomed and zealously assisted by those with whom they were sent to co-operate, and have experienced much kindly sympathy and much seasonable aid in their endeavours to execute their mission and to win souls to the Saviour. From no quarter has there been any complaint of carelessness in their mission, or of undue self-assertion and unwillingness to receive advice in the manner of its fulfilment; but from many sources testimony has been received concerning their zeal and assiduity in the prosecution of their work, their willing co-operation in the execution of the plans proposed for its efficient performance, and their prudent and conciliatory endeavours to adapt themselves to the circumstances and wants of those among whom they had been sent to labour, and whose spiritual benefit they were seeking to promote.

In accordance with the regulations of the Synod, each of the Presbyteries of the Church was requested to appoint an Evangelistic Committee, to co-operate with the Home Committee of the Board of Missions in the performance of the work entrusted to it in connection with the Evangelistic Scheme; and the names of the conveners of those Presbyterial Committees for the year 1872-73 were as follows:—

PRESBYTERY.	NAME OF CONVENER.
Aberdeen,	Rev. Andrew Dickie, Aberdeen.
Annandale,	,, J. C. Meiklejohn, Chapelknowe.
Arbroath,	,, Alex. Campbell, Montrose.
Banffshire,	,, William Simmers, M.A., Portsoy.
Berwick,	,, James M'Leish, Berwick.
Buchan,	,, John Paterson, Whitehill.
Carlisle,	,, James Christie, B.A., Carlisle.
Cupar,	,, A. W. Smith, Pitlessie.
Dumfries,	,, R. Wishart, Thornhill.
Dundee,	,, James Wilson, Dundee.
Dunfermline,	,, David Russell, Dunfermline.
Edinburgh,	,, D. Williamson, Queensferry.
Elgin and Inverness,	,, W. Watson, M.A., Forres.
Falkirk,	,, William Miller, Falkirk.
Galloway,	,, John Squair, Wigtown.
Glasgow,	,, James Buchanan, Glasgow.
Hamilton,	,, A. W. Donaldson, B.A., Strathaven.
Ireland,	,, J. Fitzpatrick, Knockcloughgorm.
Kelso,	,, James Rogers, Kelso.
Kilmarnock,	,, George Fairgrieve, Saltcoats.
Kinross,	,, Thomas Kennedy, Kinross.
Kirkcaldy,	,, Gabriel Smith, Anstruther.
Lanark,	,, D. M. Connor, M.A., LL.B., Biggar.
Lancashire,	,, James Muir, Egremont.
London,	,, Robert Balgarnie, Woolwich.
Melrose,	,, T. Cockburn, M.A., W. Church, Hawick.
Newcastle,	,, George Bell, Newcastle.
Orkney,	,, A. B. Rogerson, Burray.
Paisley and Greenock,	,, William Lauder, Port-Glasgow.
Perth,	,, Alex. Henderson, Perth.
Stirling,	,, Andrew L. Dick, Bannockburn.

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The Home Committee, at its meeting in June 1872, reappointed the Sub-Committee for superintending the operations of the Evangelistic Scheme and arranging the business connected with that Scheme for the meetings of the Committee, adding to it two new members in place of two who had ceased to be members of the Board of Missions; and this Sub-Committee has been constituted during the past year as follows:—

Rev. Dr. Knox.	Mr. J. D. M'Laren, M.D.
,, Dr. Black.	,, David Paton.
,, Dr. Edwards.	,, David Anderson.
,, Dr. Scott.	,, George Pearson.
,, David Williamson.	,, Peter Hamilton, and
,, William France.	,, R. T. Middleton.

They also reappointed the special Sub-Committee for conversing with applicants for employment as evangelistic agents, and for arranging their applications for due consideration by the Committee; and this Sub-Committee for the past year has included the following members:—

Rev. Dr. Black.	Mr. David Paton, and
,, Dr. Knox.	,, George Pearson.
,, Dr. Scott.	

The evangelistic agents named above, with the assistance of some ministers in different localities who have given a portion of their time to evangelistic labour beyond the limits of their own congregations, have, at the request of Presbyteries, ministers, and local associations, and under the direction of the Home Committee, held meetings and conducted evangelistic services in the places and at the times indicated in the table below. In order to secure accuracy and completeness in this tabular statement, each of the agents has been requested to record in a journal a list of the places visited by him, and of the meetings which he has attended; but some difficulty has still been experienced in the classification of places and seasons, and in presenting a complete abstract of the whole. All that can be asserted is, that the table now presented is substantially correct.

In meeting the applications which have thus been received for assistance in conducting evangelistic services, the Home Committee have paid the travelling expenses of the ministers or agents who have been appointed to take part in these services. Local expenses for advertising meetings, and for securing halls or other places in which the meetings might be held, have been borne by local parties; and while the friends making applications for aid have been informed that the agents employed by the Synod must provide lodgings for themselves, if these are not voluntarily supplied by those whom they are sent to assist, the Committee have reason to believe that, on nearly all occasions, the agents have been encouraged in their work by the exercise towards them of a generous hospitality by ministers or others in the places visited.

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Presbytery.	Place or Congregation.	Date of Meetings. Year.	Commenced.	Closed.	No. of Meetings.	Minister or Missionary superintending.	Agents engaged.
Annandale	Annan	1873	Feb. 16	Feb. 23	10	Rev. James Ronald .	Mr. Jas. Gallacher, assisted by Rev. Mr. Lambert and others
	Lockerbie, Langholm, and Waterbeck	1872	Sept. 28	Oct. 9	...	Rev. John P. Millar	Rev. John P. Millar.
	Wamphray . . .	1872	Aug. 4	Sept. 30	18	...	Mr. James Murray.
Arbroath .	Arbroath . .	1873	March 4	March 16	...	Various Ministers .	Mr. Glass and various Ministers
	Montrose . . .	1872	July 28	Aug. 12	25	Rev. Alex. Campbell	Mr. P. B. Dalziel and others
	Do.	1872	Oct. 28	Feb. 13/73	119	Do. and others	Mr. D. M. Cameron, Mr. J. Colville, yr., and others
Berwick . .	Chirnside . . .	1872	Dec. 8	Dec. 18	7	Rev. Wm. Rutherford	Mr. James Gallacher.
	Dunse, East and South Congregations	1873	Feb. 16	March 17	...	Rev. D. Kerr, etc. .	Mr. D. M. Cameron, Mr. Webster, and others.
	Holy Island . .	1872	Nov. 3	Dec. 29	43	...	Mr. P. B. Dalziel.
Buchan . .	Fraserburgh and New Leeds	1872	Aug. 1	Sept. 30	...	...	Various Ministers.
Carlisle . .	Carlisle, Holywell, Longtown, Maryport, Whitehaven, Wigton	1872	Sept. 4	Sept. 27	...	Various Ministers .	Rev. David Webster and Rev. Robt. Black.
Cupar . .	Ceres, Newgilston, etc.	1872	Aug. 31	Sept. 11	17	Rev. Robt. Anderson	Mr. Peter Williamson.
	Freuchie . . .	1872	Sept. 1	Sept. 1	2	...	Mr. William Murray.
Dundee . .	Alyth	1872	May 26	May 30	2	Mr. John Smart, Elder	Do.
	Do.	1872	June 18	June 22	3	Mr. W. Johnston, Elder	Do.
	Do.	1872	July 28	Aug. 2	2	Rev. John Dunlop .	Do.
	Do.	1872	Sept. 24	Sept. 25	2	Do.	Mr. Jas. Gallacher and others
	Do.	1872	Dec. 1	Dec. 31	26	Rev. John Dunlop, and others . .	Mr. William Murray.
	Dundee, Bell Street, 1st. Mission	1872	June 1	June 16	33	Rev. John Brand .	Mr. Wm. Murray, Mr. J. Colville, yr., and others.
	Dundee, Tay Square Mission	1872	July 21	Aug. 1	26	Mr. Ruddocks, missionary . .	Mr. D. M. Cameron, Mr. Hunter, and others.
	Do. and Dudhope Crescent Road Mission	1873	April 27	May 11	...	...	Messrs. Wm. Murray and Jas. Glass.
	Kirriemuir . . .	1872	Nov. 24	Nov. 29	8	Various Ministers .	Mr. Wm. Murray and others.
	Do. Bank Street . .	1872	Nov. 5	Nov. 11	11	Rev. J. A. Murray .	Messrs. William Murray and James Gallacher.
	Do. West . . .	1872	Nov. 12	Nov. 24	20	Rev. Alex. M'Lean .	Do.
	Tayport	1872	July 28	July 28	1	Captain Dougal .	Mr. D. M. Cameron.
Dunfermline	Alloa and vicinity .	1872	Oct. 13	Nov. 3	24	Mr. D. Paton and others . . .	Mr. James Gallacher.
	Alloa, First . .	1872	Dec. 10	Dec. 22	28	Mr. D. Paton and Mr. Glass, missionary	Messrs. D. M. Cameron and D. M'Lauchlan.
	Do.	1873	...	...	...	...	Mr. P. B. Dalziel.
	Crossgates and vicinity . . .	1872	Sept. 1	Sept. 30	33	Rev. Aw. Graham .	Rev. John Stark, Rev. David Hay, and Mr. Jas. Gallacher.
Edinburgh .	Bathgate	1872	May 23	June 4	23	Rev. Alex. Shennan	Messrs. D. M. Cameron, J. Gallacher, J. Colville, yr., and others.
	Do.	1872	June 31	July 3	...	Do.	Mr. D. M. Cameron.
	Various Congregations in Shetland	1872	August	August	...	...	Rev. D. Williamson and Rev. J. Clark.
Falkirk . .	Falkirk and vicinity	1872	Nov. 26	Dec. 29	35	Committee of Presbytery . . .	Mr. James Murray, Mr. James Gallacher, and others.
	Grangemouth . .	1873	Jan. 5	Jan. 24	24	Rev. J. M. Lambie .	Do.
Glasgow .	Airdrie, Well Wynd	1872	Aug. 2	Aug. 30	45	Rev. John Paterson	Messrs. Jas. Gallacher, J. Colville, yr., and Mr. Graham, missionary.
	Baillieston . . .	1873	Feb. 2	Feb. 15	28	Rev. A. T. M'Lean	Messrs. Jas. Murray and Jas. Gallacher.
	Bothwell . . .	1873	April 19	April 25	...	...	Messrs. J. Murray & J. Glass
	Duntocher & vicinity	1872	May 22	June 14	26	Rev. John Stark .	Mr. James Murray.
	Do.	1872	Nov. 13	Dec. 24	39	Do.	Mr. Peter Williamson.
	Do.	1873	Jan. 19	Feb. 13	32	Do.	Do.
	Do.	1873	Feb. 16	March 14	...	Do.	Mr. James Murray and others.
	Glasgow, Cambridge St. Mission	1872	Oct. 4	Oct. 18	24	Rev. Robt. Cameron, etc.	Messrs. Wm. Murray, J. Colville, yr., and G. M'Callum, missionary.
	Claremont Mission .	1872	Oct. 6	Oct. 12	11	Mr. Scott, missionary	Mr. James Gallacher.

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Presbytery.	Place or Congregation.	Date of Meetings.			No. of Meetings.	Minister or Missionary superintending.	Agents engaged.
		Year.	Commenced.	Closed.			
Glasgow .	Sydney Pl. Mission .	1872	Nov. 3	Nov. 3	1	Mr. J. M. Steven, missionary	Mr. Peter Williamson.
	Elders' Association .	1873	March 8	April 25	...	...	Messrs. Wm. Murray and Jas. Glass.
	Foundry Boys' Scty.	1872	May 22	June 27	63	Various Ministers and Laymen	Messrs. Jas. Gallacher and Wm. Murray.
	Do.	1872	June 11	July 17	11	Do.	Mr. James Gallacher.
	Do.	1872	Aug. 4	Oct. 22	90	Do.	Mr. D. M. Cameron.
	Do.	1873	...	...	...	...	Mr. Wm. Murray and others.
	Maryhill and vicinity	1872	Sept. 1	Sept. 29	42	Rev. Robert Niven .	Mr. P. B. Dalziel.
	Old Kilpatrick . .	1873	March 15	April 15	...	Rev. James Lamb .	Mr. James Murray.
	Partick, East . .	1872	Oct. 28	Nov. 10	14	Rev. R. M. Gibson .	Rev. J. M. Kinloch and Mr. P. Williamson.
	Portree	1872	July 7	Sept. 30	...	Ministers visiting .	Rev. G. M'Queen, P. Bannatyne, and T. M. Lawrie.
	Springburn Mission	1872	Nov. 2	Nov. 2	1	Mr. A. Mathieson .	Mr. Peter Williamson.
Hamilton .	Hamilton Mission Hall	1872	Aug. 18	Aug. 30	25	Rev. Robt. Black .	Messrs. P. B. Dalziel, J. Colville, yr., and others.
Kilmarnock	Holm, Kilmarnock .	1872	May 22	June 9	17	Rev. James Banks .	Mr. P. B. Dalziel.
	Do.	1872	June 22	July 29	...	Do.	Rev. S. Huston of Newcastle.
	Do.	1873	Jan. 19	Feb. 23	28	Do.	Mr. P. B. Dalziel.
	Do.	1873	April 19	May 11	...	Do.	Mr. Peter Williamson.
	Patna	1872	July 15	July 31	...	Rev. James Patrick	Mr. Jas. Murray and others.
	Saltcoats and vicinity	1872	June 30	July 26	34	Rev. G. Fairgrieve .	Do.
	Do.	1872	Sept. 15	Sept. 19	5	Rev. George Philp .	Mr. P. Williamson and others.
	Do.	1873	April 19	May 11	...	Do.	Mr. D. M. Cameron.
Kirkcaldy .	Buckhaven . . .	1872	Aug. 18	Aug. 19	2	Rev. Robt. Alexander	Mr. Wm. Murray.
	Markinch . . .	1872	Aug. 7	Aug. 7	1	Rev. Robert Brown .	Do.
	Thornton Junction, Milltown, Coaltown, etc.	1872	Aug. 4	Sept. 27	59	Various Ministers and Laymen	Do.
Lanark . .	Biggar, South . .	1872	July 14	July 28	22	Rev. D. M. Connor .	Messrs. Williamson and Glass.
	Braehead and Forth	1872	May 22	July 12	100	Rev. Alex. Banks .	Mr. Peter Williamson.
	Do.	1872	July 1	July 15	...	Do.	Rev. Joseph Hay and Messrs. Adam and Barr.
	Do.	1872	July 30	Aug. 14	12	Do.	Mr. Peter Williamson.
	Carstairs Junction .	1872	June 30	July 11	14	Rev. John Blair .	Mr. Jas. Gallacher and others.
	Do.	1872	July 19	July 31	19	Do.	Do.
	Lanark and vicinity	1872	Oct. 6	Oct. 18	15	Rev. Daniel M'Lean	Mr. P. B. Dalziel.
	West Calder . .	1873	April 19	April 25	...	Rev. James Fraser .	Rev. R. M. Gibson.
	Do.	1873	April 31	May 9	...	...	Mr. James Murray.
Melrose . .	Hawick	1873	February	March 31	...	Rev. T. Cockburn .	Mr. James Gallacher, assisted by various others.
	Selkirk	1873	April	May 9	...	Rev. John Lawson .	Mr. James Gallacher, Mr. Binnie, and others
Newcastle .	Middlesborough .	1873	January	February	...	Rev. R. A. Watson .	Mr. Wm. Murray, who was unable to complete the services proposed, on account of serious illness.
					...		
	Redcar	1872	August	September	...	Rev. George Bell .	Rev. Geo. Bell of Newcastle.
	Do.	1872	Aug. 28	Sept. 3		Rev. J. C. Jackson .	Rev. J. C. Jackson of Glasgow.
Orkney . .	Various Congregations	1872	August	August	17	Ministers visiting .	Revs. D. Williamson and J. Clark.
Paisley and Greenock	Alexandria, Bonhill, and neighbouring Villages	1872	June 16	June 28		Rev. Wm. Smith	Messrs. Jas. Murray and P. B. Dalziel, assisted by various others
	Beith and vicinity .	1872	Oct. 8	Oct. 30	34	Revs. H. Glen and J. Martin	Mr. James Murray, Ministers of town, and others.
	Port-Glasgow . .	1872	Oct. 20	Nov. 1	33	Rev. Wm. Lauder .	Mr. P. B. Dalziel, assisted by various Ministers and Laymen
Perth . . .	Muthill	1872	Aug. 22	Aug. 29	19	...	Mr. Peter Williamson.
	Perth (East), Perth, and vicinity	1872	June 21	July 22	43	Rev. Alex. Henderson	Messrs. Wm. Murray and P. B. Dalziel.
	Scone	1872	July 22	July 26	8	Rev. John M'Neill .	Do.
	Alloa, West . . .	1872	Oct. 15	Oct. 15	1	Rev. John Young .	Mr. James Gallacher.
Stirling . .	Alva	1872	Oct. 18	Oct. 31	20	Rev. W. D. Moffat .	Messrs. Jas. Gallacher and J. Colville, yr.
	Bucklyvie & vicinity	1872	July	July	...	Rev. James Berry .	Mr. James Glass.
	Do.	1872	Nov. 4	Nov. 25	28	Do.	Rev. George Wade and Mr. James Murray.
	Do.	1873	Feb. 16	March 31	...	Do.	Mr. Peter Williamson.

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The ministers and missionaries, in connection with whose congregations or mission districts the evangelistic agents of the Synod have conducted evangelistic services, have been requested to send to the Home Secretary written reports of the work performed, and of such results as may seem to have been produced by it. Some of them have not complied with that request, although it is known that interesting and useful services were conducted in their districts under their superintendence; but a much larger number have sent in reports of the meetings held, and of interesting and important facts in connection with them. Of these reports a few have been published during the year in the pages of the *Missionary Record;* and, as illustrations of the work in which the evangelists have been engaged, of the manner in which their services have been received, and of the results which have followed their labours, extracts from other reports are given below, while it must be noticed that statements and reports, of which want of space necessitates the omission, bear testimony to labours as earnest, and services as faithful, interesting, and succesful, as any that are here recorded.

The Rev. J. P. Millar of Carnoustie, having been sent to conduct evangelistic services, in September and October 1872, within the bounds of the Presbytery of Annandale, reports concerning his work there as follows:—

'From the 29th September to the 8th October, inclusive, I engaged in evangelistic services in the Annandale Presbytery, and during the ten days preached or addressed sixteen times.

'At Waterbeck, conducted the ordinary Sabbath services on 29th September, and held a special meeting of the congregation in the evening, which was largely attended. Gave an address on the special duties of different classes in the Church, referring particularly to the eldership, to parents, to Sabbath-school teachers, and to all the members, as mission agents. All were most attentive, and there might be 200 present. Addressed a meeting of this congregation also on the Monday evening, when, notwithstanding the extremely wet state of the weather, there was a considerable number of persons present.

'On the evenings of the 1st, 2d, and 3d of October, I addressed special meetings at Lockerbie, the services being presided over by the Rev. Mr. Thomas, the minister of the congregation. The Rev. Mr. Meiklejohn of Chapelknowe also took part in the work on one of the evenings. The Kirtlebridge railway accident having occurred on the morning of the 2d October, I took occasion to make pointed reference to it on that and the subsequent evening. I had occasion to meet with several of the sufferers by that disastrous event, who had been brought into Lockerbie shortly after it took place, and the thrilling details which they communicated I made use of in all my subsequent addresses both there and at Langholm.

'Addressed meetings at Langholm in the evenings of the 4th and 5th October, and on the 6th, being the Lord's Day, conducted the usual forenoon's service in Mr. Ballantyne's church, and the customary evening

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service in Mr. Watson's, both being of an evangelistic character; also addressed the Sabbath schools respectively of the two congregations, which appeared to be in a most efficient state; and in the late evening, when all the churches had dismissed, a general meeting of persons belonging to all the congregations in town was held in the Free Church, in which several of the ministers took part. At this meeting I gave an address on the kind of revival needed by the Church. I also addressed numerously-attended meetings on the Monday and Tuesday evenings.

'All the meetings were of the most agreeable character, and there were not wanting pleasing evidences that the Master Himself was present, blessing His own truth. I had only the one regret, that too little time was employed in such spiritualizing exercises to see the fruit that might be expected to flow from it. The experience of this short tour, added to my former experiences, has deepened my conviction that when such services are engaged in as an occasional auxiliary to the ordinary services of the sanctuary and the pastorate, they are fitted to be of material good both to ministers and people.'

Of meetings held in Montrose by Mr. Dalziel, evangelistic agent, in August 1872, under the direction of the Rev. Alex. Campbell of Knox's Church, Dundee, Mr. Campbell has forwarded the following report:—

'Mr. Dalziel, evangelist, laboured in Montrose from the 28th July till the 12th of August, both days included. During that period he addressed 25 meetings, with an aggregate attendance of 2500 persons, the numbers varying from 13 in a small cottage meeting, to 250 in the open air. The addresses were characterized by simplicity, variety, instructiveness, and earnestness; they were ever evidently the result, under the Divine blessing, of careful study, and were listened to with very close attention. All the meetings held in the church on the week nights were preceded by a brief meeting in front of the church. An interesting feature of these meetings was the attendance of a good few children and young people, who followed the speaker from the open-air meetings into the church. An event occurred after Mr. Dalziel left us which adds a solemn interest to these meetings. One of the boys, a little above nine years of age, who sat night after night in the church near the speaker, was drowned while bathing, near my house, on the 30th of August. He was a Sabbath scholar in our mission school, was the child of poor parents, and on the morning on which he was drowned he had been soliciting his mother for some clothing to admit of his coming to church on the following Sabbath. Who can say what impressions may not have been made on his youthful mind by the meetings of your evangelist during those evenings in the early part of the boy's last month on earth? But Mr. Dalziel's work was not confined to holding meetings. He also made nearly 160 visits to individuals or to families, leaving a tract or small book at each visit. In the course of visitation he had an opportunity of dealing individually with the souls of the people; and in several instances the persons visited professed to have seen more clearly the way of salvation, and to have rested with confidence in the Saviour. The careless, also, were left with notes of warning, in terms that, by grace, may yet produce good fruit.'

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Of other services conducted by Mr. D. M. Cameron, in a mission district in Montrose, from October 1872 to February 1873, the Rev. Alex. Campbell further writes thus :—

'In addition to the report of Mr. Dalziel's labours which I had the pleasure of submitting to the Home Committee in autumn, I have now to forward another report, viz., that of the labours of Mr. Cameron from the 28th October 1872 till the 11th February 1873, with the exception of two weeks, when he was absent at Alloa, and when his place was supplied by Mr. Colville.

'Mr. Cameron's labours were carried on at a new mission station which was opened in September last, at the north end of the town, where a large number of persons reside who are connected with no place of worship. At the outset of his work I visited with him, and introduced him to many of the old families amongst whom his work was to be carried on, and we secured houses in different parts of the district in which cottage meetings might be held, in addition to the stated meetings at the mission station.

'Mr. Cameron's kindly manner in speaking with the people, and his able and fervent addresses in public, very soon excited a deep interest in his work throughout the district. Much prayer, both in public and in private, had been offered up for a special blessing, and it was not long until an answer to these supplications began to manifest itself.

'While the meetings had been remarkably well attended from the commencement, especially on the Sabbath evenings, yet it was not till Sabbath the 10th November that decided tokens of the blessing appeared. On the evening of that day, after the public services were over, eight young persons remained behind to be conversed with. The anxiety of some of them appeared to be deep and real, and Mr. Cameron had much serious conversation with them at that time and on after occasions.

'From that period onward, scarcely a meeting was held without some additional persons remaining behind to be spoken with after the public meetings; while, in addition to this, there was a considerable number with whom Mr. Cameron was asked to converse at their own homes.

'During his stay there were about 70 persons, young and old, who, at their own request, were conversed with, some of them often, regarding their spiritual interests; and among these there were not a few who professed to be enabled to look to a crucified Saviour as the foundation of their hope for eternity. Some who had been long anxious were led into the light and liberty of the gospel. In several families great joy was felt in consequence of the changes produced among their members. In other cases, individuals in households were made partakers of the blessing.

'Mr. Cameron's labours included public services on Sabbath at the mission, a weekly meeting at the same place, cottage meetings, house-to-house visitation, and tract distribution. The Sabbath services consisted of a forenoon meeting for the young, and afternoon and evening meetings for young and old. During the forenoon and afternoon the meetings were comparatively well attended, and in the evenings the station was crowded to the door. The meetings at the station on Tuesdays were remarkably well attended for a week night, while the attendance at the cottage meetings ranged from 10 to between 40 and 50 persons.

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'The entire number of meetings addressed by Mr. Cameron during his stay was 85. The estimated aggregate attendance at these meetings was 5240. The number of tracts or small books distributed, either from house to house or at the meetings, was 3000; while about 26 copies of the book entitled, *The Blood of Jesus*, and 20 copies of *Precious Truths*, were given to persons in an anxious state of mind. All these tracts and books were kindly sent by John Melrose, Esq., Edinburgh.

'Mr. Cameron had to be absent for about two weeks, labouring at Alloa, and during this period we were favoured with the services of Mr. Colville. I need not say that these were unremitting. By day and by night, in season and out of season, he addressed meetings, made household visitations, spoke with the anxious as well as with the careless, distributed evangelical literature in large quantities; and he expressed himself well pleased with the work, so far as could be judged of by appearances.

'It only remains for me to say, in closing this report, that all of us who are associated in carrying on the mission are deeply grateful to the Committee for granting the services of its evangelists; and let me add for myself, that I think our Church was very wisely directed when she was led to employ pious, prudent, and able laymen to go forth as evangelists under her superintendence, and to work in harmony with pastors and elders and members of our churches, in localities where multitudes of families are to be found who totally neglect the interests of their souls, or who, having a name to live, may nevertheless be spiritually dead.'

Of services conducted at North Sunderland and its vicinity, in the county of Northumberland, in April and May 1872, the Rev. George Henderson, minister of the United Presbyterian Congregation there, thus writes:—

'It falls to me to say a few words with regard to the labours of Mr. James Murray during the three weeks which he has spent in our neighbourhood, viz. from the 12th of April to the 3d of May. During the whole time of his stay Mr. Murray was actively employed in conducting meetings, either in the church or in one of the outlying districts. The particular period of the year selected for holding these special services was rather unfavourable for securing the attendance at the church of those who are employed in agricultural work, and hence there was a necessity of going out more frequently into the country districts than in other circumstances would have been required. This circumstance might no doubt operate as a drawback, as sustained and continuous effort could not be prosecuted in one place. Notwithstanding these disadvantages, however, the attendance in the church was fair, and at the farm-places the meetings were always crowded. At the last of the services which was held in the country, we had the pleasure of having Mr. Colville with us, who took a part, and whose address was felt by many to be very refreshing. Speaking of the services generally, it may be mentioned that a decidedly marked tone of seriousness pervaded all the meetings, and one could not be insensible to the deep and earnest attention of the audience as the plan of salvation was simply but forcibly made known, and as many and urgent appeals were addressed to the heart and conscience. As to positive results, it becomes us always to speak with caution. In any given case, judgment must not be too

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hastily formed, but must be determined by experience. Nevertheless there is every reason to believe that it has been a time of awakening with some —a time in which serious impressions have been made—a time in which some have been led to inquire, more earnestly than they have done before, into the true ground of a sinner's peace; and our hope and prayer are, that God, in His own time, may lead them into the sunshine of His love. I am able to speak with great assurance of the effect which these services have had in stirring the hearts of many, and of exciting a deeper interest in the cause of vital religion in our midst. There are many who will have pleasing recollections of this season as a time of great refreshing and quickening. Of Mr. Murray himself, of his earnestness, of his willingness to do service for the Master, I cannot speak too highly; and doubtless his visit to this locality in the spring-time of this year will be remembered by some as the true spring-time of their spiritual life. In the meantime, it must be our part to wait, to watch, and pray for the blessing promised from on high, so that the seed which has been sown may spring up and bear an abundant harvest.'

Mr. Robert Webster, one of the active members of the United Presbyterian Church in Dunse, writes as follows concerning evangelistic services in that town in February 1873, by various ministers of the district, and Mr. D. M. Cameron, one of the Synod's agents:—

'I am happy to inform you that Mr. Cameron was a general favourite here with all who attended the evangelistic services, and also that these were increasing in interest up to the close of our meetings. The attendance was fair, but, with the exception of Sabbath evenings, never crowded, nor even then was the church filled. We had in all seventeen meetings in Dunse, three at Preston, two at Gavinton, two at Sinclair's Hill—these villages from two to three and a half miles out from here. The meetings in the country villages were always crowded, and much interest created by them, I trust not without fruit. At Preston especially there was more than one case of awakening, and one decided case of conversion.

'In Dunse, upwards of twenty, old and young, have been spoken with, all under anxiety of soul. Of these, fourteen have professed to have found peace through faith in Jesus. May they be watched over and protected by Him, and to Him be all the praise.

'The Rev. D. Kerr, of the South United Presbyterian Church, and the Rev. John Miller, of the Free Church, presided alternately at each of the meetings, town and country, and took part in the addresses, and both were very much pleased with Mr. Cameron. He (Mr. C.) gave away a large quantity of tracts at each meeting. I send you the balance of funds over, after paying expenses here, amounting to two pounds, which I trust you will duly receive.'

The Rev. David Webster of Kirkwall, Orkney, having been sent in September 1872 to conduct evangelistic services in one half of the Presbytery of Carlisle, while the Rev. Robert Black of Hamilton laboured in the other, reports his work as follows:—

'The districts assigned to me were Maryport, Whitehaven, and Wigton.

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On the 7th September I began my work in Maryport. Visited on that day, with Mr Craig, about 20 families; exhorted them, and invited them out to the meeting in the evening. In cases of infirmity or sickness prayed. Addressed a meeting in the church at eight o'clock—about 60 present. Saturday the 8th.—Visited a few families, and arranged for meetings, etc. on Sabbath. Sabbath, 9th.—Preached in the church in the forenoon to the ordinary congregation. At three o'clock preached on board a ship called the *White Flag*. There would be about 200 present. A considerable number of seamen in the audience. At half-past six o'clock preached in the church. The attendance very good. Monday, 10th.—Visited for two hours. Preached in the afternoon at three o'clock in the open air in a back court thickly populated. Called on some families after the service was over. Addressed a meeting in the evening at eight o'clock in the church—upwards of 100 present. Tuesday, 11th.—Visited two hours. Went to Ellenborough with Mr. Craig in the afternoon, about a mile and a half from Maryport. Preached, according to intimation on Sabbath, in a Primitive Methodist place of worship. The place was well filled, and the audience very attentive. At eight o'clock preached in the church in Maryport, the audience continuing to increase and the interest deepening. Wednesday, 12th.—Visitation in the forenoon. Preached in the evening to the young, the audience the largest we had had. There is reason to believe that in Maryport many good impressions were produced. In all these services Mr. Craig took a part. Other ministers also were sometimes with us, and in some instances others besides ministers led the devotional services.

'*Thursday*, 12*th*.—Left Maryport for Whitehaven. The work here was carried on in much the same way. Mr. Anderson and I visited daily, and I preached every evening. The meetings, however, were not, upon the whole, so well attended as they were in Maryport, although those present seemed much interested and impressed. Our congregation in Whitehaven is growing under the ministrations of Mr. Anderson, and is in excellent working order. But there is much need of evangelistic services in the town. It would take some time's hard and earnest work to produce any general impression. There is reason to fear that there are many in Whitehaven who never go to any place of worship, and a considerable number of lapsed Scotch families.

'*Wednesday*, 18*th*.—Left Whitehaven for Wigton. Same day went over with Dr. Leitch and visited about 40 houses. Called upon nearly all the families in one street, going up one side and coming down the other. A meeting had been advertised for the evening at eight o'clock, and to this meeting we invited all we visited and all we met. Conversed more or less in every house, and in some prayed. We were in all courteously received, and not a few of the people expressed their gratitude for our visit. At half-past six o'clock, Dr. Leitch and I met with a number of young men of an excellent spirit, devoted to the work of Christ, and belonging to all Christian denominations—young men variously situated in life, but knit together in love, and accustomed to meet every evening, after the secular business of the day is over, for prayer and conference and Christian work. There were about 20 of them. They frequently spoke to me of their great indebtedness to Dr. Leitch for the instruction and counsel and encouragement he had given them, and for the very happy intercourse

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they had enjoyed with him. From many quarters I learned that these young men had been a blessing to many souls, and were much respected in Wigton for their earnestness and consistency. At my first meeting with them several engaged in prayer, and I can truly say my heart was refreshed and blessed. After prayer and conference we met in the church at eight o'clock. The young men had for some days been looking forward to my visit, and what with their work and our visitation, we had a much better audience than was expected. I addressed the people, explaining the object of my visit, and setting before them the great things that pertain to their everlasting peace—received the greatest attention. Thursday, 19th.—Visited two or three hours. Met some who had not been in church for years; spoke to them earnestly, and invited them to the service in the evening. Met with the young men a little after six o'clock; three or four engaged in prayer, after which I preached in the open street to a large audience, Dr. Leitch taking part in the devotional exercises. It being now eight o'clock, we went to the church, where we found a good audience waiting us, larger than on the previous evening. Dr. Leitch and I both addressed the meeting. There were indications of earnestness and solemnity throughout the service. Friday, 20th.—Work much the same as on the preceding day. Sabbath, 22d.—Preached in the forenoon; addressed the Sabbath school at half-past three o'clock P.M. Met with the young men at six o'clock; preached on the street to a large audience till nearly eight o'clock. At the close invited the people to the church, and, as I was told, some came who had not for years before been in a place of worship. At eight o'clock found the church well filled, the largest attendance we had yet had. I both lectured and preached, and over the entire service solemnity prevailed. I am not aware that there was one inattentive hearer, and the many who waited to say "farewell" at the close was to me an indication that our work had been in some measure appreciated, and, I hope, blessed.

'I have just to say, in conclusion, that I look back to those days spent in evangelistic work with great pleasure. Such work must be productive of good, and it cannot be doubted that it is needed over the Church, and in all our congregations. I hope that the Home Mission Board will prosecute with energy the Evangelistic Scheme. What we want is a deeper earnestness and spirituality of mind among our Church members than generally prevails. Were this secured as the fruit of zealous labours, and in answer to prayer, there is no fear that the Church would be slack in aggressive work. It also strengthens the hands of a minister to have a brother associated with him for a short time in daily visitation and special services; while it improves the minds of the people with the idea that the Church as a whole is interested in her congregations, and has them all under her eye or superintendence. Are we not too much like Independents, not in respect to Church government, but in respect to a want of co-operation in the essential work of the ministry?'

The Rev. John Brand, of Bell Street Congregation, Dundee, in applying for further assistance from one of the Synod's evangelists, reports concerning the services rendered by Mr. William Murray, at his former visit in June 1872, as follows:—

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'I am come to ask you again for the loan of Mr. William Murray, evangelist, for two or three weeks. I hardly deserve this kindness at your hands, not having sent in a report at the time. But the work done was not the less real though unreported; indeed it is fortunate the report was not given in at the time, as we are now better able to estimate the results.

'The last missionary we had turned Plymouthist, and for some time before we parted with him had devoted his attention so much to other work beyond his own proper work, that, when he did leave, the mission was in a somewhat dilapidated condition. Indeed, from the conduct of the missionary, and from other circumstances connected with the congregation, it was debated at that time (the spring of last year) whether it would not be advisable to give up the mission altogether. At this critical juncture, Mr. David Murray, a member of my church, and a brother of the earnest evangelist, volunteered to carry on the mission, and accordingly commenced work. His difficulties were at first very great. We, however, obtained through you a visit from Mr. William Murray. He lived with me while here, and I cannot refrain from bearing testimony to his intelligence and zeal as an evangelist, and to his sensible, intelligent bearing as a Christian man. The meetings were very successful, were well attended all through, and a number of people converted. I mention one case:—A young man, whose name I give in confidence, who had been trained as a teacher but had come a short time before that to Dundee to be a clerk, was residing in the neighbourhood, and went to the meetings in the open air in no very friendly spirit. An arrow went home, and after a time he found peace. He has since become a member of my congregation, and a teacher in the mission school. Not only so, he has started a week-night school for the instruction of the ignorant lads and girls of the district. For this work, by his previous training, he was well qualified. Accordingly it has been very successful, there being an average attendance of 45.

'The immediate benefits of Mr. Murray's visit, however, were not all. It gave an impulse to the labourers; it gave an impulse to the meetings—so much so, that whilst before that visit the meetings were very small, they are now very good. On Thursday evenings we have a respectable number, and on Sabbath evenings our meeting-house is well filled—often quite full. The devoted labourers, all unpaid, have been greatly cheered. They are, however, anxious for another visit of Mr. Murray, and are looking forward to it as a season of encouragement and refreshment.'

The Rev. David Hay of Butterburn, Dundee, having visited Crossgates, to assist in evangelistic work in that place under the direction of the Rev. Andrew Graham, minister of Crossgates Congregation, and in company with Mr. James Gallacher, reports as follows:—

'I returned from Crossgates on Friday, and having got over the work of the Sabbath, I now submit the following report of the work there:—I commenced work on the evening of the 17th inst., the day of my arrival, by taking part with Mr. Graham and Mr. Gallacher in a meeting in the school of the village. The audience did not exceed 50. On the following day, along with Mr. Gallacher, I spent some time in visiting from house to house, distributing tracts and inviting the inmates to the meet-

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ings. On that and the following evenings of the week we commenced by a short open-air service in the street of the village, and after a very short address adjourned to the school. The numbers increased nightly, till on Friday evening there were about 80 persons present. The interest of the members of the congregation in the evangelistic services was manifestly growing, and of the class whose benefit was specially sought some were beginning to find their way to the meetings. With the aid of some young men belonging to the congregation, the entire village was visited, and the people invited to the services. At the meeting out of doors some of the most careless of the inhabitants of the place heard the Word of the Lord. In addition to this work, Mr. Gallacher and I visited Hill of Beath, a village at a little distance, whose inhabitants, with rare exceptions, are living in entire neglect of religious ordinances, and addressed an audience which included a considerable number of the men and women of the place. Unfortunately, as I think, seeing that the special effort was beginning to take effect on the sympathies of the Church members, as well as to attract the attention of those without, it had been arranged to shift the place of meeting to Halbeath, a large colliery village to the west, for the following week; and the interest was checked at Crossgates when it might have been expected to culminate. Accordingly, meetings were held at Halbeath on the evening of Sabbath the 22d inst., and continued till Thursday the 26th, inclusive. On the Sabbath evening the audience nearly filled the school, which will accommodate 100 people. On Monday and Thursday Mr. Graham and I conducted these meetings, which on the latter occasion numbered above forty persons, a proportion of whom were brought out by visitation from door to door. On Tuesday and Wednesday I held services at Crossgates, with the view of taking advantage of the interest awakened during the present week. These meetings were not, however, so largely attended—in consequence, I believe, of the break in the series of meetings, and from want of the efficient aid of Mr. Gallacher, whom I found to be an earnest, energetic, and prudent labourer in evangelistic work. As you are aware, he left on the 23d inst. Regarding results in individual cases I cannot speak. I believe there has been a quickening of zeal and spiritual life on the part of some within the Church; and some of those whom the services were specially designed to reach had the gospel preached to them, and were manifesting a willingness to come to the services. May He who giveth seed to the sower increase the fruit of these labours '

Of the same meetings and services at Crossgates in 1872, the Rev. Andrew Graham himself writes thus :—

'I now send you, as I promised, a report of our evangelistic services during the month of September. Mr. Stark, Duntocher, came to me on the 3d and left on the 17th; Mr. Hay, Dundee, came on the 17th and left on the 27th; and Mr. Gallacher came on the 2d and remained till the 23d. The meetings were held in Crossgates, Fordell, Donibristle, Halbeath, and the Hill of Beath works, but the bulk of them were in Crossgates. We held in all 37 meetings. Two of these were specially for children; and five were in the open air, notwithstanding the inclement weather which prevailed during most of the month. The attendance was on the whole

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good, the numbers varying from 30 to 80 on the week nights, and from 100 to 170 on the Sabbath evenings. The aggregate attendance was 1790. Household visitation should always form a large part of evangelistic work, and of this we had a large amount. Most of the families in Crossgates and Fordell were visited, some of them twice; all in Donibristle twice; at the Hill of Beath works, where there are 72 families, thrice; and some of Halbeath were also visited. Tracts, too, were largely distributed. Including leaflets and other little books, there could not have been fewer than 1800. The attention at the meetings was all that could be desired; but there was one very marked feature that forced itself upon my mind, viz. the absence of that class for which these meetings are specially designed. There was a sprinkling of such, but only a sprinkling. Of course many were reached by the household visitation, but they could not be persuaded to come to the meetings.'

In reference to a series of interesting meetings and services at Bathgate in May 1872, which were referred to in the Report on Home Missions presented to the Synod in that month, the Rev. Alex. Shennan, minister of Bathgate Congregation, writes:—

'Though I should only be able to give you a somewhat rough and disjointed account of the state of matters with us, I think we have reached a stage when you, and the Committee through you, should hear again how we have been getting on in Bathgate since my last communication. Without entering into particulars, I may tell you that our evangelistic meetings are still in progress, and though not with such striking results as in some former weeks, we have still reason to thank God and take courage. The Sabbath meetings are still attended by hundreds of the young and old, and the week evening attendance, though now returned (but only last week) to the United Presbyterian Hall instead of the Church, are still encouraging. Last Wednesday, being Fair Day, it was resolved that an extra effort should be made to counteract in some manner the evil influences connected with such a gathering. Accordingly seven or eight evangelists came here on request, from Edinburgh and Glasgow chiefly, and, in concert with Mr. Cameron and friends here, they gave addresses in two different parts of the crowded fair, and betwixt 4000 and 5000 tracts, together with about 1000 hymn leaflets for use in connection with the open-air addresses, were distributed. On the whole, the attention paid to the speakers was gratifying, and the tracts seemed to be received more readily than I had anticipated. Of course there were scoffers and objectors, and you might occasionally see three or four ballad-singers vociferating 'hugely' in the crowd around the evangelists, so as sometimes only to be silenced by the friends joining in some of the stirring hymns used on such occasions. On the whole, I am disposed to think that the work done on Wednesday will bear fruits; and if it had done no more than draw attention to our evangelistic movement, it must do good. You will be glad to hear that our brother, Mr. John Colville, who has been here during the past two or three weeks, bore the chief expense of the proceedings on Wednesday in the way of railway fares, etc., and he has also been of great service in many ways during the period of his stay. His presence and help have been all the more valuable that Mr. Cameron, as you will be sorry to

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hear, has been ordered by the doctors to give up evangelistic work for two or three weeks, and take complete rest.'

The Rev. A. T. Maclean, minister of Baillieston Congregation, having requested the assistance of two evangelistic agents for his district, reports concerning work done in February 1873 in the following terms:—

'According to your arrangement, Mr. James Gallacher and Mr. James Murray, evangelists, arrived here on Saturday the 1st February, and remained till the evening of Friday the 14th February. During their stay we had meetings every night in the church, which gradually increased. The juvenile meetings were very good, but the evening meetings for the adults did not take great hold on the district, which was so much longed for; and I have delayed writing in order to send as cheering a report as possible. Messrs. Gallacher and Murray were very earnest, and gave some thoroughly stirring addresses, and were listened to with much attention. However, I must say that I have not been able to follow up any trace of an awakening. This is exceedingly depressing, and should make us all the more earnest in our pleading for the blessing. May the Lord answer us speedily, and send us a refreshing from His own blessed presence! We are endeavouring to get all the ministers in this neighbourhood to co-operate, and have a week or a fortnight in each other's church in order. I am afraid, however, that we won't get even this plan to work well.'

The Rev. Samuel Huston of Newcastle-upon-Tyne, having been invited to assist in evangelistic work at Holm, Kilmarnock, and the adjacent district, has reported concerning that work thus:—

'There are three services at the Mission church every Sabbath—the first at 11 A.M. for young people, on the plan of the Glasgow Foundry Boys' Society; the second at a quarter past 2 P.M.; and the third at half-past 6 P.M. There is also an evening service at a quarter past 6 kept up at the mining village of Hurlford, about two miles from the Holm church. On Sabbath 23d June I took part in the morning service, and heard Mr. Banks address the young. The afternoon service was conducted by me, and the evening one by Mr. Kirkwood, the missionary. Mr. Banks and I walked to Hurlford in the evening, distributing tracts on our way. He opened the service in the Academy, and introduced me. I preached and closed the meeting. On Sabbath 30th June I addressed the young at the morning service, preached in the afternoon at the mission, and in the evening at Hurlford. On Sabbath 7th July I conducted the afternoon service at the mission, and one in the evening at Riccarton, in a schoolhouse where a Sabbath school is conducted and a mission service kept up by Mr. Millar of Bellsland, a United Presbyterian farmer. Mr. Banks preached at Hurlford. On Sabbath 14th July the Lord's Supper was dispensed at the Holm church. I preached in the morning, opened the afternoon service, and gave the post-communion address, Mr. Banks giving the pre-communion one. In the evening I preached at Hurlford. On Sabbath 21st July I preached at the Mission church in the afternoon, and at Nelson Street schoolroom in the evening, in the place of Mr. John Stewart. Mr. Banks preached at Hurlford.

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On Sabbath 28th July I addressed the young at the morning service, preached in the afternoon at the Mission church, and in the evening at Hurlford.

'On every Wednesday evening at eight o'clock there is a service in the Mission church. I addressed five of these meetings. I took part also in several of the Saturday evening meetings in the church, at which addresses are not usually given. There are also kitchen meetings held in different streets, one on Thursday and two on Friday evening. At several of these I gave addresses or expositions. I also conducted one meeting on a Monday evening in the vestry of the Free High Church for Mr. Green, town missionary, the night before his death. At none of these meetings was there an overflowing audience, but they were generally considered good, and there was earnest attention at them all. Most warmth was manifested at the kitchen meetings, many of the people coming forward at the close of them to shake hands, and showing in their countenances that they had enjoyed them. The last Sabbath afternoon meeting was particularly good, although several of the members were absent through domestic affliction; and that Sabbath falling within the fair holidays is one on which the churches of Kilmarnock are said to be but thinly attended. My meeting at Hurlford that evening was the largest to which I had preached there.

'In regard to visitation, I first called on a few of the members in company with Mr. Banks. Next I sought out, in different parts of the town, a number of persons whose names had been left by Mr. Dalziel as those of professed believers. They were of different denominations; but with all I was favourably impressed, and at their invitation made a second visit to most of them, and to some who were in affliction a number of visits, as I did generally to the sick whom I fell in with. One woman on the above list was a candidate for membership, as was also her husband. Both of these I examined a few times on Barr's Catechism, for Mr. Banks, and they were received into the fellowship of the Church. I commenced my regular house-to-house visitation in West Shaw Street, in which the Mission church is situated. Not more than one-fourth of the adults resident there, I think, attend regularly any place of worship. I went over all the street once, visited a number of the people twice, and a few on whom I hoped to make some impression several times. The next street I visited was East Shaw Street, in which there are more church-going people than in the former one. Douglas Street was the next which I visited. It is a good way from the Mission house, but one of the best kitchen meetings is held in it. A large majority of the inhabitants appear to be connected with some of the congregations in town, but there are people in it living in the habitual neglect of means of grace. The last street which I visited in Kilmarnock was Low Glencairn Street, situated between Shaw Street and Riccarton Bridge. The proportion of church-going residents appears to be larger than in West Shaw Street. In this street one of the kitchen meetings is held, and generally conducted by Mr. A. Steedman, one of the elders, who is said to have been brought under the power of the truth through the labours of one of the Messrs. Murray. Altogether I made about 360 visits in Kilmarnock. On Thursdays and Fridays I visited regularly at Hurlford, and was accompanied on two occasions by the missionary, Mr. Kirkwood, and once by Mr. Banks himself. On these occasions we

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took different rows of houses. There are altogether eighteen rows, and of these I visited sixteen once, and eight of them a second time, making altogether about 400 visits. Many of these were mere calls to deliver a tract and invite the people to our meeting, where the families were so engaged as to preclude a longer visit. I found several sick, with whom I conversed and prayed. I met with a few United Presbyterians, more members of the Free Church, and a larger number, I think, of Romanists, and a still larger number who claim connection with the Church of Scotland. Many of these, I believe, go pretty regularly to Riccarton Church, but others very seldom. Indeed, some owned that they did not often go to church. As far as I could learn from Church members residing amongst them, the largest number of the people attend no place of worship. Many, when invited to the meeting in the school-room, said to me that they would try to get to it, but the attendance was never large.'

The Rev. James Patrick of Patna has sent the following report of evangelistic work done in his district in July 1872 by one of the agents employed in connection with the Synod:—

'I beg to send you the following account of work done here by Mr. James Murray, one of the evangelists of our Church. Mr. Murray came here on the 15th July, and laboured for a fortnight. His labours were confined to a place called Lethanhill, distant about one mile and a half from the village of Patna. It contains about 300 families, chiefly ironstone miners. It is a new place, the houses having been mostly built within the last four or five years. As in very many mining villages, religion is at a very low ebb in it. Meetings were held every night except Saturday. The weather being favourable, they were chiefly in the open air. The attendance varied from 100 to 40 grown-up persons. I was glad to see some attending the meetings whom I have never seen at any of the meetings which I have held in the place. I have no doubt good has been done. The addresses of the evangelist were well fitted to awaken the careless.'

The Rev. D. M. Connor, M.A., of Biggar, having requested aid in evangelistic labours in the month of July 1872, reports concerning the work of the two evangelistic agents who were sent to him as follows:—

'As you are aware, we had evangelistic services conducted in Biggar for a fortnight in the month of July last. The agents were all that we could have wished in point of faithful, assiduous, earnest working. They held meetings every night except on the Saturdays, and, when the weather was favourable, they had a short meeting in the open air before entering the church. Generally two short addresses were given at each service, one by each evangelist, besides the singing of hymns or psalms, the reading of short passages of Scripture, and the offering up of short supplicatory prayers. The addresses by the agents were, many of them, powerful in appeal, eminently direct, practical, and home-thrusting, while all of them were spirit-stirring, and well adapted to the end we had in view. The attendance, I regret to say, was not what we had anticipated, and did not increase, though we organized a band of Christian workers who visited every house, distributed tracts, and invited all with whom they came in

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contact to the meetings. Those who did attend enjoyed the meetings exceedingly, and many of God's people had a season of refreshing from the presence of the Lord. Nor were we altogether without signs of good having been done in the case of some who, though professors before, were without any heart religion or lively belief of the truth. The open-air meetings were the means of stirring up considerable opposition to the work, and I have no doubt thinned our attendance somewhat. But they had this counterbalancing advantage, that they made timid disciples more decided and resolute, and nerved many to suffer ridicule and scorn in the cause of their Lord and Master. We carried on steadily in spite of the scoffs of infidels, of whom we have a few here, and, what is still worse to withstand, the lukewarmness and but half-concealed jeers of pretended friends. One thing, I believe, we have gained by our persistency which will be a vantage-ground for future operations, viz. that open-air preaching will no longer be regarded amongst us as a novelty, and stigmatized as a questionable and unwarrantable mode of publishing the glad tidings. So that what we lost in numbers, I believe we have more than gained in moral power. Altogether, I am hopeful, if not sanguine, as to the results, and feel assured that the seed which was so liberally sown in the house and by the way, by means of oral addresses, printed statement and appeal, and familiar friendly intercourse, will bear fruit, though it be after many days. Such is my report of the services of Mr. Williamson and Mr. Glass in Biggar. We were only sorry that, for their encouragement in their work, the meetings were not more largely attended, and the fruit more apparent.'

Having been invited to assist in evangelistic work at Forth and neighbourhood under the direction of the Rev. Alexander Banks, M.A., in July 1872, the Rev. Joseph Hay of Lethendy, reports as follows:—

'I send you a few lines, merely indicating that I fulfilled my promised term of evangelistic service at Forth and neighbourhood, from Monday 1st till Monday 15th July. I was engaged each day more or less in visiting or distributing tracts, preaching first on the street, then in the school. On each Sabbath I preached three times, and gave an address to the young. As you have probably been receiving accounts from other evangelists as to the progress of the work there, I will not enter into any details, but beg to express my willingness to give a more extended report if you desire it. I should, perhaps, not fail to state that I received every kindness from our minister at Braehead, with whom I lived without any charge; also that from several esteemed Christian friends I received books and tracts for distribution, suited both to the young and old, and cannot for a moment doubt that good has been accomplished.'

Of the same series of meetings and services at Forth and in the adjoining districts, the Rev. Alexander Banks, M.A., himself writes:—

'Up till the end of June, Mr. Williamson addressed two meetings on Sabbath, had a stated meeting for prayer in Forth, usually attended when

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at home, and took a considerable part in, the Tuesday evening prayer meeting at Braehead. For a time he held a kitchen meeting in the New Row in Forth, but not being encouragingly attended, he dropped it. Occasionally, when I was from home on other duty, or the nights very coarse, he took my Bible class in Forth. Oftener, however, when I was absent, one of my own young people took it during the spring, till the middle of June, when it was given up. Mr. Williamson's other duties were, looking after the people attending the mission, and house-to-house visitation. The meetings in Forth kept up tolerably well, but were fluctuating, and not equal to those which Mr. Williamson had when here in the winter and spring of the previous year. The chief cause of this arose probably from the Established Church movement. The weekly prayer meeting continued small, but the times I was there I felt it to be a very interesting and improving meeting. The people who attended the meetings expressed themselves very much gratified and benefitted by Mr. Williamson's services. In June, Mr. Williamson secured the services of two of Mr. Paton's agents, Messrs. Adam and Barr, to labour along with him during the last week of June and a part of the beginning of July. The services of the Rev. Mr. Hay of Lethendy were also secured from the Board for the first two weeks in July. Meetings were held every evening during the time these labourers were here in the Forth, Saturdays excepted, always in the school-room at seven, and in the open air beforehand when the weather permitted, which it often did not. A few very solemn and impressive meetings were held in the open air on Sabbath and other evenings when I happened to be there. Beyond this, however, there were no results from these open-air meetings; none attending them came to the indoor meetings that I saw, and no parties were brought to inquire the way Zionward. They gave good attention, and their countenances seemed to say, It is all true that you are saying—religion should be attended to; but there are mountain barriers in the way. The labourers were all earnest and diligent, and seemed most anxious to win souls. The meetings in the school-room never gathered well on the week nights, were fair on the Sabbath evenings, were well conducted, but nothing more than ordinary interest manifested. Meetings were also held often, if not every night, in Wilsontown, some in the open air, some in the kitchen. These meetings, the brethren said, were very well attended considering the weather, and there were two or three who said they were anxious about salvation. Two or three meetings were attempted at Haywood, but the weather was bad and the attendance small. The labourers all exerted themselves very much, and did what they could, but the results were not what could be wished or what they were on a previous occasion. Mr. Hay was very much thought of by all who had the privilege to listen to him, and all the Lord's people felt it to be a season of refreshment to their souls to have intercourse with him. I enjoyed his society and his services as much as any minister I have come in contact with, and the same was the feeling of all here amongst whom he was moving. Much of the Master appeared in all he said and did. For myself as well as others, I thank you most sincerely for sending Mr. Hay to us. Had the weather been favourable, as it sometimes was not, I feel sure that he would have had in general better meetings than he had.'

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The Rev. John C. Jackson of Gorbals Church, Glasgow, having been sent to conduct evangelistic services at Redcar in August last, with the view of ultimately establishing a congregation in that rising English watering-place, reports as follows:—

'The preaching hall is an old railway station. About thirty people were present, and I preached as well as I could, and with as much energy as I could get up. Then things began to turn for the better. At the conclusion of the service some of the gentlemen stayed and expressed their interest in the matter; the audience in the evening was better, and the day's collection was £2, 4s. Then, as Mr. Bell wrote saying he could not conveniently come to do the service for the following Sabbath, I agreed to stay for another Sabbath and spend the week with them, as this seemed almost needful if the thing was to get a tolerable start; so I removed out of the temperance hotel, and went to stay with Mr. Chalmers, where I was very comfortable, and met with much kindness. Considerable interest was shown during the week. We went and called on various families who might be supposed to feel an interest in a Presbyterian cause, and the matter began to take a more solid form than any of them, I believe, had ever anticipated. The second Sabbath the audience very considerably improved, and the collection was £2, 14s. Indeed, the spirit pleased me so much, the field seemed to suit me so well, and the need of a special cultivation of it so great, that, if I had not had a church, I would have ventured to stay altogether and form a church, even without any help from the Synod in way of support. Redcar is a capital evangelistic field, not chiefly among the poor, but, what seems strangely overlooked at the present time, among the rich and well educated. Not a few of such might be powerfully influenced for good by high-class Presbyterian preaching; and almost the last words I heard repeated again and again, as I was leaving, were, "Tell Dr. Scott to send us good preachers."'

Two of the agents having been sent to assist in conducting evangelistic meetings and services in Perth, in June and July 1872, the Rev. Alexander Henderson has furnished the following notes concerning their work:—

'Mr. Murray came here on the 22d of June, and began his work that night by addressing a number of girls, whom Mrs. Sandeman gathers together every Saturday night. On Sabbath evening he addressed a meeting on the South Inch—about 200 present. On the following evening he addressed meetings in different parts of the city. He was in the country on Friday and Saturday. On Saturday, 29th June, Mr. Dalziel arrived, and went with Mr. Murray to Mrs. Sandeman's, and addressed the girls. In expectation of Mr. Dalziel's arrival, I called together a few friends, and we made arrangements for future meetings, which were advertised by handbills. On Sabbath evening, 30th June, Mr. Murray addressed a meeting on the South Inch, and Mr. Dalziel on the North Inch, each having an audience of about 400. The two brethren had been very interestingly employed in the afternoon in Close No. 82 South Street. It has an open space and some outside stairs. It is densely populated, mostly by Roman

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Catholics. Occupying one of the stairs, the two brethren successively spoke to about 50 persons standing in the court, and I don't know how many more who sat at the windows. On the 1st, 2d, 3d, and 4th of July the two brethren addressed meetings in the East United Presbyterian Church, presided over by Messrs. Miller, Sutherland, and myself alternately. The first meeting was small, but the numbers increased every night. The two brethren had been visiting with one or other of the city missionaries through the day. Friday, 5th July, was one of our annual great fairs. At 7.30 P.M. a number of praying people met with the two brethren in a room, and after prayer sallied forth to the front of St. Paul's Church, where for upwards of an hour the gospel was unfolded to a good and attentive audience. It was nine o'clock before I got along; but I am told that for some time the audience was a very large one. Saturday evening both were at Mrs. Sandeman's. New handbills having been issued, the two brethren held meetings in East United Presbyterian Church on the 7th, 8th, 9th, and 10th July, and in Dovecotland on 11th and 12th. Saturday evening at Mrs. Sandeman's. Sabbath, the 14th, was quarterly communion day in the East Church, and the two brethren addressed in the evening. On Monday evening I went with the two brethren to the Tulloch bleachfield, where we held an open-air meeting. On Tuesday and Wednesday evenings they went alone. On Thursday evening they were at Cherry Bank; and on Friday evening again at the Tulloch. At Mrs. Sandeman's on Saturday. On Sabbath, the 21st July, Mr. Dalziel occupied a Free Church pulpit in the forenoon and the Baptist in the evening, while Mr. Murray was in the Baptist church in the forenoon and on the South Inch in the evening. The two brethren held meetings at Scone, under Mr. M'Neill's care, on 22d, 23d, 24th, 25th, and 26th July. I have not seen Mr. M'Neill yet, nor have I any report from him. Both evangelists left on Saturday 27th July. I cannot as yet say anything as to fruit. That impressions were made and good done there can be no doubt. The fruit may appear by and by, when I shall be glad to notify it.'

Of the same meetings and services, conducted in Perth in June and July 1872, the Rev. Mr. Henderson also writes:—

'In answer to circular of Synod's Committee as to places within its bounds where evangelistic agency might be usefully employed, the Presbytery, among other places, mentioned Perth. Accordingly two of the Synod's agents were sent to Perth last summer. One of them was continued with us for five weeks, and the other for four weeks. The meetings were generally held in the East Church, and in a schoolroom at Dovecoteland. Interesting open-air meetings on several Sabbath evenings were held—one on the North Inch, the others on the South. On two several Sabbath afternoons the agents addressed a goodly number of persons in one of the closes in South Street. In the front of St. Paul's Church, on the evening of the summer market, the agents addressed a large and attentive audience. They also visited and held meetings at Cherry Bank and at the Tulloch bleachfield. Under charge of Mr. M'Neill, they held meetings at Scone every night for a week. The audiences were generally good, though those within doors were not very

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large. Earnest and pointed addresses were delivered by the agents, and a good impression seemed to be produced. Several interesting individual cases were brought under the notice of the agents. But the whole amount of spiritual good which resulted from their visit to and labours in Perth and immediate neighbourhood the great day will reveal. The agents were excellent men, and very judicious in their statements of truth and dealing with individuals, and are worthy of all encouragement from the Church.'

The Rev. G. Wade of Falkirk having been invited to assist in evangelistic meetings and services at Bucklyvie, in November 1872, in company with one of the evangelists employed by the Synod, and under the direction of the Rev. Jamas Berry, minister of Bucklyvie, writes concerning these services as follows:—

'I went on Monday the 11th November, and stayed with Mr. Berry till Tuesday the 19th, addressing meetings every night, in company with our evangelist, Mr. James Murray. The meetings were held in the village school-room, the ordinary attendance being about sixty, sometimes rising up to more than double that number. Upon two nights during my stay in the village we held meetings for children an hour before the other meeting for adults, which upon week days was held at seven o'clock. These children's meetings were well attended for the size of the village. Upon one of the days during my stay Mr. Berry, Mr. Murray, and myself divided the village into districts, and visited the entire population in it. I can state for myself a hearty welcome from all I visited, the most of whom attended the meetings, and spoke of them with gratitude. Regarding results, I would rather Mr. Berry should himself speak than I, who was so shortly engaged in addressing the meetings. My impression, however, is, that they are fitted to quicken the membership of the Church in a most desirable way, and to present the gospel in a plain and earnest manner before any who may have been living in neglect of ordinances, but who were won out to the meetings.'

The number of evangelistic agents employed has been found sufficient, with the occasional aid rendered by ministers in various districts of the Church, for meeting nearly all the applications which have been made by ministers and others for assistance in conducting evangelistic services during the past year. The occasions on which an agent or agents could not be sent to a district when requested have been very rare; and in these cases the difficulty has arisen either from the shortness of the notice given that such aid was required, or from the unexpected prolongation of a series of meetings in some other quarter of the Church, or from an exceptional number of applications having been concentrated on the same days or weeks. In order, however, that disappointments from the want of agents may be prevented, and that the wishes and feelings of members of the Church in many congregations may be respected and gratified, the Committee express the hope that an increasing number of ministers may be found willing to assist the evangelistic

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agents in their important work, and to give the weight of their position, character, and influence to insure its success.

The Committee have again to state that the church for the masses in Glasgow, to which reference has been made in two preceding Annual Reports, has not yet been commenced. This delay has arisen from the difficulty which has been experienced in the selection of a suitable site for the proposed building, partly in consequence of the great changes which, under the City Improvement Act, are taking place in some of those parts of the city in which the labouring classes were accustomed to reside, and partly in consequence of the existence of other congregational and missionary agencies, with whose operations it was not deemed expedient even to seem to come into opposition, in districts in which it had been thought the new church might be planted. It is earnestly hoped that next year the Committee may be able to report that considerable progress has been made in the erection of this church, and also that in the district in which it may be built evangelistic work has been commenced with the earnestness and energy which are essential to success.

The income of the Evangelistic Branch of the Home Mission Fund during the year 1872, from all sources, has been as follows:—

Balance in favour of the Fund at 1st January 1872,				£635	1	4
Ordinary Income from Congregational Societies, etc.,	£2744	7	10			
,, ,, Donations from Individuals, etc.,	887	11	4			
,, ,, Legacies ,, ,,	288	11	7			
				3920	10	9
Proportion of one-tenth of Mr. Alexander Paton's Legacy,				218	15	0
Interest on current Account, and from *Juvenile Missionary Magazine*,				67	8	6
Total Income,				£4841	15	7

The expenditure during the year has been as follows:—

For Special Evangelistic Work under Synod's Scheme,	£733	4	4			
,, Grants to and expended on Stations,	1152	10	3			
,, Special Grants made or sanctioned by Synod,	150	0	0			
,, Grants for Support of Catechists or Mission Agents,	415	10	0			
,, Special Donations received for and paid to Congregations and Stations,	809	18	6			
,, Highland and Gaelic Mission,	272	3	0			
,, Irish or Dublin Mission,	449	12	0			
,, Miscellaneous Expenses,	289	13	2			
				4272	11	3
Balance in the hands of the Treasurer at 31st December 1872,				£569	4	4

Besides the Reserve Fund of £1750 from Mr. Alexander Paton's Bequest, of which £218, 15s. may be carried into the Account of Income for 1873.

It is necessary to note here that the sum of £809, 18s. 6d. entered in the expenditure under the head 'Special Donations received for and

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paid to Congregations and Stations,' and a corresponding portion of the income for the year, is in no sense under the control of the Home Committee, as the money is forwarded to the Synod's Treasurer with an express allocation by the donors to a specified purpose, and is paid over by him to the congregation, station, or society to which it was thus allocated. It also appears from the above statement of accounts that the total income for the year 1872 has fallen short of the expenditure by £65, 17s., and that the deficiency for the year would have been £284, 12s. if the sum derived from Mr. Alexander Paton's Trust had not been carried into the account. The statement may be brought down to the 31st March 1873, as follows:—

Balance in hands of the Treasurer at 1st January 1873, . .	£569	4	4
Income from all sources to the 31st March 1873, . . .	603	19	7
	£1173	3	11
Expenditure under the Fund for all purposes, but not including proportion of general expenses from 1st January to 31st March 1873, ...	724	19	8
Balance in favour of the Fund at 31st March 1873, .	£448	4	3

The balance at the credit of the Evangelistic Branch of the Home Mission Fund, as stated above, for date 31st March 1873, is considerably less than the balance at the same period of the year 1872. The excess of expenditure over income, of which that diminished balance is the evidence, is to be marked more carefully, because it has occurred, notwithstanding that three donations, amounting together to £800, have been paid to the Synod's Treasurer on behalf of the Evangelistic Scheme during 1872 by two liberal members of the Church, who are also earnest and devoted friends of evangelistic effort. If their generous gifts had been withheld, the deficiency of income might have necessitated a diminution of the agency employed in evangelistic work, and so have cast a shadow of discouragement and doubt over the whole Home Mission work of the United Presbyterian Church. Through the kind aid of these friends, no such depressing result is immediately impending; but the state of the Fund indicates the continued need which exists for liberal contribution, and for earnest and unwearied effort, for the support of the Evangelistic Fund; and it does so the more strongly, because, in order to facilitate the desired separation of the Augmentation Scheme from Home Mission Funds, there is a growing tendency to transfer to the Evangelistic branch of the Home Mission Fund a considerable number of payments which have usually been charged to the account of the Augmentation Fund. That tendency is in a right direction, in as far as it may lead to the simplification of the accounts of the Synod's Treasurer, and make more manifest the recognition by the Church of its obligations as a whole denomination to provide for the competent support of the gospel

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ministry within its pale. But while one Scheme is worthy of liberal countenance and contribution, the other—that is, the Evangelistic—must not be neglected or impoverished. 'These things ought ye to have done, and not to leave the other undone.'

The Home Committee of the Board of Missions present to the Synod this fourth Report on the Synod's Home Evangelistic Scheme, with a deepening conviction of the importance of the work for whose advancement that Scheme was instituted, and in the hope that already it has been productive of salutary and saving results in the experience of many. The staff of catechists and home missionaries, to whose support a portion of the income of the Evangelistic Branch of the Home Mission Fund is applied, has been adequately sustained during the year, and the reports which have been received from the districts in which they are located abundantly attest that their labours have been prosecuted with zeal and diligence, and that they have not laboured without encouragement to hope that their labour has not been in vain in the Lord. The agents specially employed by the Synod for evangelistic purposes have also been actively engaged throughout the year in the prosecution of their humble but useful labours, and their work has been interrupted only when some of their number have been laid aside by affliction, or when a short interval for necessary rest was asked and granted after protracted periods of exciting and exhausting service. In the fulfilment of their mission, they have visited numerous districts, and conducted services in connection with many congregations; and, carrying with them the divine message of mercy and salvation, it has everywhere been their aim and their endeavour so to publish it that the careless and indifferent might be awakened and the backslider reclaimed, and that those who are living without God and without hope in the world, might be directed to that God who 'is love,' and who 'so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.' That many have heard the message from their lips with cold neglect, or with at best only a momentary conviction that it was a faithful saying, to which they would do well to take heed, cannot be denied; but all the seed which they have scattered has not thus fallen on the rock or into stoney ground. The attention and earnestness with which not a few have listened to the word spoken, the manifest solemnity which has pervaded many of their services, the anxiety often expressed about the way of salvation, and the fruits which have appeared in the lives of some of those who have frequented the meetings held by the agents,—all of which are amply attested by the evidence of competent and trustworthy witnesses,—combine to prove that to many the ministrations of the evangelists, and of the ministers and other Christian friends who have been associated with them in their

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work, have been the means of depositing the good seed of the Word in a soil where it has taken root, so that it shall spring up unto life eternal, and shall yield those 'fruits of righteousness which are by Jesus Christ, unto the glory and praise of God.'

But while the hopeful symptoms of success, and of the divine blessing accompanying the work performed, are cheering to the evangelists in the performance of the work committed to them, and should be the occasion of devout thanksgiving to the Giver of all good and perfect gifts, the Committee would not unduly dwell on these. They would rather direct attention to the urgent need which exists for more earnest, united, and prayerful efforts to promote a true revival of the life and power of godliness within the Church, and to arrest that flood of ungodliness and irreligion which is overflowing to so great an extent many districts of the land. While the Synod and the Church are thinking of and caring for the heathen in distant lands, are presenting their prayers and consecrating their substance and sending forth their missionaries to evangelize the heathen, and to win back Africa and China and Japan to the service and love of Christ, let them not be forgetful of those at home, who have too often had to say that no man cared for their souls. Rather let them remember that these have prior claims, not only as men, but also as brethren and countrymen; that these incur greater guilt in neglecting a great salvation of which the heathen abroad have never heard; that among these, wisely-directed and believing Christian labour may more speedily reap its reward; and that to these the order of the divine commission first directs their sympathy and efforts, when, enjoining that the gospel shall be preached to every creature, the Author of the gospel also enjoins 'beginning at Jerusalem'? No weightier or more important problem can occupy the attention of the Synod and the Church than that which asks, How may the masses of our home population be more thoroughly permeated by the influence of the gospel, and be more universally won over to the side of truth and holiness, and to the service and love of Him who is the light of the world and the life of men? May it be duly pondered by the Synod and by the Church, and may they so take hold of the strength of God for the performance of the work to which its solution will lead them, that the promise may be fulfilled, 'He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit.' 'God be merciful unto us, and bless us, and cause His face to shine upon us; that Thy way may be known upon earth, Thy saving health among all nations.'

ROBERT S. SCOTT, *Home Secretary.*

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No. XI.—(*See Minutes*, p. 662.)

REPORT ON THE AGED AND INFIRM MINISTERS' FUND.

IN accordance with the instructions of the Synod, the Home Committee of the Board of Missions present the following Report of their procedure in administering the Aged and Infirm Ministers' Fund, for the year 1872-73.

At the date of last year's Report, the number of Annuitants on the Fund, exclusive of the Annuitant on the Brown Testimonial Fund, was 31. Three of these have been removed by death since May 1872, viz.: the Rev. James Somerville of Airth, in the 83d year of his age and 57th year of his ministry; the Rev. James M'Crie, D.D., of Old Meldrum, in the 73d year of his age and 46th year of his ministry; and the Rev. David Ronald, senior minister of the West Congregation, Saltcoats, and formerly one of the clerks of Synod, in the 82d year of his age and 59th year of his ministry. Each of these venerated fathers came to his grave in a good old age;' and the term of their joint ministry in the Church exceeded one hundred and sixty years, while they together received only forty-three half-yearly payments on account of their respective annuities, of which half-yearly payments, the *first*-named received 18, the *second* 13, and the *third* 12.

These changes would have reduced the number of Annuitants to 28; but it has been restored to 31 by the admission, in accordance with the reports and recommendations of their respective Presbyteries, of the following brethren as participants in the benefits of the Fund, viz.: the Rev. William Marshall, D.D., minister of the congregation at Coupar-Angus; the Rev. Robert Niven, senior minister of the congregation at Maryhill, Glasgow, and formerly missionary to Caffraria; and the Rev. James Jarvie, minister of the East Congregation, Kelso. Another annuity was granted to the minister of a fourth congregation, but he has not yet fulfilled the conditions on which the grant was made.

The names taken from the list of Annuitants since last meeting of Synod have thus been *three*, and the additions to the list have also been *three*. On the 1st January 1873 the usual half-yearly payments were made to 32 Annuitants; but there are at present, as at the date of last Report, 31 ministers on the list of Annuitants, and entitled to receive annuities at the next half-yearly distribution on the 1st July 1873.

The Treasurer's Account of the income and expenditure of the fund is printed in the *Missionary Record* for April 1873; and, as in former

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years, it is arranged under two branches, viz.: 1st, The Capital Fund, the greater portion of which is invested; and 2d, The Annuity Fund, which is supported by the yearly profits of the invested capital, and by annual subscriptions, donations, and congregational collections, specially allocated to the payment of the annuities granted by the Home Committee as administrators of the Fund. An abstract of the Account under both branches is subjoined:

I.—Capital Fund.

The amount of the Capital Fund at 1st January 1872 was . .	£22,244	1	9
The Donations and Subscriptions received from 11 Ministers amounted to	17	1	0
Donations and Subscriptions received from 3 other Contributors, .	55	0	0
The amount of Collections or Contributions received from 4 Congregations was	11	0	0
Amount of Capital Fund at 31st December 1872, . .	£22,327	2	9

II.—Annuity Fund.

The Balance at the credit of the Annuity Branch of the Fund at 1st January 1872 was				£1019	14	1
Received for Interest on Capital invested, and for Feu-duties, after deducting the amount payable to Over-Superior, . .				768	10	10
Interest allowed on Current Account, ...				47	7	4
Amount of 197 Congregational Collections, . . .				923	15	6
Donations and Subscriptions received from 12 Ministers, . .				20	16	6
Donations and Subscriptions received from 32 other Contributors, .				203	19	0
Total Income for the year 1872, . .				£2984	3	3
Paid for One Year's Annuities to 31 Annuitants,	£1550	0	0			
Commission on the collection of Feu-duties, .	12	15	0			
Paid for Printing, £1, 6s.; and for Postages, £2, 3s. 7d., ...	3	9	7			
Total Expenditure for the year 1872, . .				1566	4	7
Leaving balance to the credit of the Annuity Fund at 31st December 1872, ...				£1417	18	8
And showing as excess of Income over Expenditure in 1872, .				898	4	7

The above statement does not include the sum of £79, 16s. 7d., which was received during the year 1872 from the Trustees of the Brown Testimonial Fund, and paid to the Rev. John Cooper, formerly of Fala, as the Annuitant on that fund.

The sum added to the Capital Fund in 1872 has been only £83, 1s., being £200 less than was added in the previous year; and this increase of capital has been made up exclusively from congregational collections and individual donations, as no legacy on behalf of the Fund has been paid to the Treasurer during the year.

At Whitsuntide 1872 a sum of about £6400 was invested in the purchase of ground-annuals, yielding £303, 16s. 11d.; but as these are only payable once a year at Whitsuntide, the accounts for 1872 did

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not receive the benefit of a half-year's payment of £150. In consequence of this, the income of the Annuity Fund for 1872 from interests and feu-duties is less than that received in previous years. The amount received from these sources in 1870 was £928, 7s. 10d., and in 1871, £919, 5s. 6d., while in 1872 it has only been £803, 3s. 2d.; but if the ground-rents referred to had been received, it would have been £950, 3s. 2d. There has also been a diminution in the amount received in contributions from ministers in 1872, as compared with the receipts of 1871; 17 ministers in 1871 having contributed £30, 0s. 6d., while in 1872 the amount received from 12 ministers has been £20, 16s. 6d. In the other sources of income there has, however, been a considerable increase during the past year, as 197 congregations have sent in collections in 1872 amounting to £923, 15s. 6d, while in 1871 the collections forwarded to the Treasurer of the Synod from 111 congregations yielded only £410, 9s. 9d.; and 32 members of the Church have in 1872 contributed £203, 19s., while in 1871 the donations and subscriptions received from 31 contributors amounted to £159, 1s. The total income of the Annuity Fund for 1872 has consequently been £1964, 9s. 2d., while in 1871 it was only £1571, 0s. 5d., so that the increase of income in 1872 over that of the previous year has been very nearly £400.

The working of the Annuity Branch of the Fund for the current half-year may be exhibited thus:

At 31st December 1872, there was in the hands of the Synod's Treasurer a balance in favour of the Annuity Fund amounting to .				£1417	18	8
The Annuities payable on 1st January amounted to	£800	0	0			
Portion of one Annuity from April to July 1873, .	13	0	0			
				813	0	0
Balance, after payment of Annuities for the term ending 30th June 1873,				£604	18	8
Contributions received from January 1 to March 31, 1873, . .				139	12	7
Feu-duties and Interest on Capital Account already paid or due at Whitsunday 1873, less expenses of collection, say . .				450	0	0
Amount available for Payments of next half-year, . .				£1194	11	3

which sum will leave a balance of nearly £400 in the hands of the Synod's Treasurer after payment of the annuities which will become due on the 1st July 1873; whereas, two years ago, it was estimated that, after payment of the annuities due on 1st July 1871, there would be a deficiency of nearly £500. There has consequently, during the last two years, been an improvement of about £900 in the position of the Annuity Branch of the Fund; but the enlarged income reported for the year 1872 has been realized, at least in part, through the exemplary liberality of three or four congregations, whose contributions have been larger than can ordinarily be expected for the Annuity Branch of the Fund alone. The Committee therefore recommend that £300 of the

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balance in the hands of the Treasurer on behalf of the Annuity Branch of the Fund shall be transferred to the Capital Account, thus compensating for the entire want of increase from legacies during the past year, by the addition to the capital of a portion of the interest of the Invested Funds.

The condition of the Annuity Branch of the Fund at the date of the present Report is more satisfactory than it has been at any former period since the Aged and Infirm Ministers' Scheme was instituted. Continued care and effort are, however, necessary for maintaining the position which has been gained; and the prosperity of the Fund must still depend on the regularity and liberality with which congregations throughout the Church shall make the collections, which each of them has been requested by the Synod to take up once in every biennial period. In this respect there is still great room for improvement. In the three years ending on 31st March 1873, 912 congregational collections for the Annuity Fund should have been paid over to the Synod Treasurer; but the number reported by him as received has only been 495, showing a deficiency of about 420. Of 199 congregations which forwarded collections between April 1, 1872, and March 31, 1873, there were—

95	which had contributed	neither in 1870-71 nor in 1871-72,	
82	"	"	in 1870-71,
15	"	"	in 1871-72, and
7	"	"	both in 1870-71 and in 1871-72.

In all 199, while one half of the congregations of the Church would give 304. From the Treasurer's reports for the three years which have elapsed since the biennial collection for the Annuity Fund was sanctioned and appointed by the Synod, it appears that there are about

215 congregations which have made no collection for the Fund either in 1870-71, 1871-72, or 1872-73; and

97 congregations which made the first collection in the year 1870-71, but have not yet contributed for the year 1872-73.

There are consequently

312 congregations which are in arrears for this collection; and as one-half of those which have not yet forwarded any contribution to the Fund are in arrears for two collections, for the years 1870-71 and 1872-73, there is, as stated above, a deficiency of about 420 in the number of collections which up to the present date have been paid over to the Synod's Treasurer. This is not as it ought to be. From many of these congregations a large collection for the Fund cannot be expected; but each of them may fairly be required to manifest interest in the purpose for which the Aged and Infirm Ministers' Scheme has been instituted,

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and sympathy with those aged servants of Christ and of His Church, to whose comfort in advanced age, or under the afflictions which incapacitate them for official service, the Fund is intended to minister, by sending some contribution, larger or less, according as God has prospered its members, for the maintenance of that Scheme, and for the enlargement and expansion of its resources and benefits. If, in addition to the 197 congregations which in the year 1872 contributed £923 to the Annuity Branch of the Fund, there had been 20 other congregations contributing at the rate of £4 for the period of 2 years, 20 at the rate of £3, 20 at the rate of £2, and 40 at the rate of £1, the aggregate contributions of the year would have been increased to £1150; and thus the means would have been provided for paying an annuity of £60, instead of £50, to each annuitant, or the sum carried over to the Capital Fund for permanent investment might have been increased to £500. United action and faithful co-operation would thus, with very small effort, and without any painful sacrifice, produce large and beneficent results; and certainly the action and effort required should be cheerfully put forth on behalf of those who, having through many years of faithful labour served their generation according to the will of God, have become unable to continue the labours in which they delighted, in consequence of the weight of years and the infirmities of age.

The Committee have further to report that they have felt it to be expedient that a medical certificate of the state of health of each applicant for an annuity should be forwarded to the Committee along with the schedule of application attested by the Presbytery. Such certificate has been frequently asked by, and forwarded to, the Committee for the information of its members; but it is more satisfactory to make the production of a medical certificate of health an imperative condition of every ordinary grant; and the Committee, therefore, recommend that the Synod should sanction, as one of the rules for the administration of the Fund, that every applicant for an annuity shall be required to produce a medical certificate of the state of his health at the date of his application.

The Committee desire also to refer with satisfaction to the smallness of the expenses connected with the administration of the Fund. Apart from the necessary cost of collecting the feu-duties and other income arising from invested capital, the whole sum expended in 1872 in printing, postages, and incidental expenses, has been under £3, 10s.

A proposal to institute a Fund for granting annuities to Aged and Invalided Missionaries having been brought under the consideration of the Foreign Committee of the Board of Missions, the Home Committee have thought it dutiful to request that this proposed scheme 'shall not be adopted by the Foreign Mission Committee without consultation with them as to its bearings on the Aged and Infirm Ministers' Fund.'

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In closing this Report, the Committee would again remind the wealthier members of the Church, that the Capital Fund of the Aged and Infirm Ministers' Scheme chiefly depends upon them for its increase; and that it is almost exclusively by their gifts and bequests that that branch of the Fund must be augmented, so as at length by its annual interest to yield an income more nearly sufficient for meeting the half-yearly payments to such ministers as may from time to time be placed on the list of annuitants. During the past year the amount of the contributions received on account of this branch of the Fund has been exceptionally small—a fact which may supply a motive for augmented liberality during the year 1873-74, in order that the abundance of that year may compensate for the comparative straitness of the year for which the present Report is presented.

The Annuity branch of the Fund is earnestly recommended to the aid of the younger Ministers of the denomination who have not yet contributed for the support of the Scheme, and of those members of the Church whom God has blessed with temporal prosperity; but specially to the liberality of the congregations on whom, for the next year, devolves the duty of making the collection for the second biennial period. The two hundred congregations which have made no contributions for the support of the Annuity Fund during the past three years, are first and most urgently required to make the appointed collection during the current year; and after them the obligation rests upon the congregations, nearly one hundred in number, which made a collection in the year 1870-71, but which have not yet sent in their contributions for the year 1872-73. Both these classes of congregations may be said to be in arrears to the Fund, and in debt to those associated congregations which have complied with the Synod's appointment by making their collections at the appointed times; and from these congregations, along with the class which collected in the year 1871-72, must the income for the year 1873-74 be chiefly obtained. As the Minister of every congregation of the Church may, in case of need, receive benefit from the Fund, the members and adherents of every congregation should feel themselves under obligation to contribute for the support of the Fund in proportion to their number and resources; and this important and beneficent scheme of the Church will be efficiently maintained, not by receiving a few large and fluctuating donations from the strongest of the congregations on the Synod's roll, but rather by the universal and willing response of the whole body of the people to the request which the Synod has presented, for a collection on behalf of the Fund from every congregation at least once in each period of two years. The benefits which the Fund has already conferred on many Ministers, and also on many congregations, are manifest to every considerate observer; and as God is faithful to His promise that He will not fail nor forsake His faithful servants in the day when their

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strength faileth, He will also fulfil the declaration of His Word, that 'whosoever giveth even a cup of cold water to a disciple in the name of a disciple, shall in no wise lose his reward;' but shall, in as far as the service was performed under the influence of faith in Christ, and of love to Him, obtain the gracious answer of that apostolic prayer, 'The Lord grant unto him that he may find mercy of the Lord in that day.'

ROBERT S. SCOTT, *Convener.*

The Synod agreed to commend the Aged and Infirm Ministers' Fund anew to the generous consideration of those members of the Church who may be able to aid it by personal donations or bequests; and to recommend each of the congregations which have not made the collections appointed for the years 1870-1872, *or for* 1872-1874, *to make a collection on an early day, and to forward the amount collected to the Synod's Treasurer, if possible, before the close of the present year, or, at the latest, before the Meeting of Synod in May* 1874.

Also to sanction the rule that every applicant for an annuity shall forward to the Committee a Medical Certificate of the state of his health at the date of his application.

And further, to authorize the transference to the Capital Fund of £300 *of the interest which has accrued to the Annuity Fund from investments.*

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No. XII.—(*See Minutes*, p. 663.)

REPORT OF COMMITTEE FOR DISTRIBUTION OF PREACHERS.

1873.

THE Committee for the Distribution of Preachers have to report that the following additions have been made to the roll during the past year, viz.:—Rev. Alexander Wither and John Taylor, by order of Synod; Rev. William Williamson, on recommendation by the Presbytery of Annandale; James Henderson and James Callander, replaced at their own request; William Tees, licensed by the Presbytery of Annandale; Alexander Allardice and George S. Soutar, M.A., by the Presbytery of Arbroath; Archibald Henderson, by the Presbytery of Cupar; James B. Thomson, by the Presbytery of Dumfries; Walter Duncan, M.A., by the Presbytery of Dundee; William M'Gilchrist, M.A., B.D., Thomas Edington, M.A., Robert Henderson, M.A., John Pringle, B.A., and J. William Pringle, M.A., by the Presbytery of Edinburgh; John Stuart, M.A., and Donald Simpson, by the Presbytery of Elgin and Inverness; John Meiklejohn, M.A., John Campbell, Alexander Hislop, M.A., Andrew Hunter, M.A., William H. M'Farlane, James Orr, M.A., B.D., Alexander Paterson, M.A., and William Paterson, M.A., B.D., by the Presbytery of Glasgow; James Conway and Hugh Gemmill, M.A., by the Presbytery of Kilmarnock; William G. Forbes, by the Presbytery of Paisley and Greenock; and Andrew Carter, M.A., by the Presbytery of Stirling;—in all 30.

That John G. Train had been licensed by the Presbytery of Newcastle, but, at his own request, his name has not been placed on the roll meanwhile.

That the following have been removed from the roll during the past year, viz.:—Thomas Mathie, on accepting a call to Tranent; James Howat, to Arbroath, Park Street; John Young, M.A., to Newington, Edinburgh; Alexander Thomson Maclean, to Baillieston; Robert Simpson, M.A., to Stockbridge; Ballantyne Brodie, M.A., to Beaumont Union; Allan Wilson, to North Middleton; Alexander C. Alexander, to Douglas; Andrew Morton, to Innerleithen; David F. Mitchell, to Kirkcowan; John Elder, to Busby; John Smith, M.A., to Burghead; James S. Rae, to Ecclefechan; Peter Morton, to Strathaven West;

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Adam Gray, M.A., to Sutton; James M. Rae, to Maryhill; A. B. Cameron, M.A., to Arbroath, Princes Street; David Buchanan, to Stronsay; William Arnot Mitchell, to Durham; James Drummond, to Alexandria; and Thomas F. Whillas, M.A., B.D., to New Leeds;—Rev. A. M. Smith, Rev. Thomas Stevenson, James Edwards, M.A., William Smith, John Stuart, M.A., and John E. H. Thomson, M.A., B.D., at their own request; Alexander Wares, on account of continued illness;—in all 28.

It thus appears that 30 have been added to the roll during the year, and 28 taken from it. At 31st March, before the recent licentiates were added, the number on the roll was 32. The number as at 25th April is 54, or 2 more than at the same date last year. The names are:—

REVS.—
Wm. Williamson.
Alex. Wither.

MESSRS.—
Alexander Allardice.
D. K. Auchterlonie.
Boswell Berry.
Jas. Callander.
John Campbell.
Andrew Carter, M.A.
James Conway.
David S. Drysdale.
Alexander Duncan.
Walter Duncan, M.A.
Wm. Duncan.
John Wm. Dunbar, M.A.
Thos. Edington, M.A.
Wm. G. Forbes.
John Frame, M.A., B.D.

MESSRS.—
Hugh Gemmill, M.A.
Thomas Granger.
Gilbert M. Hair.
Archd. Henderson.
David T. Henderson.
James Henderson.
Robt. Henderson, M.A.
Thomas F. Henderson.
Alex. Hislop, M.A.
Andrew Hunter, M.A.
John C. Hutton.
William R. Inglis.
Robert Leckie.
Wm. H. M'Farlane.
W. M'Gilchrist, M.A., B.D.
John Meiklejohn, M.A.
J. Wilson Morrison, M.A.
William Nivison.
Jas. Orr, M.A., B.D.

MESSRS.—
Alex. Paterson, M.A.
Wm. Paterson, M.A., B.D.
John Pringle, B.A.
J. Wm. Pringle, M.A.
John D. Reid, M.A.
Peter H. Russell.
Walter Scott, M.A.
Donald Simpson.
Samuel Sleath.
Geo. S. Soutar, M.A.
John Stoddart.
John Taylor.
Wm. Tees.
John Thomas.
James B. Thomson.
John Wilson Thompson.
James P. Wood.
A. M'Laren Young.

THE FOLLOWING STUDENTS ATTENDED THE THEOLOGICAL HALL DURING SESSION 1872.

SENIOR DIVISION.

FIFTH YEAR.

NAMES.	PRESBYTERIES.	NAMES.	PRESBYTERIES.
Allardice, A.	Arbroath	Keay, Joseph Hay, M.A.	Perth.
Campbell, John . . .	Dundee.	Macfarlane, W. H. . .	Glasgow.
Carter, Andrew, M.A. .	Stirling.	Muirhead, William . .	Edinburgh.
Clark, John, M.A. . .	Perth.	Munro, Robert, M.A., B.D.	Glasgow.
Conway, James . . .	Kilmarnock.	Orr, James, M.A., B.D. .	Glasgow.
Duncan, Walter, M.A. .	Dundee.	Paterson, Alexander, M.A.	Glasgow.
Edington, Thomas, M.A.	Edinburgh.	Paterson, William, M.A.	Glasgow.
Forbes, Wm. George . .	Paisley & Greenock.	Pringle, John, B.A. . .	Edinburgh.
Gemmill, Hugh, M.A. .	Kilmarnock.	Pringle, John W., M.A.	Edinburgh.
Henderson, Robert., M.A.	Edinburgh.	Rodger, John W. . . .	Lancashire.
Hislop, Alexander, M.A.	Glasgow.	Soutar, George S., M.A.	Arbroath.
Hunter, Andrew, M.A .	Glasgow.	Tees, William	Annandale.
Inglis, R. C. . . .	Edinburgh.	Thomson, James B. . .	Dumfries.
Jameson, A. P. C. . . .	Lancashire.	Train, John G.	Newcastle.

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Fourth Year.

Names.	Presbyteries.	Names.	Presbyteries.
Aitcheson, James	Edinburgh.	Hunter, James C.	St. Andrews.
Bell, James, M.A.	Kirkcaldy.	Lang, Gilbert	Paisley & Greenock.
Black, John	Glasgow.	M'Lay, John, M.A.	Glasgow.
Crawford, James G.	Nairn.	M'Lean, Daniel	Paisley & Greenock.
Currie, D. Y.	Carlisle.	M'Millan, Hugh L.	Newcastle.
Dickie, M. Mure, M.A.	London.	Moir, John, M.A.	Glasgow.
Drennan, James W., M.A.	Glasgow.	Proctor, William	Berwick.
Duncan, James B., M.A.	Aberdeen.	Sclater, Thomas	Glasgow.
Falside, John	Glasgow.	Smith, Robert	Edinburgh.
Gardiner, Andrew, M.A.	Edinburgh.	Thomson, William	Glasgow.
Goodwin, David, M.A.	Galloway.	Tod, David, M.A.	Kinross.
Gray, Alexander D., M.A.	Paisley & Greenock.	Young, Geo. James, M.A.	Berwick.

Third Year.

Names.	Presbyteries.	Names.	Presbyteries.
Adam, James	Dundee.	M'Laren, S. G.	Edinburgh.
Aitken, James, M.A.	Cupar-Fife.	Merson, David, M.A.	Aberdeen.
Anderson, W. H., M.A.	Glasgow.	Primrose, Charles, M.A.	Edinburgh.
Baird, Wilson	Falkirk.	Robertson, Alexander	Edinburgh.
Beat, J. H.	Dundee.	Shearer, Thomas	Edinburgh.
Black, Armstrong	Perth.	Steedman, W.	Newcastle.
Burton, J. T.	Lanark.	Sutherland, John	Glasgow.
Craufurd, George	Galloway.	Taylor, James D.	Edinburgh.
Davidson, Robert	Edinburgh.	Turner, W. Y.	Glasgow.
Dick, Robert	Edinburgh.	Waldie, Junor W.	Edinburgh.
Dodds, J. N., M.A.	Edinburgh.	Walker, Thos., M.A.	Edinburgh.
Heughan, G. K.	Kelso.	Cathcart, W. A. (English Presbyterian Student).	
Hutcheson, H. A.	Glasgow.	—— Ielen (Bohemian Student).	
Landreth, J.	Edinburgh.		

JUNIOR DIVISION.

Second Year.

Names.	Presbyteries.	Names.	Presbyteries.
Auld, James M.	Glasgow.	M'Lean, Robt., M.A.	Glasgow.
Baird, William	Glasgow.	M'Kenzie, John M.	Elgin & Inverness.
Brown, James	Glasgow.	M'Master, R., M.A.	Kilmarnock.
Bayne, James	Perth.	M'Murrick, Malcolm	Paisley & Greenock.
Butchart, J. S.	Dundee.	Morrison, Andrew	Glasgow.
Calderwood, David	Edinburgh.	Oliver, John	Kilmarnock.
Dempster, J. F.	Dundee.	Parker, John	Edinburgh.
Dewar, George F.	Glasgow.	Rodger, Alexander	Dundee.
Dickie, Matthew	Aberdeen.	Rutherford, Thomas	Edinburgh.
Dickson, T. S., M.A.	Glasgow.	Sellars, Duncan	Glasgow.
Forrest, A. F.	Glasgow.	Skerrat, Joseph	Glasgow.
Goold, John	Paisley & Greenock.	Smith, Archibald	Glasgow.
Hastings, J. Burns	Edinburgh.	Stewart, Robert	Newcastle.
Kidd, David D.	Glasgow.	Turnbull, H. J. T.	Edinburgh.
Kirkwood, Thomas	Paisley & Greenock.	Wilson, W. H.	Edinburgh.
M'Gibbon, James	Glasgow.	Wilson, Peter	Glasgow.
M'Gregor, Andrew H.	Falkirk.		

First Year.

Names.	Presbyteries.	Names.	Presbyteries.
Anderson, James	Edinburgh.	Laws, Robert, M.A.	Aberdeen.
Baillie, Adam	Elgin & Inverness.	Lundie, John	Perth.
Burns, David	Edinburgh.	Muir, Gavin S.	Edinburgh.
Carsewell, James	Glasgow.	Nisbet, James K.	Kilmarnock.
Common, James	Edinburgh.	Orr, John	Hamilton.
Cowan, R. J. R.	Glasgow.	Scott, James	Edinburgh.
Croom, D. B., M.A.	Edinburgh.	Taylor, William	Perth.
Dundas, John	Dundee.	Watt, Alexander	Edinburgh.
Finlayson, Joseph S.	Perth.	Willcock, John	Lancashire.
Fleming, Thos. M'C.	Galloway.	Wilson, Robert S.	Kilmarnock.
Goodall, William	Edinburgh.	Woodside, James	Glasgow.
Hutchinson, R.	Ireland.	Young, George	Paisley & Greenock.

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During the year the Committee have been able to meet the demands for supply from the Ordinary and Occasional Lists, excepting on two or three occasions when applications from distant parts of the Church were late in being made, and with the exception of the holiday season and some Sabbaths during the rest of the year, when they had to employ senior students.

LIST OF OCCASIONAL SUPPLY.

In accordance with the rule of Synod, Presbyteries have recommended that the following names be continued or placed upon the List of Occasional Supply, viz.:—The Presbytery of Berwick, Rev. J. C. Brown, LL.D.; Presbytery of Dundee, Rev. Thomas Adam; Presbytery of Edinburgh, Rev. George Dodds, Rev. John Monro, Rev. George M'Arthur, A.M., Mr. W. G. Finlayson, Mr. William Wilson, and Mr. Alexander Robertson; Presbytery of Glasgow, Rev. William Reid and Rev. A. R. Johnston; Presbytery of Hamilton, Mr. John Giffen; Presbytery of Kinross, Mr. J. Skinner; Presbytery of Kirkcaldy, Rev. William Drummond; Presbytery of London, Rev. H. S. Campbell, Rev. James M'Whirter, and Rev. Daniel Paterson; Presbytery of Paisley and Greenock, Mr. John Ewing and Mr. Robert Knox; and the Presbytery of Stirling, Mr. J. Law Blair.

In the name of the Committee,

WILLIAM WOOD, *Clerk.*

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No. XIII.—(*See Minutes*, p. 665.)

REPORT OF THE COMMITTEE ON SABBATH SCHOOLS.

MAY 1873.

IN the Report of this Committee for 1872, it appeared that there was a decrease in the number of scholars for the year 1871 as compared with 1870. The Committee, in accordance with the instructions of the Synod, brought this condition of the Sabbath-school cause before the Presbyteries of the Church; and they have the satisfaction of reporting that, though in some of the Presbyteries there is a slight falling off both of teachers and scholars for the year 1872, there is a considerable increase over the whole Church, as will appear from the following figures:—

1871,	Teachers,	10,514	Scholars,	81,481
1872,	„	10,870	„	84,308
	Increase,	356		2,827

We have thus an increase of three hundred and fifty-six teachers, and two thousand eight hundred and twenty-seven scholars. To this is to be added an increase of eight hundred and ninety-five scholars in senior and ministers' classes:—

1871,	Ministers' and Senior Classes,		21,297.
1872,	„	„	22,192.

If we add the attendance on Sabbath schools and ministers' and senior classes, we have a total of 106,500 young persons under instruction.

One of the means by which the Committee have thought they might do service to the Sabbath-school cause was to hold conferences in some of the larger towns with Ministers, Sessions, and Sabbath-school teachers. As yet they have only had opportunity to visit Edinburgh, to which they sent a deputation of their number, having requested Mr. Charles Inglis, of the Edinburgh Union, to accompany them. They were very cordially received, and much valuable information was elicited at a conference, which was well attended by ministers, superintendents,

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and teachers. They have learned that a subsequent meeting has been held by the superintendents and others, and have reason to hope that some points will be gathered from the Conference.

The Committee are of opinion that the whole question of Sabbath school extension and improvement might well engage a portion of the time of every Presbytery once a year. There is much land to be possessed; there are many pious men and women who only need to be appealed to to undertake Christian labour; there is a deficiency of teachers of superior education; and unless we secure the services of our best men, and gird ourselves to take our full share in the godly upbringing of the young, it will be a great failure in one of our highest duties, and our own Church will be one of the first to experience the loss.

PREACHING TO THE YOUNG.—The Committee have had the recommendation of the Synod anent preaching to the young inserted in the cover of the *Record;* they have also sent a copy of it to all the Probationers. They have received a number of replies, from which a few extracts are appended.

One preacher writes as follows:—'During my experience as a preacher of a year and a half I have never once been invited to preach to the young. I am preparing a suitable discourse, which I mean to give as opportunity offers. I always visit the Sabbath schools of the churches, and am usually asked to open or close them, giving a short address.'

A minister writes:—'I have often of late in different places preached in aid of the funds of Sabbath schools, when the sermons, of course, required to have a bearing upon the nature and importance of such institutions. In being requested now and again to conduct Sabbath classes, I may mention that I have sometimes been made to wonder at the ignorance even of advanced Sabbath-school classes in regard to the Shorter Catechism, which should be as familiar as the A B C.'

Another preacher writes:—'In three vacant congregations (small) to which I have preached there were no Sabbath schools; they had gone down in the absence of a minister. Two churches at the coast, to which I have preached, had no Sabbath schools. There are many teachers, and scholars too, down at the coast for three, four, or six months of the year—could the scholars not get introduced to the teachers somehow? It is a pity that teachers should go out of harness, and scholars stop learning, for such a lengthened period.'

Another writes:—'On several occasions lately I have preached expressly to the young; also given addresses to Sabbath schools, and kept the Bible classes of the ministers.'

Another writes:—'I have never been invited, either by ministers or Sessions of vacant congregations, to preach to the young. When preaching

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in large towns, I have never been asked to visit the school. During the last eight months I was asked to deliver an address only *once*. Superintendents seem reluctant to ask any assistance. This possibly arises in some cases from a wish to spare the preacher's strength; but I have heard assigned as the reason that some preachers decline to render any assistance. Bible classes are usually discontinued during vacancies. Permit me to say, that no Sabbath school that I have seen was so well attended as the size of the congregation has led me to expect; and in many cases there seemed a paucity of teachers.'

The Committee quote with approbation the views expressed on this subject in the Report of the Sabbath School Committee of the Free Church for 1872. They say:—

'The Committee would again revert to the great importance of students for the ministry, during their course, seeking to acquire an aptitude in addressing the young, as not only fitting them for this department of work, but as tending to impart additional directness to the ordinary ministrations. Now that the Church's duty in this matter is being more fully recognised, it is believed that many ministers, earnestly desirous to fulfil it, regret their inaptitude from their not having earlier given themselves to the study of interesting the young.'

Roll-Books of Baptized Persons.—It has been suggested to the Committee that they might prepare a blank roll-book of baptized persons for the use of Sessions. One minister writes:—'If properly done, it will add very much to the efficiency of our congregational work, for from it may be seen at once who should be attending both the Sabbath school and the Bible class.' It should 'be regarded as part of the apparatus of every congregation.' Acting on this suggestion, the Committee have corresponded with different ministers who were known to have prepared books of the kind for their own use, and have invited further suggestions. They are not yet in a condition, however, to present a report to the Synod on the subject, but hope, ere long, to be able to make some arrangement with a publisher of Church stationery, without involving the Synod either in expense or responsibility.

They have had one or two handsome specimen cards forwarded to them, as certificates that the bearer, whose name is inserted, is a baptized member of the Church. They will communicate with publishers as to the preparation of such cards, at a moderate price, for general use. The following are specimens, divested of the elegant borders:—

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UNITED PRESBYTERIAN CHURCH, PAISLEY.

'I will establish my covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.'—GEN. XVII. 17.	'The visible Church consists of all those throughout the world that profess the true religion, together WITH THEIR CHILDREN.'—*Conf. of Faith*, XXV. 2.	'Repent, and be baptized, ... for the promise is unto you and to your children.'—ACTS II. 38, 39.

Prov. x. 1. **This is to Certify that** Prov. i. 10.

IS A BAPTIZED MEMBER OF

THE UNITED PRESBYTERIAN CHURCH,

AND OF

THE CONGREGATION OF ABBEY CLOSE, PAISLEY.

No. in Roll.....

.....*Min.*

Entered..... .....*18*

'Remember now thy Creator in the days of thy youth.' ECCL. XII. 1.	Entered Sabbath School, ...*18* *Sup.*	Entered into Full Communion with the Church, ...*18*	Entered Minister's Class, ...*18* *Min.*	'I love them that love Me; and those that seek Me early shall find Me.' PROV. VIII. 17.

ON OTHER SIDE—

It is requested that this Certificate be carefully preserved.

When the young person to whom it belongs enters the Sabbath School, the Certificate should be taken to the Superintendent to have the date of entrance marked by him.

N.B.—*The Sabbath School meeting in the Church is specially intended for the children of members.*

The Minister will in like manner mark the date of joining his Class, or of entering into Full Communion with the Church.

N.B.—*Young persons are expected to enter the Minister's Class when about* 16 *years of age.*

Young persons not in Full Communion, who leave the town to reside elsewhere, are requested to call on the Minister, who will give a Certificate of Church connection to take with them.

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FREE CHURCH, KIRKCALDY.

'Hear instruction and be WISE.' —PROV. VIII. 33.	'Remember now thy Creator in the days of thy youth.'— ECCL. XII. 1.	'Those that seek Me EARLY shall find Me.'—PROV. VIII. 17.

This is to certify *that*.....

is a Baptized Member of the FREE CHURCH OF SCOTLAND, and of the Congregation of Kirkcaldy.

.....*Minister.*

Kirkcaldy,.....*18*.....

No. in Roll,	'The visible Church consists of all those throughout the world that profess the true religion, TOGETHER WITH THEIR CHILDREN.'—*Conf. of Faith*, XXV. 2.	Class in Sabbath School,
.....		.....

GRANT TO EDINBURGH SABBATH SCHOOL UNION.—The Edinburgh Sabbath School Teachers' Union have renewed their application for a grant of £50 to aid in providing an adequate salary to their agent, and the Committee cordially recommend that it be continued. The Edinburgh Union state that their agent 'in town and country laboriously prosecutes his work—that of seeking to imbue Christian people with a deeper sense of what they owe to the young, to elevate the standard of religious instruction, to diffuse a knowledge of the best methods of imparting sacred truth, and to intensify the motives which lead to Sabbath-school and Bible-class teaching.' From the Report presented by Mr. Charles S. Inglis to the Committee, some extracts are appended, to show the nature and value of his labours:—

'During the past year, 1871–1872, I have visited different localities in the counties of Aberdeen, Ayr, Caithness, Cromarty, Clackmannan, Dumfries, Dumbarton, Edinburgh, Fife, Kirkcudbright, Kinross, Lanark, Perth, Ross, Renfrew, Roxburgh, Selkirk, Stirling, and Sutherland.

'I have had interviews with above 300 ministers and other persons of influence; 130 Sabbath schools have been visited; and lectures in connection with religious education, and addresses to Sabbath schools, congregations, young people, parents, teachers, and the public generally, have been given, to the number of 240.

'In estimating the effect of twelve months' labour, it is not wise to judge merely by the numbers attending meetings, however numerous, or by the time employed, however great. Results must of necessity be somewhat intangible. The right means must be employed, whether apparently successful or not. I can only refer to the statements of former years as to the means employed to

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promote the objects of the mission. At the same time, it should be stated that communications have been received from time to time, verbally as well as by letter, of the institution, as the result of meetings convened for the purpose, of prayer meetings and training classes among teachers, of new infant and senior classes, of schools and unions being begun, of the alteration of church halls and the building of new ones, of an increased interest of congregations in their own young people, and of the attention of parents to home religious instruction.

'The following very brief excerpts from letters received are of an encouraging character:—"Ever since your visit here a teachers' prayer meeting has been held every Sunday morning, and a Bible class, specially for the teachers, every Tuesday evening, conducted by the clergyman, and in his absence by the superintendent. The number of children in our school has greatly increased; some of the classes are full to overflowing." "Our congregation," says a minister, referring to the very limited accommodation for classes, "have, since you were here, resolved to 'pull down their barns and build greater,' only for a very much better purpose than that in the parable." "We have now a most prosperous class of about thirty little children." "In our congregational school we have now eighteen teachers instead of about a dozen as when you were here. The improvement in regularity and quietness is remarked by every visitor." "We have now a class for young men, twenty-four in number, and a similar class for young women, twenty of whom attend most regularly."

'The most distressing circumstances to be met with in traversing the country are the great numbers in certain landward districts, as well as in the mining and manufacturing localities, who are growing up quite uncared for, morally and religiously, and for whom home, churches, and schools have no attractions. It is sad to find many professing Christians regarding this as the state of things which must be accepted as inevitable.

'It is encouraging, on the other hand, to find the readiness and cordiality (a few unfavourable instances excepted) with which Christian workers of different denominations receive and appreciate hints for improvements. I cordially thank the gentlemen, ministers and teachers, who have in so many cases given their time and hospitality to further the objects of this mission.

'CHARLES S. INGLIS.'

The Committee invited Mr. Charles Inglis to meet with them, that they might hear from him what he had gathered of the general condition of Sabbath schools, and what measures might be taken for their improvement. After a friendly conversation, it was agreed that the Committee should recommend, that when the Sabbath School Committee's Report is presented, the Synod should be requested to give Mr. Charles Inglis an opportunity of addressing them on the subject.

JAMES INGLIS, *Convener.*

MATTERS REQUIRING THE ATTENTION OF THE SYNOD.

Edinburgh Teachers' Union.—Grant of £50 to the Union, to aid in providing an adequate salary to the agent of said Union.

The Extension and Improvement of Sabbath Schools.—Recommendation to every Presbytery to take the whole subject into consideration.

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No. XIV.—(*See Minutes*, p. 667.)

REPORT ON SUPERINTENDENCE BY SESSIONS OF YOUNG PERSONS CHANGING THEIR PLACES OF RESIDENCE.

On the overture and scheme submitted to last Synod on this subject the following deliverance was given: 'Approve of the object of the overture as one of great practical importance; adopt it *ad interim*, so far as to recommend the formation of such committees as are proposed in the large towns; remit the overture to Presbyteries for careful consideration; and appoint a special committee, to which their findings shall be transmitted not later than March 1, 1873, and which shall bring up a maturely digested Report to next Synod.'

Returns to the remit of Synod have been received from the Presbyteries of Arbroath, Berwick, Cupar, Dunfermline, Edinburgh, Glasgow, Kelso, and Kinross—all in favour of the overture, most of them with warm approval, and only two with suggestions, in both cases for the effective working out of the scheme, to which regard has been had by the Committee. These, although only a small portion of the Presbyteries, comprise more than a third of all the congregations of the Church; and their unanimity may be regarded as an indication of what would have been found in the other Presbyteries had they given to the overture the 'careful consideration' for which it was remitted to them, while the absence of any opposition to it seems to imply that it meets with general assent or acquiescence.

The object of the overture is 'the superintendence by sessions of young persons changing their place of residence.' What young persons are denoted, the overture or the scheme attached to it does not define nor describe, except as having 'come from congregations in other towns or in the rural districts.' They are assumed to be those connected with the congregations and under the care of the sessions of this Church. Of such young persons there are two distinct classes,—those who have been received into the communion of the Church, and those who, though not in communion, are baptized members of it; and for both the superintendence proposed is of very great moment.

The radical principle of such superintendence is that Baptism constitutes membership with the Visible Church, and therefore that every child received into the Church by baptism is thereby constituted a member of it, and placed under the care of its overseers, on whom thenceforth the

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obligation rests to look after and promote its spiritual welfare, with due regard to the prior and higher authority and obligation of the parent to seek that end. This principle is formally embodied in the rules of our Church relative to membership and discipline, as the following extracts show: 'The members of a congregation are the persons, male and female, who have been received into full communion. In the sense of enjoying the superintendence of the Church, the children of members are also members of it' (Chap. iii. sec. 1, R. 1). 'The proper subjects of discipline are Church members. It embraces not only members in full communion, but also baptized children who are hearers in the Church, and have arrived at an age at which they are responsible to society' (Chap. vi. sec. 2, R. 3). Still more explicitly, and for 'the more practical recognition of the membership of children belonging to the Church,' in the rules relating to the duties of sessions, 'the Synod earnestly urge upon sessions the importance of exercising a faithful superintendence over the members of the Church who have not yet been received into full communion, taking care that, when they leave the bounds, they be transferred to the superintendence of the session of the congregation into whose bounds they pass' (Chap. i. sec. 1, R. 19).

Thus the object of the overture is one on which the mind of the Synod has for many years been before the Church, and especially before its sessions, in no ambiguous or obscure form. But there has hitherto been wanting any organization for systematically carrying it out, and this it is the special design of the measure now submitted to obtain.

In order to this, the fundamental requisite is that every kirk-session should have as complete a roll of all the baptized members belonging to the congregation under its care, who have not been received into communion, as it has of all those who are in full communion. The roll of children baptized should be as regular as the roll of members received into stated fellowship; and all accessions to the former roll, and all disjunctions from it, arising from the influx or removal of families or from other causes, should be as carefully recorded as all accessions and removals pertaining to the latter roll. Such a rule as this would go far to make elders, parents, and communicants realize the solemn relations of the Church to baptized children, and therefore the claims of these little ones to their prayers, their interest, their regard, their instruction, their guidance, their guardianship, and their solicitous endeavours for their good; and it would at the same time go far to make baptized children realize their solemn relations to the Church, and, from the sense of the kindness shown to them, of the care taken of them, of the concern felt for them, and of the efforts made for their welfare, to bind them with gratitude and love to its members and office-bearers, and to make them prize membership with it as their most precious and sacred earthly privilege. Its adoption would impart a stimulus and support to every needed, wise, and

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earnest endeavour, by parents in the family, by ministers in the pulpit, by elders in visitation, by teachers in the Sabbath school, and by better agencies than have hitherto been attempted for their daily religious instruction, 'to bring up children in the nurture and admonition of the Lord.'

To carry out this rule, a regular certificate of disjunction should be required for each baptized child removing from a congregation, as for each member in full communion. When the child is under the care of the parents, its co-relation to the Church, and corresponding claims and privileges, are thereby conserved and attested along with the parent's. When the child is withdrawn from the parent's to be placed under another's care, the more needful and important is it that the Church should watch over its spiritual interests, and see that its membership is preserved, and that the benefits thereof are obtained for the child.*

The spiritual care of the young of the Church, from the time that they enter school until they come of age, is probably the most important department of pastoral oversight which belongs to ministers and elders, as respects their opportunity and their influence as 'overseers of all the flock,' to save many from going astray in the paths of error, vice, and ruin, and to bring them while their hearts are tender unto 'the Shepherd and Bishop of their souls.' Over no other class will their pious and kindly care be so much welcomed and appreciated as over this, by parents, guardians, and employers. By no other class will it be received with greater reverence, confidence, and predilection. On no other class can it be bestowed with greater facility or encouragement, or for so long a period, and that when it is most important and influential. In no other class may blessed and abundant fruits from it be so confidently expected. Begun early, and continued throughout the whole term of a youth's education and training for the duties of after life, this care of the spiritual overseers will have an influence on him next to that of a godly parent; will form between him and them the relation of Christian friends; and when that is followed by his admission into full communion, will strengthen the bonds and advance all the ends of Church fellowship.

To the accomplishment of this end, it is obvious that a uniform system of organization is necessary throughout the Church; and having

* To induce members who have obtained certificates of disjunction to connect themselves without delay with another congregation, and to ascertain that they have done so, the following plan has been tried with encouraging success, and appears to the Committee worthy of universal adoption. 1. A counterfoil is kept of each certificate, bearing the name of the recipient and the date; but in addition to this common arrangement two blank spaces are left, for insertion of the name of the place to which he has removed, and of the name of the congregation he has joined, on receiving that information from its minister or session clerk. 2. To facilitate the transmission of that information, there is attached to the certificate of disjunction, and addressed to the minister or session clerk from whom it came, a form certifying that ——— has connected —self with ——— Church on ——— 187—, to be signed by the minister or session clerk who received the certificate, and to be by him returned as addressed to the party who sent the form.

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considered the draft remitted to them, with the suggestions received from the Presbyteries of Edinburgh and Glasgow, the Committee submit the following scheme:

1. That the kirk-session of every congregation shall henceforth keep a full and accurate roll of the baptized children belonging to it, who have not been received into full communion, as well as of the members in full communion.

2. That of all juvenile members above five years of age, the elder of the district should have personal knowledge, should make particular inquiry regarding their education or occupation, and should seek, in conjunction with the parents, to promote their spiritual welfare, by urging diligent attendance on the means of instruction and salvation, by kindly watchfulness, counsel, and admonition, and, if need be, in the case of serious misconduct on the part of those who have come to years of responsibility, by reporting their delinquency to the session.

3. That every baptized child shall, on removal from a congregation, obtain a regular certificate of disjunction, stating his name and age, to be delivered to the minister or session clerk of the congregation to which he removes; and that the reception of such certificate shall be notified by the said minister or session clerk to the minister or session clerk from whom he came.

4. That wherever there are two or more congregations of this Church, but especially in all large towns, a Committee of Superintendence shall be formed, composed of a representative selected by each session, whose special duty shall be to take the oversight of young persons who come from other congregations into the town or locality without having any Christian relatives or friends in it, to whose care they are committed, and to assist them in the selection of respectable lodging-houses, to visit them in their new abodes, to watch over them in the spirit of Christian love and solicitude, to advise them to decide early on the congregation with which they are to connect themselves, and to introduce them to its minister or elders; said committee to report to the Presbytery of the bounds annually in the month of January its procedure during the preceding year.

5. That the ministers or session clerks of the congregations from which young persons have received certificates of disjunction should forthwith apprise those of the congregations within whose bounds they have gone of their removal, with any further information they may deem it advisable to communicate, and that in large towns this notice and information should be sent to the secretary or convener of the Committee of Superintendence.

6. That the Committee of Superintendence should seek the co-operation of Young Men's Fellowship Societies, of Sabbath-school teachers, and of a Ladies' Committee to assist in the cases of young women.

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7. That intimation should be made at least quarterly from the pulpit, and especially two or three weeks before each of the half-yearly terms in May and November, that any young persons intending to remove beyond the bounds of the congregation are requested to apprise the elders of their districts, and to obtain a certificate and introduction to take with them to the places of their destination.

8. That the provision of such Committees of Superintendence, with the names and addresses of their respective secretaries, in the large towns, should be regularly advertised on the cover of the *Missionary Record.*

The Committee recommend the *ad interim* adoption of the scheme, that it may be open to modification and improvement from practical experience of its operation; and also that the Committee should be reappointed to receive suggestions from Presbyteries and Sessions, or cooperate with them in carrying out the scheme, and to report to next Synod.

HENRY RENTON, *Convener.*

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